THE BOOK
OF
COMMON-PRAYER,
And Adminiſtration of the
SACRAMENTS,
And other Rites and Ceremonies of the CHURCH,
According to the Uſe of the
CHURCH of ENGLAND,
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be ſung or ſaid in CHURCHES.

LONDON,
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An Act for the Uniformity of Common-Prayer, and Service int he Church, and Administration of the Sacraments, Primo Eliz.

WHere at the death of our late Soveraign Lord *Edwatd* the sixth, there remained one Uniform order of Common-Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, Intituled, *The Book of Common-prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common-Prayer and Administration of the Sacraments*: the which was repealed and taken away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming: and that the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *Engeland, Wales*, and the Marches of the same, or other the Queen Dominions, shall from after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and Administratien of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said sixth year of the Reign of King *Edward* the Sixth; with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany, altered, and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common-Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common-Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily. or Mattens, Even-song, Administration of the Sacraments, or other open Prayers, then is mentioned, and set forth in the said Book [*Open Prayer in, and throughout this act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels or Oratories, commonly called the Service of the Church*] or shall preach, declare, or speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose and forfeit to the Queens Highness, Her Heirs and Successours, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise: And if any such person, once convict of any offence concerning the Premises, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present, or collate of the same, as though the person and persons so offending were dead: and, That if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the persons that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person, so offending, and convict, shall for the first offence, suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint *John Baptist* next coming, shall in any Entercludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving or despising of the same Book, or of any thing therein contained, or any part thereof; or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure. or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or Chappel, or in any place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form aboyesaid, shall forfeit to the Queen our Soveraign Lady, Her Heirs and Successours for the first offence an Hundred Marks: And if any person, or persons, being once convict of any such offence, eftsoons offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, Her Heirs, and Successors Four hundred marks: And if any person after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aboyesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premises shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this statute, in such manner and form, as the same ought to be payed, within six weeks next after his said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from after the said Feast of the Nativity of Saint *John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no law ful, or reasonable excuse to be absent, endeavour themselvs to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common-prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of the Common-Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of punishment hy te censures of the Church; and also upon pain, that every person so offending shal forfeit for every such offence twelve pence, to be levied by the Church-Wardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knouwledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsome Law. And for their Authority in this behalf, Be it further enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiastical jurisdiction, as well in places exempt, as not exempt, within their Dioceses, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Dioceses, after the said Feasts of the Nativity of Saint *John Baptist* next coming, against this Act and statute, any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all

all and every Archbiſhop and Biſhop ſhall and may at all time and times at his liberty and pleaſure, joyn and aſſociate himſelf by vertue of this Act of the ſaid Juſtices of Oyer & Determiner, or to the ſaid Juſtices of Aſſize, at every of the ſaid open and general Seſſions, to be holden in any place within his Dioceſe, for and to the inquiry, hearing, and determining of the offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services ſhall at the coſts and charges of the Pariſhoners of every Pariſh, and Cathedral Church be attained, and gotten before the ſaid Feaſts of the Nativity of *S. John Baptiſt* next following, and that al ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of *S. John Baptiſt*, ſhall within three weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in uſe according to this Act.

And be it further Enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act; unleſs he or they ſo offending be thereof indicted at the next general Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, nexr after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and other Head officers of all, and ſingular Cities, Burroughs, and Towns corporate within this Realm, *Wales* and the Marches of the ſame, to the which Juſtices of Aſſiſe do not Commonly repair, ſhall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aboveſaid, and every of them yearly, within fifteen days after the Feaſts of *Eaſter*, and Saint *Michael* the *Archangel*, in like manner and form, as Juſtices of Aſſiſe, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops, and Biſhops, and every of their Chancellours, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical juriſdiction, ſhall have full power and Authority by vertue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their juriſdiction, at any other time, and place, to take accuſations, and informations of all, and every things above mentioned, done, committed, or perpetrated within the limits of their juriſdictions and Authority, as to puniſh the ſame, by admonition, excommunication, ſequeſtration, or deprivation, and other cenſures, and proceſs, in like form, as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever perſon offending in the premiſes ſhall for the offence firſt receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries ſeal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices; and likewiſe receiving for the ſame offence puniſhment firſt by the Juſtices, he ſhall not for the ſame offence eftſoons receive puniſhment of the Ordinary: Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof ſhall be retained, and be in uſe, as were in this Church of *England* by the Authority of Parliament in the ſecond year of the reign of King *Edward* the Sixth, until other order ſhall be therein taken by the Authority of the Queens Majeſty, with the advice of Her Commiſſioners, appointed and Authorized under the Great Seal of *England* for cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any contempt or irreverence to be uſed in the Ceremonies, or Rites of the Church, by the miſuſing of the Orders appointed in this Book; The Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Ceremonies or Rites, as may be moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common-Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions, or Countreys, ſhall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Adminiſtration of Sacraments, and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Diacons in the Church of England.

XIV. CAROL. II.

WHereas in the firſt year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of *England* (agreable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, Entituled, *The Book of Common-Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of* England; and enjoyned to be uſed by Act of Parliament, holden in the ſaid Firſt year of the ſaid late Queen, Entituled, *An Act for the Uniformity of Common-Prayer and Adminiſtration of the Sacraments*, very comfortable to all good people, deſirous to live in Chriſtian converſation; and moſt profitable to the Eſtate of this Realm; upon the which the Mercy, Favour and Bleſſing of the Almighty God is in no wiſe ſo readily & plentifully poured, as by Common Prayers, due uſing of the Sacraments, and often Preaching of the Goſpel, with devotion of the hearers: And yet this notwithſtanding, a great number of people in divers parts of this Realm, following their own ſenſuality, and living without knowledge and due fear of God, do wilfully and Schiſmatically abſtain, and refuſe to come to their Pariſh-Churches, and other Publick places where Common-Prayer, Adminiſtration of the Sacraments, and preaching of the Word of God is uſed, upon the Sundays and other days ordained and appointed to be kept and obſerved as Holy days: And whereas by the great & ſcandalous neglect of Miniſters in the ſaid Order, of Liturgy ſo ſet forth & enjoyned as aforeſaid, great miſchiefs and inconveniences, during the times of the late unhappy troubles, have ariſen and grown; and many people have been led into Factions and Schiſms, to the great decay and ſcandal of the Reformed Religion of the Church of *England*, and to the hazard of many ſouls: for prevention whereof in time to come, for ſetling the peace of the Church, and for allaying the preſent diſtempers, which the indiſpoſition of the time hath contracted, The Kings Majeſty (according to His Declaration of the Five and twentieth of *October*, One thouſand ſix hundred and ſixty) granted his Commiſſion under the great Seal of *England* to ſeveral Biſhops and other Divines to riview the Book of Common-Prayer, and to prepare ſuch Alteration and Additions, as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majeſty called and aſſembled (and now ſitting) His Majeſty hath been pleaſed to Authorize and require the preſidents of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common-prayer, and the Book of the Form and manner of the Making and Conſecrating of Biſhops, Prieſts and Deacons: and that after mature conſideration, they hould make ſuch Additions and Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; And ſhould exhibet and preſent the ſame to His Majeſty in writing for his further allowance or confirmation; ſince which time, upon full and mature deliberation, they the ſaid Preſidents, Biſhops and Clergy of both Provinces have accordingly reviewed the ſaid Books, and have made ſome Alterations which they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common-Prayer, to be uſed upon proper and emergent occaſions, and have exhibited and preſented the ſame unto His Majeſty in writing in one Book, Entituled, *The Book of Common-Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *Pointed as they are to be ſung or ſaid in Curches; and the form or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons:* All which His Majeſty having duly conſidered, hath fully approved and allowed the ſame, and recommended to this preſent Parliament, that the ſaid Book of Common-Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts and Deacons, with the Alterations and Additions, which have been ſo made and preſented to His Majeſty by the ſaid Convocations, be the Book, which ſhall be appointed to be uſed by all that Officiate in all the Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Univerſities, and the Colledges of *Eaton* and *Wincheſter*, and in all Pariſh-Churches and Chappel within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Conſecrate Biſhops, Prieſts or Deacons in any of the ſaid Places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit. Now in regard that nothing conduceth more to the ſetling of the Peace of this Narion (which is deſired of all good men) nor to the honour of our Religion & the propigation there of, than an univerſal agreement in the publick Worſhip of Almighty God; and to the intent that every perſon within this Realm, may certaily know the Rule, to which he is to conform in Publick Worſhip, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Biſhops, Prieſt and Deacons are, and ought to be made, Ordained and Conſecrated.

Be it Enacted by the Kings moſt Excellent Majeſty, by the advice and with the conſent of the Lords Spiritual and temporal, and of the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters in any Cathedral, Collegiate, or Pariſh-Church or Chappel, or other place of publick Worſhip within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, ſhall be bound to ſay and uſe the Morning-Prayer, Evening-Prayer, Celebration and Adminiſtration of both the Sacraments, and all other the Publick, and Common-Prayer, in ſuch order and form, as is mentioned in the ſaid Book, annexed and joyned

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to this present Act, and Entuled, *The Book of Coumon-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter of Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons:* And that the Morning and Evening-Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity iu the publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Kealm of *England*, or places aforesaid, shall in the Church, Chappel, or place of publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of the Lord God, One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening-Prayer appointed to be read by, and according to the said Book of Common-Prayer at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other.

I A. B. *Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book, Intituled,* The Book of Common-Prayer & Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter of Psalms of *David*, Pointed as they are to be sung, or said in Churches, and the form, and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

And, That all and every such person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one moneth after such impediment removed, shall *ipso facto* be beprived of all his Spiritual Promotions; And that from thenceforth it shall be lawfull to, and for all Parrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid. That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or promotion within this Realm of *England* and places aforesaid, shall in the Church, Chappel, or place of publick Worship, belonging to his said Benefice, or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical, Benefice or Promotion, upon some Lords day openly, publickly, and solemnly read the Morning and Evening-Prayers, appointed to he read by, and according to the said Book of Common-Prayer, at the times thereby appointed, and after such reading thereof, shall openly add publickly before the Congregarion there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And, That all and every such person, who shall (without some lawfull Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one moneth after such Impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions: and, That from thenceforth it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Personage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawfull Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly read the Common-prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish-Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (with Oath the said Justices are hereby impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and othet Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital. and every Publick Professor, and Reader in either of the Universities, and in evety Colledge elsewhere, and every Person, Vicar, Curate. Lecturer, and every other Person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tuter or School-master, who upon the First day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship; Fellowship, Professors place, or Readers place. Parsonage, Vicarage, or any other Ecclesiasticall Dignity or promotion, or of any Curates place, Lecture, or School, or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet.*

I *A B.* Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; And that I do abhor that Traiterous position of taking Arms by His Authority against His person, or against those that are Commissionated by him, and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning; and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby injoyned to subscribe the same, upon pain. that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture and School, and shall be uttely disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead.

And if any School-master or other person, instructing or teaching youth in any privare House or Family, as a Tutor or School-master, shall instruct or teach any youth as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop or Ordinary of the Diocese, according to the laws and Statutes of this Realm (for which he shall pay twelve pence onely) and before such subscription and acknowledgement made as aforesaid: Then every such Schoolmaster and other, instructing or teaching as aforesaid, shall for the first offence suffer three moneths imprisonment without Bail or Mainprise, and for every second, and other such offence, shall suffer three moneths imprisonment without Bail or Mainprise, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer shall procure a certificate under the hand and seal of the respective Archbishop, Bishop or Ordinary of the Diocese (who are hereby enjoyned and required upon demand, to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or acknowledgement aforesaid, upon some Lords day within three moneths then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lectures place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, that from and after the Twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundrand eighty two, there shall be ommitted in the said Declaration, or Acknowledgement so to be subscribed and read, these words following, *Scilicet.*

AND I do declare that I do hold there lies no Obligation on me, or any other person from the Oath, commonly called, the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawfull Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom:

So as none of the persons aforesaid hall from thenceforth be at all obliged to subscribe or read that part of the said Declaration, or Acknowledgement.

Provided always, and be it Enacted, that from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint *Bartholomew* be Ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Personage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Twede*; But shall be uttely disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid. that no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the Sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety there of to be equally divided between the poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year nex following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successors in *England*.

Provided alwais, That no title to confer, or present by lapse, shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Personage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form, or order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick place of or in any Colledge or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*; or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Gouvernour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one moneth after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord. One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges or Halls, hereafter to be elected, or appointed, within one moneth next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book: and declare his unfeigned assent and consent unto: and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Form, and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that al such Gouvernours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawfull Impediment) openly and publickly read the Morning-Prayer, and Service in and by the said Book appointed to be read in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the benefits and profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall; Suspended for not subscribing unto the said Articles and Book. or for not reading of the Morning-Prayer and Service as aforesaid, shall not at, or before the end of six moneths next after such suspension, subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning-Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning- and Evening-Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges and Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province. in Latin; Any thing in this Act contained to the contrary notwithstandig.

And be it further Enacted by the authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted. suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of publick Worship, within this Realm of *England* or the Dominion of *Wales*, and Town of *Berwick* upon *Twede*, unless he be first approved, and thereunto Licensed by the Archbishop of the Prouince, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal. and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the nine and thirty Articles of Religion, mentioned in the Statute of the thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same: and, That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of publick worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, an solemnly read the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture of Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly read the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture, or Sermon is to be Preached, and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book and to the use of all Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed. according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture of Sermon in the said. or any other Church, Chappel, or place of publick worship, until such time as he and they shall openly publickly, and solemnly read the Common-Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purpose, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled Preach any Sermon or Lecture; That then for every such offence, the person and persons so offending shall suffer Three moneths Imprisonment in the common Gaol, without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate, within the same, upon Certificate from the Ordinary of the place, made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending. to the Goal of the County, City, or Town-Corporate accordingly.

Provided aways, and be it further Enacted by the Authority aforesaid, That all and every time and times, when any Sermon or Lecture is to be Preached. the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly read by the same Priest or Deacon, in the Church, Chappel. or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach, shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Lecture is Preached or Read in the same Churches; or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary there of in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayers and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Curches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*, herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled: *The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Cere-*

Ceremonies of the Church, according to the use of the Church of England, *together with the* Psalter, *or* Psalms *of* David: *Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the cost and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge and Hall, be attained and gotten before the Feast-day of Saint *Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, Saint *Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such order among themselvs, for the souls health of the flocks committed to their charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *British* or *Welsh* Tongue, and that the same so Translated, and being by them, or any three of them at the least viewed, perused, and allowed, be imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Dioceses and places in *Wales*, where the *Welsh* is commonly spoken or used, before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; For which Book, so Translated and Imprinted, the Church-wardens of every the said Parishes shall pay out of the Parish-money in their hand for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops and their Successors, or any three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common-Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common-Prayer in *Welsh* is to be had, by force of this Act, before the First-day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common-Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come: Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales*, shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England*, a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required: And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing, any errour committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their hands and seals, or the hands and seals of any three of them at the end of the same Book that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed: Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *Iames* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent, thouching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining: neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordereed according to the same Rites: Wee decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article; or in any Statute, Act of Canon heretofore had or made to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining and Consecrating Bishops, Priests and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth* shall be still used and observed in the Church of *England*. until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the Mean between the two Extreams, of to much stiffness in refusing, and of to much easiness in admitting any variation from it. For, as on the one side, common Experience sheweth; that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more; and greater than the evil;, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Tites, and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon wighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of Authority should from time to time seem, either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and wighty considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attemps and impetuus assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they ow to the Publick.

By what undue means and for what mischievous purposes the use of the Liturgy (though injoyned by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when upon his Majesties happy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselvs in point of reputation and interest concerned (unless they would fréely acknowledge themselvs to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common-Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundy Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us) by what persons under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgements (and we here profess it to the world) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrin, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall suppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that partie in any their unreasonable demands; but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account. That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service, which is chiefly done in the Kalandars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Traslation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therin (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselvs: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great deligence examined and approved, will be also well accepted, and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

Concerning the Service of the CHURCH.

THere was never any thing by the wit of man so devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common-Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and specially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselvs, and be more able to exhort others by wholsom doctrin, and to confute them that were Adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories, and Legends, wirh multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread, And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*, but they were onely begun, and never read through; After like sort were other Books of holy Scripture used. And moreover; whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears onely: and their heart, spirit, and mind have not been edified thereby. And furthermore notwithstandig that the antient Fathers have devided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pye.* and the manifold changings of the Service was the cause, that to turn the Book onely was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalander for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is seth forth, that all things shall be done in order, without breaking one piece from another. For this cause be

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cut of Anthems, Reſpons, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And for as much, as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified; yet it is meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelvs do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening-Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *Of Ceremonies, why ſome be aboliſhed, and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet devotion, and ſuch a Seal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be put away, and clean rejected: Other there be, which although they have been deviſed by man, yet is it thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God. *Let all things be done among you* (ſaith Saint *Paul*) *in a ſeemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or Common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms and again on the other ſide, ſome be ſo new fangled, that thy would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: Is was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof Saint *Auguſtine* in his time complained that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſt Goſpel is not a ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure of ſhadow, but in the freedom of the ſpirit; being content onely with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dul mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhement of certain Ceremonies was, That they were ſo far abuſed, parly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable ovarice of ſuch as ſought more their own lucre, than the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concening thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgements. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old onely for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelvs to be more ſtudious of unity and concord, than of innovations and new-fanglenes, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Forthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which where moſt abuſed, and did burden mens conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they me neither dark nor dumb Ceremonies, but are ſo ſeth forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor perſcribe any thing but to our own people onely: for we think it convinient, that every countrey ſhould uſe ſuch Ceremonies as they ſhall think beſt; to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; and that thy ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth deverſly in divers Countreys.

The ORDER

How the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every month, as it is there appointed, both for Morning and Evening-Prayer. But in *February* it ſhall be read onely to the Twenty eighth, or Twenty ninth day of the month.

And, whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid months, which were read the day before; So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the C X I X. Pſalm is divided into X X I I. Portions, and is over long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the C X I X. Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, That the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

The ORDER

How the reſt of holy Scripture is appointed to be read.

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening-Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening-Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalypſe, out of which there are onely certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening-Prayer; Except onely the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, That whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be diffetent) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper Leſſons to be read at Morning and Evening-Prayer on the Sundays, and other Holydays throughout the year.

¶ *Leſſons proper for Sundays.*

Sundays of Advent.	¶ *Mattins.*	¶ *Evenſong.*
1	Iſaiah 1.	Iſaiah 2.
2	5	24
3	25	26
4	30	32
Sunday after Chriſtmas.		
The firſt.	37	38
2	41	43
Sunday after the Epiphany.		
1	44	48
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuageſima.	Gen. 1.	Gen. 2.
Sexageſima.	3	6
Quinquageſima.	9. *to* v. 20.	12
Lent.		
1 Sunday.	19. *to* v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Leſſon.	Exod. 9.	Exod. 10.
2 Leſſon.	Matth. 26.	Heb. 5. *to* v. 11
Eaſter day.		
1 Leſſon.	Exod. 12.	Exod. 14.
2 Leſſon.	Rom. 6.	Act. 2. v. 22.
Sundays after Eaſter.		
The firſt.	Num. 16.	Num. 22.
2	23. 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Aſcenſion-day.	12	13
Whitſunday.	(18.	
1 Leſſon.	Deu. 56. *to* v.	Iſai. 11.
2 Leſſon.	Act. 10. v. 34	Act. 19. *to* (v. 21.
Trinity Sunday.		
1 Leſſon.	Gen. 1.	Gen. 18.
2 Leſſon.	Matth. 3.	1 John 5.
Sundays after Trinity.		
The firſt.	Joſh. 10.	Joſh. 23.
2	Jugd. 4.	Judg. 5.
3	1 Sam. 1.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21.	24
8	1 Kings 13.	1 King. 17.
9	18	19
10	21	22
11	2 Kings 5.	2 Kings 9.
12	10	18
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ *Leſſons proper for Holydays.*

	Mattins.	*Evenſong.*
S. Andrew.	Prov. 20.	Prov. 21.
S. Thomas. the Apoſtle.	23	24
Nativity of Chriſt,		Iſa. 7. v. 10.
1 Leſſon.	Iſa. 9. *to* v. 8.	(*to* v. 17.
2 Leſſon.	Luc. 2. *to* (v. 15.	Tit. 3. v. 4. *to* (v. 9.
S. Steven.		
1 Leſſon.	Prov. 28.	Eccl. 4.
2 Leſſon.	Act. 6. v. 8. *and* c. 7. *to* v. 30.	Act. 7. v. 30. *to* v. 55.
S. John.		
1 Leſſon.	Eccles 5.	Ecclus 6.
2 Leſſon.	Apoc. 1.	Apoc. 22.
Innoc. day.	Jer. 31. *to* (v. 18.	Wiſd. 1.
Circumciſion		
1 Leſſon.	Gen. 17.	De. 10. v. 12
2 Leſſon.	Rom. 2.	Coloſ. 2.
Epiphany.		
1 Leſſon.	Iſa. 60.	Iſa. 49.
2 Leſſon.	Luc. 3. *to* (v. 23.	John 2. to (v. 12.
Converſion of S. Paul.		
1 Leſſon.	Wiſ. 5.	Wiſ. 6.
2 Leſſon.	Acts 22. *to* (v. 22.	Acts 26.
Purification of the Virgin Mary.	Wiſ. 9.	Wiſ. 12.
S. Matthias.	19	Ecclus 1.
Annunciat. of our Lady.	Ecclus 2.	3
Wedneſday before Eaſter		
1 Leſſon.	Hoſea 13.	Hoſ. 14.
2 Leſſon.	Joh. 11. *to* (v. 45.	
Thurſday before Eaſter.		
1 Leſſon.	Daniel 9.	Jer. 31.
2 Leſſon.	John. 13.	

	Mattins.	*Evenſong.*
Good Fryday.		
1 Leſſon,	Gen. 22. *to* v.	Iſai. 53.
2 Leſſon.	Joh. 18. (20.	1 Pet. 2.
Eaſter Even.		
1 Leſſon.	Zach. 9.	Exod. 13.
2 Leſſon.	Luk. 23. v. (50.	Heb. 4.
Munday in Eaſter week		
1 Leſſon.	Exod. 16.	Exod. 17.
2 Leſſon.	Matth. 28.	Acts 3.
Tueſday in Eaſter week.		
1 Leſſon.	Exod. 20.	Exod. 32.
2 Leſſon.	Luc. 24. v. 13.	1 Cor. 15.
S. *Mark.*	Ecclus 4.	Ecclus 5.
S. *Philip* and S. *Jacob.*		
1 Leſſon.	7	9
2 Leſſon.	Joh. 1. v. 43.	
Aſcenſi. day.		
1 Leſſon.	Deut. 10.	2 Kings 2.
2 Leſſon.	Luc. 24. v. 44.	Epheſ. 4. *to* (v. 17.
Munday in Whitſun-week.		
1 Leſſon.	Gen. 11. v. 10	Num. 11. v. 16. *to* v. 30.
2 Leſſon.	1 Cor. 12.	1 Cor. 14. v. (26.
Tueſday in Whitſun-week.		
1 Leſſon.	1 Sa. 19. v. 18.	Deut. 30.
2 Leſſon.	1 Theſſ. 5. v. 12. *to* v. 24.	1 John. 4. *to* (v. 40.
S. *Barnabas.*	Ecclus 10.	Ecclus 12.
1 Leſſon.	Acts 14.	Act. 15. v. 36.
2 Leſſon.		
S. *John Baptiſt.*	Malach. 3.	Mal. 4.
1 Leſſon.	Matth. 3.	Mat. 14. v. 13.
2 Leſſon.		
S. *Peter.*	Ecclus 15.	Ecclus 19.
1 Leſſon.	Acts 3.	Acts 4.
2 Leſſon.	Ecclus 21.	Ecclus 22.
S. *James.*	24	Ecclus 29.
S. *Bartholomew.*	35	38
S. *Matthew.*		
S. *Michael.*	Gen. 32.	Dan. 10. v. 5.
1 Leſſon.	Act. 12. v. 20.	Jude 5. *to* v.
2 Leſſon.	Ecclus 51.	Job 1. (16.
S. *Luke.*		
	Job 24, 25.	42
S. *Simon* & S. *Jude.*	(v. 10.	(v. 17.
All Saints.	Wiſd. 3. *to*	Wiſd. 5. *to*
1 Leſſon.	Heb. 11. v.	Apoc. 19. *to*
2 Leſſon.	33. *&c.* 12. *to* v. 7.	(v. 17.

JANUARY hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
2	1	A	*Circum-*				
10	2	b	*ciſion.*	Gen. 1.	Mat. 1.	Gen. 2	Rom. 1
	3	c		3	2	4	2
19	4	d		5	3	6	3
8	5	e	*Epipha-*	7	4	8	4
	6	f	*ny.*				
	7	g	Lucian	9	5	12	5
16	8	A		13	6	14	6
7	9	b		15	7	16	7
	10	c		17	8	18	8
13	11	d		19	9	20	9
2	12	e		21	10	22	10
	13	f	Hillary	23	11	24	11
10	14	g	Biſhop.	25	12	26	12
	15	A		27	13	28	13
18	16	b		29	14	30	14
7	17	c		31	15	32	15
	18	d	Priſca.	33	16	34	16
15	19	e		35	17	37	1. Cor. 1
4	20	f	Fabian.	38	18	39	2
	21	g	Agnes	40	19	41	3
12	22	A	Vincent	42	20	43	4
1	23	b		44	21	45	5
	24	c		46	22	47	6
9	25	d	Con of				
	26	e	Paul.	48	23	49	7
17	27	f		50	24	Exo. 1.	8
6	28	g		Exo. 2.	25	3	9
	29	A		4	26	5	10
13	30	b	K. Char.	6	27	7	11
3	31	c	Martyr.	8	28	9	12

FEBRUARY hath xxviij. days.

				¶Morn. Prayer.		¶Even Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2 *Lef.*
11	1	d	Faſt.	Ex. 10.	Mat. 1.	Ex. 11.	1 Co. 13
19	2	c	*Purif.*		2		14
8	3	f	*of Mary.*	12	3	13	15
	4	g		14	4	15	16
	5	A	Agath.	16	5	17	2 Col. 1.
16	6	b		18	6	19	2
5	7	c		20	7	21	3
	8	d		22	8	23	4
13	9	e		24	9	32	5
2	10	f		33	10	34	6
	11	g		Lev. 8.	11	lev. 19.	7
10	12	A		20	12	26	8
	13	b		Nu. 1.	13	Nu 12.	9
	14	c	Valen-	13	14	14	10
18	15	d	tine.	16	15	17	11
7	16	e		20	16	21	12
	17	f		22	Iu. di. 1.	23	13
15	18	g		24	di. 2.	25	Gal. 1.
4	19	A		27	2	30	2
	20	b		31	3	32	3
12	21	c		45	4	36	4
1	22	d		Deu. 1.	5	Deu. 2.	5
	23	e	Faſt.	3	6	4	6
9	24	f	*S. Mat-*		7		Eph. 1.
	25	g	*thias.*	5	8	6	2
17	26	A		7	9	8	3
6	27	b		9	10	10	4
	28	c		11	11	12	5
14	29			13	Mat. 7.	14	Ro. 12.

MARCH hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
3	1	d	David	deu. 15	luk. 12.	deu. 16.	Eph. 6
	2	e	Chad.	17	13	18	Phil. 1
11	3	f		19	14	20	2
	4	g		21	15	22	3
19	5	A		24	16	25	4
8	6	b		26	17	27	Col. 1
	7	c	Perpe-	28	18	29	2
16	8	d	tua.	30	19	31	3
5	9	e		32	20	33	4
	10	f		34	21	Joſ. 1.	Th. 1.
13	11	g		Joſ. 2.	22	3	2
2	12	A	Greg.	4	23	5	3
	13	b		6	24	7	4
10	14	c		8	Joh. 1.	9	5
	15	d		10	2	23	2 Ti. 1.
18	16	e		24	3	Judg. 1.	2
7	17	f	Edw	Jud. 2.	4	3	3
	18	g		4	5	5	1 Ti. 1.
15	19	A		6	6	7	2, 3.
4	20	b	Bene-	8	7	9	4
	21	c	dict.	10	8	11	5
12	22	d		12	9	13	6
1	23	e	Faſt	14	10	15	2 Ti. 1.
	24	f	*Ann. of*	16	11	17	2
9	25	g	*Mary.*		12		3
	26	A		18	13	19	4
17	27	b		20	14	21	Tit. 1.
6	28	c		Rut. 1.	15	Rut. 2.	2, 3.
	29	d		3	16	4	Phile.
14	30	e		1. Sa. 1.	17	1 Sa. 2.	Hebr.
3	31	f		3	18	4	2

APRIL hath xxx. days.

				¶Morn. Prayer		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
	1	g		1 Sa. 5.	Joh. 19	1 Sa. 6.	Heb. 3.
11	2	A		7	20	8	4
	3	b	Richard	9	21	10	5
19	4	c	Ambr.	11	Act. 1.	12	6
8	5	d		13	2	14	7
16	6	e		15	3	16	8
5	7	f		17	4	18	9
	8	g		19	5	20	10
13	9	A		21	6	22	11
2	10	b		23	7	24	12
	11	c		25	8	26	13
10	12	d		27	9	28	Jam. 1.
	13	e		29	10	30	2
18	14	f		31	11	2 Sa. 1.	3
7	15	g		2 Sa. 2.	12	3	4
	16	A		4	13	5	5
15	17	b		6	14	7	1 Pet. 1.
4	18	c		8	15	9	2
	19	d	Alphag.	10	16	11	3
12	20	e		12	17	13	4
1	21	f		14	18	15	5
	22	g		16	19	17	2 Pet. 1.
9	23	A	S. Georg	18	20	19	2
	24	b		20	21	21	3
17	25	c	S. *Mark*		22		1 Jo. 1.
6	26	d	*Evan.*	22	23	23	2
	27	e		24	24	1 Ki. 2.	3
14	28	f		1 Ki. 2.	25	3	4
3	29	g		4	26	5	5
	30	A		6	27	7	2. 4. Jo.

MAY hath xxxj. days.

				¶Morn. Prayer.		¶Even Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
					Acts		Jude.
2	1	b					
	2	c	*Phil. &*	1 Ki. 8.	28	1 Ki. 9	Ro. 1.
19	3	d	*Jacob.*	10	Mat. 1.	11	2
8	4	e	Invent.	12	2	13	3
	5	f	of the	14	3	15	4
16	6	g	croſs.	16	4	17	5
5	7	A	Jo. Port	18	5	19	6
	8	b		20	6	21	7
13	9	c		22	7	2 Ki. 1.	8
2	10	d		2 Ki. 2.	8	3	9
	11	e		4	9	5	10
10	12	f		6	10	7	11
	13	g		8	11	9	12
18	14	A		10	12	11	13
7	15	b		12	13	13	14
	16	c		14	14	15	15
15	17	d		16	15	17	16
4	18	e		18	16	19	1 Co. 1
	19	f	Dunſt.	20	17	21	2
12	20	g		22	18	23	3
1	21	A		24	19	25	4
	22	b		Ezr. 1.	20	Ezr. 3.	5
9	23	c		4	21	5	6
	24	d		6	22	7	7
17	25	e		9	23	Neh. 3	8
6	26	f	Auguſt.	Neh. 2.	24	4	9
	27	g	Bede.	5	25	6	10
14	28	A		8	26	9	11
3	29	b	Charles	10	27	13	12
	30	c	Il. Nat.	Eſt. 1.	28	Eſth 2	13
11	31	d		3	Mar. 1.	4	14

JUNE hath xxx. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1 *Lef.*	2. *Lef.*
	1	e	Nicom.	Eſth. 5	Mat. 2.	Eſth. 6	1 Co. 15
19	2	f		7	3	8	16
8	3	g		9	4	Job 1.	2. Co. 1
16	4	A		Job 2.	5	3	2
5	5	b	Boni-	4	6	5	3
	6	c	face.	6	7	7	4
13	7	d		8	8	9	5
2	8	e		10	9	11	6
	9	f		12	10	13	7
10	10	g		14	11	15	8
	11	A	Bar. Ap.				
18	12	b		16	12	17, 18	9
7	13	c		19	13	20	10
	14	d		21	14	22	11
15	15	e		23	15	24, 25	12
4	16	f		26, 27	16	28	13
	17	g	S. Al-	29	Luk. 1.	30	Gal. 1.
12	18	A	ban M.	31	2	32	2
1	19	b		33	3	34	3
	20	c	Edward	35	4	36	4
9	21	d		37	5	38	5
	22	e		39	6	40	6
17	23	f		41	7	42	Eph. 1.
6	24	g	Faſt				
	25	A	*Io. Bapt.*	Pro. 1.	8	Pro. 2	2
14	26	b		3	9	4	3
3	27	c		5	10	6	4
	28	d		7	11	8	5
11	29	e	Faſt		12		
	30	f	*Pet. Ap.*	9		10	6

JULY hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1 *Lef.*	2. *Lef.*
19	1	g		Pr. 11.	Luk. 13	Pr. 12.	Phil. 1.
8	2	A	Vi. Mar.	13	14	14	2
	3	b		15	15	16	3
16	4	c	Marti.	17	16	18	4
5	5	d		19	17	20	Col. 1.
	6	e		21	18	22	2
13	7	f		23	19	24	3
2	8	g		25	20	26	4
	9	A		27	21	28	1 Th. 1
10	10	b		29	22	31	2
	11	c		Eccl. 1.	23	Ecc. 2.	3
18	12	d		3	24	4	4
7	13	e		5	Joh. 1.	6	5
	14	f	Swith.	7	2	8	2 Th. 1.
15	15	g		9	3	10	2
4	16	A		11	4	12	3
	17	b		Jer. 1.	5	Jer. 2.	1 Ti. 1.
12	18	c		3	6	4	2, 3.
1	19	d		5	7	6	4
	20	e	Margar.	7	8	8	5
9	21	f	Magd.	9	9	10	6
	22	g		11	10	12	2 Ti. 1.
17	23	A		13	11	14	2
6	24	b	Faſt	15	12	16	3
	25	c	*Iam.* ap.		13		4
13	26	d	Anne.	17	14	18	Tit. 1.
3	27	e		19	15	20	2, 3.
	28	f		21	16	22	Phile.
11	29	g		23	17	24	Heb. 1.
	30	A		25	18	26	2
19	31	b		27	19	28	3

AUGUST hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				31. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
8	1	c		Jer 29	Joh. 20	Jer. 30	Heb. 4.
16	2	d	Lamm.	31	21	32	5
5	3	e		33	Acts 1.	34	6
	4	f		35	2	36	7
13	5	g		37	3	38	8
2	6	A	Transfi.	39	4	40	9
	7	b	Name	41	5	42	10
10	8	c	of Jeſu.	43	6	44	11
	9	d		45, 46	7	47	12
18	10	e	Lauren.	48	8	49	13
7	11	f		50	9	51	Jam. 1.
	12	g		52	10	Lam. 1	2
15	13	A		Lam. 2	11	3	3
4	14	b		4	12	5	4
	15	c		Eze. 2.	13	Eze. 3.	5
12	16	d		6	14	7	1 Pet. 1.
1	17	e		13	15	14	2
	18	f		18	16	33	3
9	19	g		34	17	Dan. 1	4
	20	A		Dan. 2.	18	3	5
17	21	b		4	19	5	2 Pet. 1.
6	22	c		6	20	7	2
	23	d	Faſt.	8	21	9	3
14	24	e	*Barth*		22		1 Joh. 1
3	25	f	*Apoſt.*	10	23	11	2
	26	g		12	24	Hoſ. 1	3
11	27	A		Ho. 2, 3	25	4	4
	28	b	Auguſt.	5, 6	26	7	5
19	29	c	Behead.	8	27	9	2, 3 Jo.
8	30	d	of John.	10	28	11	Jude
	31	e		12	Mat. 1	13	Rom. 1

SEPTEMBER hath xxx. days.

				¶Morn. Prayer		¶Even. Prayer	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
16	1	f	Gyles.	Hoſ. 14	Mat. 2.	Joel 1	Rom 2
5	2	g		Joel 2	3	3	3
	3	A		Am. 1.	4	Am. 2.	4
13	4	b		3	5	4	5
2	5	c		5	6	6	6
	6	d		7	7	8	7
10	7	e	Enur. b.	9	8	Obad.	8
	8	f	Nati of	Jona 1.	9	Jo 2, 3	9
18	9	g	Mary.	4	10	Mic. 1.	10
7	10	A		Mic. 2.	11	3	11
	11	b		4	12	5	12
	12	c		6	13	7	13
15	13	d		Nah. 1.	14	Nah. 2	14
4	14	e	Holy cr.	3	15	Hab. 1	15
	15	f		Hab. 2.	16	3	16
12	16	g		Zep. 1.	17	Zep. 2.	1 Cor. 1
1	17	A	Lamber.	3	18	Hag. 3	2
	18	b		Hag. 2.	19	Zec. 1	3
9	19	c		Ze. 2, 3	20	4, 5.	4
	20	d	Faſti	6	21	7	5
17	21	e	S *Mat.*		22		6
6	22	f	*thew.*	8	23	9	7
	23	g		10	24	11	8
14	24	A		12	25	13	9
3	25	b		14	26	Mal. 1	10
	26	c	Cyprian	Mal. 2	27	3	11
11	27	d		4	28	Tob. 1	12
19	28	e		Tob. 2.	Mar. 1.	3	13
	29	f	S. *Mich.*		2		14
8	30	g	Hir.	4	3	6	15

OCTOBER hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
16	1	A	Remig.	Tob. 7.	Mar. 4.	Tob. 8.	1 Co. 16
5	2	b		9	5	10	2 Co. 1.
13	3	c		11	6	11	2
2	4	d		13	7	12	3
	5	e		Judit. 1	8	Judit 2	4
10	6	f	Faith.	3	9	4	5
	7	g		5	10	6	6
18	8	A		7	11	8	7
7	9	b	Dennis.	9	12	10	8
	10	c		11	13	12	9
15	11	d		13	14	14	10
4	12	e		15	15	16	11
	13	f	Edward.	Wiſ. 1.	16	Wiſ. 2.	12
12	14	g		3	Lu. *di.* 1	4	13
1	15	A		5	*di.* 1.	6	Gal. 1.
	16	b		7	2	8	2
9	17	c	Etheld.	9	3	10	3
	18	d	S. Luke.		4		4
17	19	e		11	5	12	5
6	20	f		13	6	14	6
	21	g		15	7	16	Eph. 1.
14	22	A		17	8	18	2
3	23	b		19	9	Ecc. 1.	3
	24	c		Eccl. 2.	10	3	4
11	25	d		4	11	5	5
	26	e		6	12	7	6
19	27	f	Faſt.	8	13	9	Phil. 1.
8	28	g	*Sim. &*		14		2
	29	A	*Iude.*	10	15	11	3
16	30	b		12	16	13	4
3	31	c	Faſt.	14	17	15	Col. 1.

NOVEMBER hath xxx. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef*	1. *Lef*	2 *Lef.*
	1	d	*All*				
13	2	e	*Saints.*	Ec. 16.	Luc. 18	Ec. 17.	Col. 2.
2	3	f		18	19	19	3
	4	g		20	20	21	4
10	5	A	*Pa. conf.*	22	21	23	1 Th. 1.
	6	b	Leonar.	24	22	25 (*a*)	2
18	7	c		27	23	28	3
7	8	d		29	24	30 (*b*)	4
	9	e		31	Joh. 1.	32	5
15	10	f		33	2	34	2 Th. 1.
4	11	g	S. Mart.	35	3	36	2
	12	A		37	4	38	3
12	13	b	Brice.	39	5	40	1 Ti 1.
1	14	c		41	6	42	2, 3.
	15	d	Machut.	43	7	44	4
9	16	e		45	8	46 (*c*)	5
	17	f	Hug b.	47	9	48	6
17	18	g		49	10	50	2 Ti. 1.
6	19	A		51	11	Baru 1	2
	20	b	Edmun.	Bar. 2.	12	3	3
14	21	c	king	4	13	5	4
3	22	d	Cicely.	6	14	hi of S.	Tit. 1.
	23	e	Clem.	Bel & d.	15	Iſa 1.	2, 3.
11	24	f		Iſa. 2.	16	3	Phile.
19	25	g	Kathe-	4	17	5	Heb. 1.
	26	A	rine.	6	18	7	2
8	27	b		8	19	9	3
	28	c		10	20	11	4
16	29	d	Faſt.	12	21	13	5
5	30	e	*And. ap.*		Acts 1.		6

Note that (*a*) Ecclus 25 is to be read onely to verſ. 13. and (*b*) Ecclus 30. onely to verſ. 18. and (*c*) Ecclus 46. onely to verſ. 20.

DECEMBER hath xxxj. days.

				¶Morn. Prayer.		¶Even. Prayer.	
				1. *Lef.*	2. *Lef.*	1. *Lef.*	2. *Lef.*
	1	f		Iſa. 14.	Acts 2.	Iſa. 15.	Heb. 7.
13	2	g		16	3	17	8
2	3	A		18	4	19	9
10	4	b		20, 21	5	21	10
	5	c		23	6	24	11
18	6	d	Nicho-	25	*dim.* 7.	26	12
7	7	e	las biſh.	27	*dim.* 7.	28	13
	8	f	Concep.	29	8	30	Jam. 1.
15	9	g	Mary.	31	9	32	2
4	10	A		33	10	34	3
	11	b		35	11	36	4
12	12	c		37	12	38	5
1	13	d	Luci.	39	13	40	1 Pet. 1.
	14	e	V. & M.	41	14	42	2
9	15	f		43	15	44	3
	16	g	O ſapi-	45	16	46	4
17	17	A	entia.	47	17	48	5
6	18	b		49	18	50	2 Pet. 1.
	19	c		51	19	52	0
14	20	d	Faſti	53	20	54	3
3	21	e	*Thomas*		21		1 Joh. 1
	22	f	*Ap.*	55	22	56	2
11	23	g		57	23	58	3
	24	A	Faſti	59	24	60	4
19	25	b	*Criſtm.*				
8	26	c	S. *Steu.*				
	27	d	S. *John*				
16	28	e	*Innoc.*		25		5
5	29	f		61	26	62	2 John.
	30	g		63	27	64	3 John.
13	31	A	Silveſt.	65	28	66	Jude.

TABLES and RULES.

FOR

The Moveable and Immoveable Feasts:

Together with the days of Fasting and abstinence, through the whole year.

RULES *to know when the Moveable Feasts, and Holy days begin.*

Easter day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the one and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent-Sunday is always the neareſt Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*	Sunday is	Nine / Eight / Seven	weeks before *Easter*.
Quadragesima		Six	
Rogation-Sunday		Five weeks	
Ascencion-day, *Whitsunday*, *Trinity-Sunday*	is	Forty days / Seven weeks / Eight weeks	after *Easter*.

A Table of all the Feasts that are to be observed in the Church of England *through the year.*

ALl Sundays in the year.

The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of S. *Paul*.
The Purification of the Blessed Virgin.
S. *Matthias* the Apostle.
The Annunciation of the Blessed Virgin.
S. *Mark* the Evangelist.
S. *Philip* and S. *Jakob* the Apostles.
The Ascension of our Lord JESUS CHRIST
S. *Barnabas*.
The Nativity of S. *John Baptist*.
S. *Peter* the Apostle.
S. *James* the Apostle.
S. *Bartholomew* the Apostle.
S. *Matthew* the Apostle.
S. *Michael*, and all Angels.
S. *Luke* the Evangelist.
S. *Simon* and S. *Jude* the Apostles.
All Saints.
S. *Andrew* the Apostle.
S. *Thomas* the Apostle.
The Nativity of our Lord.
S. *Stephen* the Martyr.
S. *John* the Evangelist.
The holy Innocents.

The days of the Feasts of

Munday and Tuesday in *Easter*-week. Munday and Tuesday in *Whitsun* week.

A Table of the Vigils, Fast, and days of Abstinence, to be observed in the year.

THe Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and *Jude*.
- S. *Andrew*.
- S. *Thomas*. All Saints.

Note that if any these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. THe Forty days of Lent:
II. The Ember-days at the four Seasons, being the Weddensday, Fryday, and Saturday after
- the First Sunday in the Lent
- the Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Regation-days being the Moonday, Teusday, and Weddensday before holy Thorsday, or the Ascension of our Lord.
IV. All the Frydays in the year, except *Christmas*-day.

Certain Solemn days for which particular Service are appointed.

1. THe Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A Table of Moveable Feasts Calculated for Forty years.

The year of our LORD.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
1661	9	9	F	4	Feb. 10	Feb. 17	April 14	May 19	May 23	June 2	24	Dec. 1
1662	10	20	E	2	Jan. 16	12	Mar. 30	4	8	May 18	26	Nov. 30
1663	11	1	D	5	Feb. 15	Mar. 4	April 19	24	28	June 7	23	29
1664	12	12	C B	4	7	Feb. 24	10	15	19	May 29	24	27
1665	13	23	A	2	Jan. 22	8	Mar. 26	April 30	4	14	27	Dec. 3
1666	14	4	G	5	Feb. 11	28	April 15	May 20	24	June 3	24	2
1667	15	15	E	3	3	20	7	12	16	May 26	25	1
1668	16	26	E D	1	Jan. 19	5	Mar. 22	April 26	April 30	10	27	Nov. 29
1669	17	7	C	4	Feb. 7	24	April 11	May 16	May 20	30	24	28
1670	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	7	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	G F	4	4	Feb. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1674	3	3	D	5	Feb. 15	Mar. 4	April 19	24	28	June 7	23	29
1675	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1676	5	25	B A	2	23	9	Mar. 26	April 30	4	14	27	Dec. 3
1677	6	6	G	5	Feb. 11	28	April 15	May 20	24	June 3	24	2
1678	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	5	Feb. 16	Mar. 5	April 20	25	29	June 8	23	Nov. 30
1680	9	9	D C	4	8	Feb. 25	11	16	20	May 30	24	28
1681	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
1683	12	12	C	4	4	Feb. 21	8	13	17	May 27	25	2
1684	13	23	F E	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1685	14	4	D	5	Feb. 15	Mar. 4	April 19	24	28	June 7	25	29
1686	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
1688	17	7	A G	5	Feb. 12	Mar. 1	April 15	20	24	June 3	24	Dec. 2
1689	18	18	F	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5	Feb. 16	Mar. 5	April 20	25	29	June 8	23	Nov. 30
1691	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	29
1692	2	22	C B	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5	Feb. 12	Mar. 1	April 16	21	25	June 5	24	Dec. 3
1694	4	14	G	4	4	Feb. 21	8	13	17	May 27	25	2
1695	5	25	F	1	Jan. 20	6	Mar. 24	April 28	2	12	27	1
1696	6	6	E D	4	Feb. 9	26	April 12	May 17	21	31	24	Nov. 29
1697	7	17	C	3	Jan. 31	17	4	9	15	23	25	28
1698	8	28	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
1699	9	9	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 1
1700	10	20	G F	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note, *That the Supputation of the year of our Lord in the Church of* England *beginneth the five and twintieth day of* March.

¶ To find Easter for ever.

Gold. numb.	A	B	C	D	E	F	G
j	April 9.	10	11	12	6	7	8
ij	Mar. 26.	27	28	29	30	11	April 1
iij	April 16.	17	18	19	20	14	15
iv	April 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	23	24	25
vj	April 16.	17	11	12	13	14	15
vij	April 2.	3	4	5	6	Mar. 13	April 1
viij	April 23.	24	25	19	20	21	22
ix	April 9.	10	11	12	13	14	8
x	April 2.	3	Mar. 28	29	30	31	April 1
xj	April 16.	17	18	19	20	21	22
xij	April 9.	10	11	5	6	7	8
xiij	Mar. 26.	27	28	29	30	11	25
xiv	April 16.	17	18	19	13	14	15
xv	April 2.	3	4	5	6	7	8
xvj	Mar. 26.	27	28	22	23	24	25
xvij	April 16.	10	11	12	13	14	15
xviij	April 2.	3	4	5	Mar. 30	31	April 1
xix	April 23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guid your eye downward from the same till ye come right over against the Prime and there is shewed both what Moneth, and what day of the Moneth *Easter* falleth that year. But note, that the name of the Moneth is set at the left hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

¶ *Proper Psalms on certain days.*

	Mattens.	*Evensong.*
¶ *Christmas-day.*	Psal. 19	89
	45	110
	85	132
¶ *Ash-Wednesday.*	6	102
	32	130
	38	143
¶ *Good Friday.*	22	69
	40	88
	54	
¶ *Easter-day.*	2	113
	57	114
	111	118
¶ *Ascension-day.*	8	24
	15	47
	21	108
¶ *Whitsun-day.*	48	104
	68	145

The

The Order for Morning and Evening-Prayer daily to be said and used throughout the year.

THe morning and Evening-Prayer shall be used in the accustomed place of the Church, Chappel or Chancel, except it shall be otherwise determined by the Ordinary of the place: And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England *by the Authority of Parliament, in the second year of the Reign of King* Edward *the Sixth.*

¶ The Order for Morning-Prayer, daily throughout the year.

¶ *At the beginning of Morning-Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

Ezek 11. 27. WHen the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.

Psal 51. 3. I acknowledge my transgressions, and my sin is ever before me.

Psal. 51. 9. Hide thy face from my sins, and blot out all mine inquities.

Psal. 51. 17. The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Joel 2. 13. Rent your heart; and not your graments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and great kindness, and repenteth him of the evil.

Dan. 9. 9, 12. To the Lord our God belong mercies and forgivenesses; though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Jer. 10. 24. O Lord correct me, but with judgement, not in thine anger, lest thou bring me to nothing.

S Matt. 3. 2. Repent ye; for the kingdom of heaven is at hand.

S. Luk. 15. 18. 19 I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Ps 143. 2. Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. John 1 8. 9. If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness.

DEarly beloved brethen, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general confession to be said of the whole Congregation after the Minister, all kneeling.*

ALmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed to much the devices and desires of own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To thy glory of the holy Name. *Amen.*

¶ *The absolution or Remission of sins to be pronounced by the* Priest *alone standing; the people still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardonneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other* Prayers, Amen.

¶ *Then the Minister shall kneel, and say the Lords* Prayer *with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not unto temptation: But deliver us from evil; For thine is the kingdom, And the power, and the glory; For ever and ever. *Amen.*

¶ *Then likewise he shall say.*

O Lord, open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answ. O Lord, make haste to help us.

¶ *Here all standing up, the* Priests *shall say.*

Glory be to the Father, and to the Son: And to the Holy Ghost;
Answ. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*
Priest. Praise the Lord.
Answ. The Lords name be praised.

¶ *Then shall be said or sung this Psalm following: Except on Easter day upon which another Anthem is appointed. and on the nineteenth day of every moneth it is not to be read here, but in the ordinary course of the Psalms.*

Venite exultemus Domino. Psal. 95.

OCome, let us sing unto the Lord: let us heartely rejoice in the strength of our salvation.

Let us come before his presence with thanks giving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Fourty years long was I grieved with this generation, ano said: It is a people that do err in their hearts, for thy have not known my ways.

Unto whom I sware in my wrath: that thy should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be: world without end, *Amen.*

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of* Benidicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated.*

Glory be to Father, and to the Son: and to the Holy Ghost.
Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament; as is appointed in the Kalendars, (except there be proper Lessons assigned for that day:) he that readeth, so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called* Te Deum Laudamus, *daily throughout the year.*

¶ *Note that before every Lesson the Minister shall say,* Here beginneth such a Chapter, or verse of such a Chapter of such a Book: *And after every Lesson,* Here endeth the first, or the second Lesson.

¶ *Te*

¶ *Te Deum Laudamus.*

WE praiſe thee, O God: we acknowledge thee to be the Lord.
All the earth doth worſhip thee: the Father everlaſting.
To thee all Angels cry aloud, thee heavens, and all the powers therein.
To thee Cherubin, and Seraphin: continually do cry.
Holy, Holy, Holy: Lord God of Sabaoth.
Heaven and earth are full of the Majeſty: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly fellowſhip of the Prophets: praiſe thee.
The noble Army of Martyrs: praiſe thee.
The holy Church throughout all the world: doth acknowledge thee,
The Father: of an infinite majeſty;
Thine honourable, true: and onely Son;
Alſo the Holy Ghoſt: the Comforter.
Thou art the king of Glory: O Chriſt.
Thou art the everlaſting Son: of the Father.
When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.
When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.
Thou ſitteſt at the right-hand of God in the glory of the Father.
We believe that thou ſhalt come: to be our judge.
We therefore pray thee, help they ſervants: whom thou haſt redeemed with thy precious bloud.
Make them to be numbred with thy ſaints: in glory everlaſting.
O Lord, ſave thy people: and bleſs thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee;
And we worſhip thy Name: ever world without end.
Vouchſafe, O Lord: to keep us this day without ſin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let they mercy lighten upon us: as our truſt in thee.
O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle,* Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye Angels of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye heavens, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnify him for ever.
O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſhowers and dew, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye winds of God, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye fire and heat, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ice and ſnow, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye nights and days, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnify him for ever.
O let the earth bleſs the Lord: yea, let it praiſe him, and magnify him for ever.
O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnify him for ever.
O all ye green things upon the earth, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye wells, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſeas and flouds, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnify him for ever.
O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnify him for ever.
O all ye beaſts and cattel, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye children of men, bleſs ye the Lord: praiſe him, and magnify him for ever.
O let Iſrael bleſs the Lord: praiſe him, and magnify him for ever.
O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye ſpirits, and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.
O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnity him for ever.
O Annanias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnify him for ever.
Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on* Saint John Baptiſt *day.*

Benedictus. S. Luk. 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.
And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;
As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;
That we ſhould be ſaved from our enemies: and from the hands of all that hate us;
To perform that mercy promiſed to our forefathers: and to remember his holy covenant;
To perform the oath which he ſware to our forefather Abraham: that he would give us;
That we being delivered out of the hand of our enemies: might ſerve him without fear;
In holineſs and righteouſneſs before him: all the days of our life.
And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways:
To give knowledge of ſalvation unto his people: for the remiſſion of their ſins.
Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us;
To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.
Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or this Pſalm.*

Jubilate Deo.

OBe joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.
Be ye ſure that the Lord he is God: it is he that had made us, and not we our ſelvs, we are his people, and the ſheep of his paſture.
O go your way into his gates with thangſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.
For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.
Glory be to the Father, and to the Son: aud to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then ſhall be ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except onely ſuch days, as the Creed of* S. Athanaſius *is appointed to be read.*

IBelieve in God the Father Almighty, Maker of heaven and earth:
And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; He deſcended into hell, the third day he roſe again from the dead, He aſcended into heaven, and ſitteth on the right-hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.
I believe in the Holy Ghoſt; The Holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. *Amen.*

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with aloud voice.*

The Lord be with you.
Anſw. And with thy Spirit.
Miniſter. Let us pray.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

¶ *Then the Miniſter, Clerks and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then the Prieſts ſtanding up ſhall ſay.*

O Lord ſhew thy mercy upon us.
Anſw. And grant us thy ſalvation.
Prieſt. O Lord ſave the King.

Anſw.

Answ. And mercifully hear us when we call upon thee.
Priest. Endue thy ministers with righteousness.
Answ. And make thy chosen people joyful.
Priest. O Lord save thy people.
Answ. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answ. Because there is none other that fighteth for us; but only thou, O God.
Priest. O God, make clean our hearts within us.
Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for peace; The third for grace to live well. And the two last Collects shall never alter. but daily be said at Morning-Prayer throughout all the year, as followeth, all kneeling.*

¶ *The second Collect for Peace.*

O God, who art the author of peace and lover of concord: in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God' who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*
¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, Kings of kings, Lord of lords, the onely Ruler of princes, who dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King *James*, and so repleniſh him with the grace of thy Holy Spirit; that he may alway incline to thy will, and walk in thy way; Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the Fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, the Queen Dowager there Royal higneſſes *Mary* Princes of Orange, and the Princes *Ann* of Denmarke and all the Royal Famely: Endue them with thy Holy Spirit enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; Grant this, O Lord, for the honour of our Advocate and Mediatour; Jesus Christ. Amen.

¶ *A prayer of* S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting as in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen*

¶ *Here endeth the Order of Morning-Prayer throughout the year.*

¶ The Order of Evening-Prayer, daily throughout the year.

¶ *At the beginning of Evening-Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

Ezek. 18. 27. WHen the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.

Psal. 51. 3. I acknowledge my transgressions, and my sin is ever before me.

Psal. 51. 9. Hide thy face from my sins, and blot out all mine iniquities

Psal. 51. 17 The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Joel 2. 13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness and repenteth him of the evil.

Dan. 9. 9, 10. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Jer. 10. 24 O Lord correct me, but with judgement, not in thine anger, lest thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the kingdom of heaven is at hand.

S. Luk. 15. 18, 19. I will arise and go to my Father, and will say unto him Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. John 1. 8, 9. If we say that we have no sin, we deceive our selvs, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness; and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general confession to be said of the whole Congregation after the Minister, all kneeling.*

ALmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord have mercy upon us; miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ *The Absolution or Remission of sins to be pronounced by the Priest alone standing; the people still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ; who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Minister to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit: that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer: the people also kneeling, and repeating it with him.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then likewise he shall say.*

O Lord, open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Priest. O God: make speed to save us.
Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say.*

Glory be to the Father, and to the Son: and to the Holy Ghost;
Answ. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*
Priest. Praise ye the Lord.
Answ. The Lords name be praised.

¶ *Then ſhall be ſaid or ſung the Pſalms in Order as they are appointed. Then a leſſon of the old Teſtament, as is appointed: And after that,* Magnificat, *(or the ſong of the bleſſed Virgin* Mary*) in Engliſh as followeth.*

Magnificat S. Luk. 1. 46.

MY ſoul doth Magnify the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or elſe this Pſalm: Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalm.*

Cantate Domino Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelvs joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelvs joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world; and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As is was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then a Leſſon of the New Teſtament, as it is appointed, And after that,* Nunc dimittis (*or the ſong of* Simeon) *in Engliſh, as followeth.*

Nunc dimittis. S Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation.

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or elſe this Pſalm: except it be on the twelfth day of the month.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That they way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God, yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the peole praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the word ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell: The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. *Amen.*

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. ¶ Let us pray.

Chriſt have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter; Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then the Prieſt ſtanding up ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Priſt. Give peace in our time, O Lord;

Anſw. Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the day, the ſecond for peace, the third for aid againſt all perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening-Prayer without alteration.*

The ſecond Collect at Evening-Prayer.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed: Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jeſus Chriſt. *Amen.*

¶ *Inquires and places where they ſing, here followeth the Anthem.*

¶ *Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of Princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *James*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies, and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Mary*, the Queen Douager there Royall highneſſes *Mary* Princes of Orange, and the Princeſs *Ann* of Denmarke and all the Royal Family: endue them with thy holy Spirit, enrich them with thy heavenly grace; proſper them with all happineſs: and bring them to thine everlaſting kingdom,

¶ *A Prayer for the Clergy and people.*

ALmighty and everlaſting God, who alone workeſt great marvels: ſend down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour; Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace al this time with one accord to make our common ſupplications unto thee, and doſt promiſe; that when two or three are gathered together in thy Name, thou wilt grant their requeſts; fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chliſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

¶ *Here endeth the Order of Evening-Prayer throughout the year.*

¶ *Upon theſe Feaſts*, Chriſtmas-*day*, Epiphany, *Saint* Matthias, *Eaſter-day*, Aſcenſion-*day*, Whitſun-*day*, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity *Sunday, ſhall be ſung or ſaid at Morning-Prayer, in ſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian faith, commonly called the Creed of Saint* Athanaſius, *by the Miniſter and people ſtanding.*

Qui-

Quicumque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties; but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian Verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together, and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe righly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man.

God of the substance of the Father; begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonnable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Here followeth the Litany or General Supplication, to be sung or said after Morning-Prayer upon Sundays, Weddensdays and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences; nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory and hypocrisie; from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh and the devil.

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrin, heresie and schism, from hardness of heart, & contempt of thy word & commandment,

Good Lord, deliver us.

By the the mystery of the holy incarnation, by the holy Nativite and Circumcision; by the Baptism, fasting and Temptation.

Good Lord, deliver us.

By thine Agony and bloody Sweat; by the Cross and passion; by the precious Death and Burial, by the glorious Resurrection and Ascension; and hy the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, delievr us

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern the holy Church universal in the way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee; in righteousness and holiness of life, thy servant *James* our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in the faith, fear and love, and that we may evermore have affiance in thee, and ever seek they honour and glory;

We beseech the to hear us, good Lord.

That it may please thee to be his defender and keeper: giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary*, the Queen Douager there Royall hignesses *Mary* Princes of Orange, and the Princess *Ann* of Denmarke and allthe Royal Family.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of the word, and that both by their preaching and living they may set it forth; and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all the people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace and concord;

We beseech thee to hear us, good Lord.

That it may plase thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace; to hear meekly thy word, and to receive it with pure affection; and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits, of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away he ſins of the world;

Grant us they peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt hear us.

O *Chriſt*; *hear us.*

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord. have mercy upon us.

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

Prieſt. O Lord, deal not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

¶ *Let us pray.*

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of the goodneſs thy may be diſperſed, that we the ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in the holy Church, through Jeſus Chriſt our Lord.

O *Lord, ariſe, help us, and deliver us for thy Names ſake.*

O God, we have heard with our ears, and our Fathers have declared unto us. the noble works that thou didſt in their days, and in the old time before them.

O *Lord, ariſe, help us; and deliver us for thine honour..*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us.

Anſw. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord.

¶ *A prayer of* S. Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting as in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS.

Prayers and Thanksgiving upon ſeveral occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening-Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance: Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowrs, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentence thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by the puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of dearth and famin.*

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; behold, we beſeech thee, the afflictions of thy people; and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs: Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving the bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy. and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, king of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we, being armed with thy defence, may be preſerved evermore from all perills, to glorify thee, who art the onely giver of all victory, through the merits of thy onely Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God; who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of king David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand; and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtery of thy church. And to thoſe which ſhall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrin

doctrin they may set forth they glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so repleniſh them with the truth of thy doctrin. and endue them with Innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOst gracious God, we humbly beseech the, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our Soveraign and his Kingdoms; that all things may be so ordred and setled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be establisht among us for all generations. These and all other necessaries for them for us, and thy whole Church, we humbly begin in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men; to be used at such times when the Litany is not appointed to be said.*

OGod the Creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselvs Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy faltherly goodness all those who are any ways afflicted, or distressed in mind, body or estate: * (*especially those for whom our prayers are desired*) that is may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions And this we beg for Jesus Christ his sake. *Amen.*

* *This to be said when any desire the prayer of the congregation.*

¶ *A Prayer that may be said after any of the former.*

OGod, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVING.

¶ *A general Thanksgiving.*

* *This to be said when any that have been prayed for desire to return praise.*

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. * (*particulary to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*) We bless thee for our creation, preservation and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies: that out hearts may be unfeignedly thankful; and that we may shew forth thy praise, not onely with our lips, but in our lives, by giving up our selvs to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lard; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

OGod our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

OLord God, who hast justly hnmbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

OMost merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our enemies.*

OAlmighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer; through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick peace at home.*

OEternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amougst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For deliverance from the plague, or other common sickness.

OLord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgement remembring mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selvs, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy Law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening-Service next before.*

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collect in Advent, until Christ mas Eve.*

The Epistle.

Owe no man any thing. Rom. 13. verſ. 8 to the end.

The Gospel.

When they drew nigh. S. Mat, 21.
verſ. 8. to v. 14.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning, grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word; we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle.

Whatſoever things were. Rom. 15.
verſ. 4. to v. 14.

The Goſpel.

And there ſhall be ſigns. S. Luke 21.
verſ. 25. to v. 34.

The third Sunday in Advent.

The Collect.

O Lord Jeſus Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at they ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle.

Let a man ſo account. 1 Cor. 4.
verſ. 1. to v. 6.

The Goſpel.

Now when John had heard. S. Mat. 11.
verſ. 2. to v. 11.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs, we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle.

Rejoyce in the Lord alway. Phil. 4.
verſ. 4. to v. 8.

The Goſpel.

This is the record of John. S, John. 1.
verſ. 19, to v. 29.

The Nativity of our Lord; or the Birth-day of Chriſt, commonly called Chriſt mas day.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle.

God, who at ſundry times- Heb. 1.
verſ. 1. to v. 13.

The Goſpel.

In the beginning was the word. S. John. 1.
verſ. 1. to v. 15.

S. Stevens day.

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt martyr Saint Stephen, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediatour and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For the Epiſtle.

Stephen being full of the. Acts 7.
verſ. 55. to the end.

The Goſpel.

Behold, I ſend unto you. S. Mat. 23.
verſ. 34. to the end.

Saint John the Evangeliſts day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrin of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

That which was from the beginning. 1. S. John 1.
verſ. 1. to the end.

The Goſpel.

Jeſus ſaid unto Peter, Follow. S. John 21.
verſ. 19. to the end.

The Innocents day.

The Collect.

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

I looked, and lo, a lamb. Rev. 14.
verſ. 1. to v. 6.

The Goſpel.

The angel of the Lord. S. Matth. 2.
verſ. 13. to v. 19.

The Sunday after Chriſtmas day.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being generate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit ever one God, world without end. *Amen.*

The Epiſtle.

Now I ſay, that the heir. Gal. 4.
verſ. 1. to v. 8.

The Goſpel.

The birth of Jeſus Chriſt was. S. Matth. 1.
verſ. 18. to the end.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit; that our hearts and all our members being mortified from all worldly and carnal luſt, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Bleſſed is the man to whom. Rom. 4.
verſ. 8. to v. 15.

The Goſpel.

And it came to paſs, as the S. Luke 2.
verſ. 15. to v. 22.

¶ *The ſame Collect, Epiſtle and Goſpel ſhall ſerve for every day after unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

For this cauſe I Paul, the. Epheſ. 3.
verſ. 1. to v. 13.

The Goſpel.

When Jeſus was born in. S. Matth. 2.
verſ. 1. to v. 13.

The firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I beſeech you therefore. Rom. 12.
verſ. 1. to v. 6.

The Goſpel.

Now his parents went to. S. Luke 2.
verſ. 41. to the end.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Having then gifts, differing. Rom. 12.
verſ. 6. to v. 16. Be not wiſe.

The Goſpel.

And the third day there was. S. John 2.
verſ. 1. to v. 12.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be not wise in your own. Rom. 12.
vers. 16. to the end.

The Gospel.

When he was come down. S. Mat. 8.
vers. 1. to v. 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle.

Let every soul be subject unto. Rom. 13.
vers. 1. to vers 8.

The Gospel.

And when he was entred. S, Mat. 8.
vers. 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle.

Put on therefore (as the. Col. 3.
vers. 12. to v. 18.

The Gospel.

The kingdom of heaven. S. Mat. 13.
vers. 24. to v. 31.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify our selvs, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle.

Behold, what manner. 1 S. John 3.
vers. 1. to v. 9.

The Gospel.

Then if any man. S. Mat. 24.
vers. 23. to v. 32.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered hy thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. *Amen.*

The Epistle.

Know ye not that they which. 1 Cor. 9.
vers. 24. to the end.

The Gospel.

The kingdom of heaven. S. Mat. 20.
vers. 1. to v. 17.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye suffer fools gladly, seeing. 2 Cor. 11.
vers. 19. to v. 32.

The Gospel.

When much people were. S. Luke 8.
vers. 4. to v. 16.

The Sunday called Quinquagesima, is the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of al vertues, without which whosoever liveth is counted dead before thee: Grant this for thine onely Son Jesus Christs sake. *Amen.*

The Epistle.

Though I speak with the. 1 Cor. 13.
vers. 1, to the end.

The Gospel.

Then Jesus took unto him. S. Luke 18.
vers. 31. to the end.

The first day of Lent, commonly called Ashwedensday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, aud dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lotd. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle.

Turn ye even to me, saith. Joel 2.
vers. 12. to v. 17.

The Gospel.

When ye fast, be not as the. S. Mat. 6.
vers. 16. to v. 21.

The first Sunday in Lent.

The Collect,

O Lord, who for our sake didst fast fourty days and fourty nights, Give us grace to use such abstinence, that our flesh being subdued to the Spirit; we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle.

We then as workers together. 2 Cor. 6.
vers. 1. to v. 10.

The Gospel.

Then was Jesus led up of. S. Mat. 4.
vers. 1. to v. 11.

The second Sunday in Lent.

The Collect.

ALmighty God, who seest that we have no power of our selvs to help our selvs; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle,

We beseech you, brethren. 1 Thes. 4.
vers. 1. to v. 8.

The Gospel.

Jesus went thence, and. S. Mat. 15.
vers. 21. to v. 28.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore followers. Ephes. 5.
vers. 1. to v. 14.

The Gospel.

Jesus was casting out a. S. Luke 11.
vers. 14. to v. 28.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Tell me, ye that desire to be. Gal. 4.
vers. 21, to the end.

The Gospel.

Jesus went over the Sea, S. John 6.
vers. 1. to v. 14.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and reserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

Christ being come on high. Heb. 9.
vers. 11. to v. 15.

The Gospel.

Jesus said, Which of you, S. John 8.
vers. 46. to v. 56,

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind; hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility, Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind be in you — Phil. 2.
vers. 5. to v. 12.

The Gospel.

When the morning was come. — S. Matth. 27.
vers. 1. to v. 55.

Munday before Easter.

For the Epistle.

Who is this that cometh from. — Isa. 63.
vers. 1. to the end.

The Gospel.

After two days was the. — S. Mar. 14.
vers. 1. to the end.

Tuesday before Easter.

For the Epistle.

The Lord God hath opened. — Isa. 50.
vers. 5. to the end.

The Gospel.

And straightway in the morning. — S. Mar. 15.
vers. 1. to v. 39.

Weddensday before Easter.

The Epistle.

Where a testament is, there. — Heb. 9.
vers. 16. to the end.

The Gospel.

Now the feast of unleavened. — S. Luke 22.
vers. 1. to the end.

Thursday before Easter.

The Epistle.

In this that I declare unto. — 1 Cor. 11.
vers. 17. to the end.

The Gospel.

The whole multitude of. — S. Luke 23.
vers. 1. to v. 50.

Good Fryday.

The Collect.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministery, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd. Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle.

The law having a shadow. — Heb. 10.
vers. 1. to v. 26.

The Gospel.

Pilate therefore took Jesus. — S. Joh. 19.
vers. 1. to v. 38.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections; we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

It is better if the will of. — 1 S. Pet. 3.
vers. 17. to the end.

The Gospel.

When the even was come. — S. Matth. 27.
vers. 57. to the end.

Easter day,

¶ *At Morning-Prayer, instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHrist being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* 6. 9.

CHrist is risen from the dead: and become the first fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

ALmighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires: so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle.

If ye then be risen with Christ. — Col. 3.
vers. 1. to v. 8.

The Gospel.

The first day of the week. — S. John 20.
vers. 1. to v. 12.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle.

Peter opened his mouth. — Acts 10.
vers. 34. to v. 44.

The Gospel.

Behold, two of his disciples. — S. Luke 24.
vers. 13. to v. 36.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life. We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle.

Men and brethren, children. — Acts 13.
vers. 26. to v. 42.

The Gospel.

Jesus himself stood in the. — S. Luke 24.
vers. 36. to v. 49.

The first Sunday after Easter week.

The Collect.

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Whatsoever is born of God. — 1 S. John. 5.
vers. 4. to v. 13.

The Gospel.

The same day at evening. — S. John 20.
vers. 19. to v. 24.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

This is thank worthy, if. — 1 S. Pet. 2.
vers. 19. to the end.

The

The Gospel.

Jesus said, I am the good. S. John 10.
verſ. 11. to v. 17.

The third Sunday after Easter.

The Collect.

ALmighty God, who ſheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the followſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle.

Dearly beloved, I beſeech you. 1 S. Pet. 2.
verſ. 11. to v. 18.

The Gospel.

Jeſus ſaid to his diſciples. S. John 16.
verſ. 16. to v. 23.

The fourth Sunday after Easter.

The Collect.

OAlmighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry, and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Every good gift, and every. S. James 1.
verſ. 17. to v. 22.

The Gospel.

Jeſus ſaid unto his diſciples. S. John 16.
verſ. 5. to v. 15.

The fifth Sunday after Easter.

The Collect.

OLord, from whom all goods things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame. through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle.

Be ye doers of the word, and. S. Jam. 1.
verſ. 22. to the end.

The Gospel.

Veiily, verily I ſay unto you. S. John 16.
verſ. 23, to the end.

The Aſcenſion day.

The Collect,

GRant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle,

The former treatiſe have I. Acts 1.
verſ. 1. to v. 12.

The Gospel.

Jeſus appeared unto the. S. Mark 16.
verſ. 14. to the end.

Sunday after Aſcenſion day.

The Collect.

OGod the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triump unto thy Kingdom in heaven: we beſeech thee leave us not comfortleſs, but ſend to us thine Holy Ghoſt to comfort us; and exalt us unto the ſame place whither our Saviour Chriſt is gon before, who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle.

The end of all things is at. 1 S. Pet. 4.
verſ. 7. to v. 12.

The Gospel.

When the comforter is come. S. John 15.
verſ. 26. and part of the 16. chapter, to verſ. 4.

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

The Epiſtle.

When the day of Pentecoſt. Acts 2.
verſ. 1. to v. 12.

The Gospel.

Jeſus ſaid unto his diſciples. S. John 14.
verſ. 25. to v. 31. Ariſe let.

Munday in Whitſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle.

Then Peter opened his mouth. Acts 10.
verſ. 34, to the end.

The Gospel.

God ſo loved the the world, that. S. John 3.
verſ. 16. to v. 22.

Tueſday in Whit ſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth; and reigneth with thee in the unity of the ſame Spirit, one God world without end. *Amen.*

The Epiſtle.

When the Apoſtles wo were. Acts 8.
verſ. 14. to v. 18.

The Gospel.

Verily, verily, I ſay unto you. S. John 10.
verſ. 1. to vers 11.

Trinity Sunday.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thon wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God world without end. *Amen.*

The Epiſtle.

After this I looked and behold. Rev. 4.
verſ. 1. to the end.

The Gospel.

There was a man of the. S. John 3.
verſ. 1. to v. 16.

The firſt Sunday after Trinity.

The Collect.

OGod the ſtrength of all them that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Beloved, let us love one. 1 S. John 4.
verſ. 7. to the end.

The Gospel.

There was a certain rich man. S. Luke 16
verſ. 19. to the end.

The ſecond Sunday after Trinity.

The Collect.

OLord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Marvel not my brethren. 1 S. John 3.
verſ. 13. to the end.

The Gospel.

A certain man made a great. S. Luke 14.
verſ. 16. to v. 25.

The third Sunday after Trinity.

The Collect.

OLord, we beſeech thee mercifully to hear us: and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

All of you be ſubject one to. 1 S. Pet. 5.
verſ. 5. to v. 12.

The Gospel.

Then drew near unto him all. S. Luke 15.
verſ. 1. to v. 11.

The fourth Sunday after Trinity.

The Collect.

OGod the Protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal; Grant this O heavenly Father, for Jeſus Chriſt ſake our Lord. *Amen.*

The Epiſtle.

I reckon that the ſufferings of. Rom. 8.
verſ. 18. to v. 24.

The Gospel.

Be ye therefore merciful, as. S. Luke 6.
verſ. 36. to v. 43.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Be ye all of one mind, having. 1 S. Pet. 3.
verſ. 8. to v. 15. And be ready.

The Goſpel.

It came to paſs, that as the. S. Luke 5.
verſ. 1. to v. 12.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things; may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Know ye not, that ſo many. Rom. 6.
verſ. 3. to v. 12.

The Goſpel.

Jeſus ſaid unto his diſciples. S. Matth. 5.
verſ. 20. to v. 27.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the authour and giver of all good things, Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

I ſpeak after the manner of men. Rom. 6.
verſ. 19. to the end.

The Goſpel.

In thoſe days the multitude. S. Mark. 8.
verſ. 1. to v. 10.

The eight Sunday after Trinity.

The Collect.

O God, whoſe never failing providence ordereth all things both in heaven and earth. We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, we are debters, not. Rom. 8.
verſ. 12. to v. 18.

The Collect.

Beware of falſe prophets. Matth. 7.
verſ. 15. to v. 22,

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful, that we who cannot do any thing that is good without thee, may by thee be enabled to live accorcording to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I would not that ye- 1 Cor. 10.
verſ. 1. to v. 14.

The Goſpel.

Jeſus ſaid unto his diſciples, S. Luke 16.
verſ. 1. to v. 10.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants: and that they may obtain their petitions, make them to ask ſuch things as ſhall pleaſe thee; through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Concerning ſpiritual gifts. 1 Cor. 12.
verſ. 1. to v. 21.

The Goſpel.

And when he was come near. S. Luke 19.
verſ. 15. to v. 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Brethren, I declare unto you. 1 Cor. 15.
verſ. 1. to v. 12.

The Goſpel.

Jeſus ſpake this parabie unto. S. Luke 18.
verſ. 9. to v. 15.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray. and art wont to give more than either we deſire, or deſerve, Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle.

Such truſt have we through. 2 Cor. 3.
verſ. 4. to v. 20.

The Goſpel.

Jeſus departing from the coaſts. S. Mar. 7.
verſ. 31. to the end.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe onely gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt out Lord. *Amen.*

For the Epiſtle.

To Abraham and his ſeed were. Gal. 3.
verſ. 16. to v. 23.

The Goſpel.

Bleſſed are the eyes which. S. Luke 10.
verſ. 23. to v. 38.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity, and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

I ſay then, Walk in the Spirit. Gal. 5.
verſ. 11. to v. 25.

The Goſpel.

And it came to paſs, as Jeſus. S. Luke 17.
verſ. 11. to v. 20.

The fifteenth Sunday after Trinity.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Ye ſee how large a letter I have. Gal. 6
verſ. 11. to the end.

The Goſpel.

No man can ſerve two. S. Matth. 6.
verſ. 24. to the end.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy church: and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

I deſire that ye faint not at. Epheſ. 3.
verſ. 13. to the end.

The Goſpel.

And it came to paſs the day. S. Luke 7.
verſ. 11. to v. 18.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I therefore the priſoner of Epheſ. 4.
verſ. 1. to v. 7.

The Goſpel.

It came to paſs as Jeſus. S. Luke 14.
verſ. 1. to v. 12.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the onely God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

I thank my God always on. 1 Cor. 1.
verſ. 4. to v. 9.

The Goſpel.

When the Phariſees had heard. S. Matth. 22.
verſ. 34. to the end.

The

The nineteenth Sunday after Trinity.

The Collect.

OGod, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore, and. Eph. 4.
verſ. 17. to the end.

The Gospel.

Jesus entred into a ship. S. Mat. 9.
verſ. 1. to v. 9.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us, that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle.

See then that you walk circumspectly. Eph. 5.
verſ. 15. to v. 22.

The Gospel.

Jesus said, the Kingdom. S. Matth. 22.
verſ. 1. to v. 15.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon, and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be strong. Eph. 6.
verſ. 10. to v. 21.

The Gospel.

There was a certain noble man. S. John 4.
verſ. 46, to the end.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God upon every. Phil. 1.
verſ. 3. to v. 12.

The Gospel.

Peter said unto Jesus, Lord. S. Matth. 18.
verſ. 21. to the end.

The three and twentieth Sunday after Trinity.

The Collect.

OGod, our refuge and strength, who art the authour of all godliness, be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be followers together. Phil. 3.
verſ. 17, to the end.

The Gospel.

Then went the Pharisees, and. S. Matth. 22.
verſ. 15. to v. 23.

The four and twentieth Sunday after Trinity.

The Collect.

OLord, we beseech thee, absolve thy people from their offence that through thy bountiful goodness we may all be delivered from the bonds of those sins, which by our frailty we have committed: Grant this, O heavenly Father for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle.

We give thanks to God. and. Col. 1.
verſ. 3. to v. 13.

The Gospel.

While Jesus spake these things. S. Matth. 9
verſ. 18. to v. 27.

The twentieth fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord *Amen.*

For the Epistle.

Behold the days come. saith. Jer. 23.
verſ. 5. to v. 9.

The Gospel.

When Jesus then lift up. S. John 6.
verſ. 5. to v. 15.

¶ *If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sundays next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew; that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto vs all, that we being called by thy holy Word, may forthwith give up our selvs obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

If thou shalt confess with thy. Rom. 10.
verſ. 9. to the end.

The Gospel.

Jesus walking by the sea of. S. Matth. 4.
verſ. 18. to v. 24.

Saint Thomas the Apostle.

ALmighty and everliving God, who for the more confirmation of the faith - didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle.

Now therefore ye are no more. Ephes. 2
verſ. 19. to the end.

The Gospel.

Thomas, one of the twelve. S. John 20.
verſ. 24. to the end.

The Conversion of S. Paul.

The Collect.

OGod, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrin which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle.

And Saul yet breathing out. Acts 9.
verſ. 1. to vers 23.

The Gospel.

Peter answered and said unto. S. Matth. 19.
verſ. 27. to the end.

The presentation of Christ in the temple commonly called the Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord *Amen.*

For the Epistle.

Behold. I will send my messenger. Mal. 3.
verſ. 1, to v. 6.

The Gospel.

And when the days of her. S. Luke 2.
verſ. 22. to v. 41.

Saint Matthias day.

The Collect.

OAlmighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days Peter stood up. Acts 1.
verſ. 15. to the end.

The Gospel.

At that time Jesus answered. S. Matth. 11.
verſ. 25. to the end.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought into the glory of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Moreover the Lord spake. Isa. 7.
verſ. 10. to v. 16.

The Gospel.

And in the sixth moneth the. S. Luke 1.
verſ. 26. to v. 39.

Saint Marks day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrin of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrin, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Unto every one of us is given. Eph. 4.
verſ. 7. to v. 17.

The Goſpel.

I am the true vine, and my. S. John 15.
verſ. 1. to v. 12.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

James a ſervant of God. S. James 1.
verſ. 1. to v. 13.

The Goſpel.

And Jeſus ſaid unto his. S. John 14.
verſ. 1. to v. 15.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt. Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt out Lord. *Amen.*

For the Epiſtle.

Tidings of theſe things came. Acts 11.
verſ. 22. to the end.

The Goſpel.

This is my commandment. S. John 15.
verſ. 12. to v. 17.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrin and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth; boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

Comfort ye, comfort ye. Iſa. 40.
verſ. 1. to v. 12.

The Goſpel.

Elizabeths full time came. S. Luke 1.
verſ. 57. to the end.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtours, diligently to preach thy holy Word; and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, throngh Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

About that time Herod. Acts 12.
verſ. 1. to v. 12.

The Goſpel.

When Jeſus came into the. S. Matth. 16.
verſ. 13. to v. 19.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him, ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

In thoſe days came. Acts 11.
verſ. 27. to chap. 12. v. 3.

The Goſpel.

Then came to him the. S. Matth. 20.
verſ. 20. to v. 28.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

By the hands of the Apoſtles. Acts 5.
verſ. 12. to v. 17.

The Goſpel.

And there was alſo a ſtrife. S. Luke 22.
verſ. 24. to v. 31.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinare love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle.

Therefore ſeeing we have. 2 Cor. 4.
verſ. 1. to v. 7.

The Goſpel.

And as Jeſus paſſed forth. S. Matth. 9.
verſ. 9. to v. 24.

Saint Michael and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant that as thy holy Angels alway do thee ſervice in heaven: ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle.

There was in heaven. Rev. 12.
verſ. 7. to v. 13,

The Goſpel.

At the ſame time came. S. Matth. 18.
verſ. 1. to v. 20.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician; whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholſome medicines of the doctrin delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Watch thou in all things. 2 Tim. 4.
verſ. 5. to v. 16.

The Goſpel.

The Lord appointed. S. Luke 10.
verſ. 1. to v. 7.

Saint Simon and Saint Jude Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone: Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle.

Jude the ſervant of Jeſus. S. Jude 1.
verſ. 1. to v. 8.

The Goſpel.

Theſe things I. S. John. 15.
verſ. 17. to the end.

All Saints day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord, *Amen.*

For the Epiſtle.

And I ſaw another angel. Rev. 7.
verſ. 2. to v. 13.

The Goſpel.

Jeſus ſeeing the multitudes. S. Matth. 5.
verſ. 1. to v. 13.

The Order for the Adminiſtration of the Lords Supper, or Holy Communion.

¶ *SO many as intend to be partakers of the holy Communion, ſhall ſignify their names to the Curate at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof ſhall call him, and advertiſe him,*

him, that in any wise he presume not to come to the Lords table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended, and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Curate use with those bewixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled: And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening-Prayer are appointed to be said. And the Priest standing at the north-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name. through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people. rehearse distinctly all the* Ten Commandements; *and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOd spake these words and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above; or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that have me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man servant, and thy maid servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts to kerp this law.

Minister.

Thou shalt do no murther.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighboor.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet they neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy laws in our hearts we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before. and saying,*

Let us pray.

ALmighty God, whose Kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *James*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honoor and glory; and that we and all his subjects (duely considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or;*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as in seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and gonern the heart of *James* thy servant our King and Governour, that in all his thoughts, words and works. he may ever seek thy honour and glory, and study to preserve thy people commainted to his charge, in wealth, peace and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect the Priest shall read the Epistle, saying,* the Epistle) *or,* the portion of Scripture appointed for the Epistle) is written in the---Chapter of---beginning at the---verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the---Chapter of---beginning as the---verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

IBelieve in one God the Fathet Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light; Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was burned, and the third day he rose again according to the Scriptures, And ascended into heaven. And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified: Who spake by the Prophets. And I believe one Catholik & Apostolik Church I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the people what Holy days, or fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the bans of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyned by the King. or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LEt your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S.Mat.5. 16.

Lay not up for your selvs treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selvs treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S.Mat.6. 19,20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S.Mat.7. 12.

S.Mat. 7. 12. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

S.Luke 19.8 Zaccheus ſtood forth, and ſaid unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore fourfold.

1 Cor.9.7. Who goeth a warfare at any time of his own coſt? Who plantheth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, & eateth not of the milk of the flock?

1 Cor.9. 11. If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things?

1 Cor.2. 13, 14. Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? even ſo hath the Lord alſo ordained. that they who preach the Goſpel ſhould live of the Goſpel.

2 Cor. 9. 6,7. He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; For God loveth a chearful giver.

Gal.6.6,7. Let him that is taught in the word, miniſter unto him that teach the in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth that ſhall he reap.

Gal.6.10. While we have time let us do good unto all men, and ſpecially unto them that are of the houſhold of faith.

1 Tim.6. 6,7. Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out,

1 Tim.6. 17,18,19. Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelvs a good foundation againſt the time to come, that they may attain eternal life.

Heb.6.10. God is not unrighteous, that he will forgeth your works and labour that proceedeth of love, which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter.

Heb.13. 16. To do good, and to diſtribute, forget not: for with ſuch ſacrifices God is pleaſed.

1 S. John 3.17. Who ſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

Tob.4.7. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee.

Tob.4.8,9. Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity.

Prov. 19. 17. He that hath pity upon the poor. lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again.

Pſal.41.1. Bleſſed be the man that provideth for the ſick and needy, the Lord ſhall deliver him in the time of trouble.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſin, to be provided by the Pariſh for that purpoſe. and reverently bring it to the Prieſt, who ſhall humbly preſent, and place it upon the holy table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done the Prieſt ſhall ſay.*

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully (** to accept our alms and oblations, and*) to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governours; and ſpecially thy ſervant *James* our King, that under him we may be godly and quietly governed; and grant unto his whole Councel, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and vertue. Give grace, O heavenly Father, to all Biſhops, and Curates, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace, and eſpecially to this congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear, beſeeching thee to give us grace ſo to follow their good examples that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father; for Jeſus Chriſts ſake our onely Mediatour and advocate. *Amen.*

** If there be no alms or oblations, then ſhall the words (of accepting our alms oblations) be left out unſaid.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion (which he ſhall always do upon a Sunday, or ſome Holiday immediately preceeding) after the Sermon, or Homily ended; he ſhall read this exhortation following.*

DEarly beloved, on------day next I purpoſe, through Gods aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Bloud of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily, my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, and that not lightly, and after the manner of diſſemblers with God, but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, Firſt to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelvs to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelvs to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offenſes to be ſuch as are not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelvs unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs don hy you to any other: and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, and adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience, therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel: let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtery of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this exhortation.*

DEarly beloved brethren; on----I intend, by Gods grace, to celebrate the Lords Supper: unto wich in Gods behalf I bid you all that are here preſent and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come: Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong don unto him? Wherefore moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelvs from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelvs, and ſay ye are not ready? Conſider earneſtly with your ſelvs, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do: conſider with your ſelvs how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame, when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body, and bloud of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelvs, before they preſume to eat of that bread, and drink

drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt; and drink his bloud, then we dwell in Chriſt, and Chriſt in us, we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and bloud of Chriſt our Saviour; we eat and drink our own damnation, nor conſidering the Lords body; we kindly Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelvs, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour. amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour Jeſus Chriſt, thus dying for us; and the innumerable benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelvs wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion.*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God. and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort: and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters both he and all the people kneeling humbly upon their knees, and ſaying.*

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, By tought, word, and deed. Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. we do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us. Moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant, that we may ever hereafter Serve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, (or the Biſhop, being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God, our heavenly Father; who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay.*

Hear what comfortable words our Saviour Chriſt ſaith vnto all that truly turn to him.

S. Mat. 11. 28. COme unto me all that travel and are heavy laden, and I will refreſh you.

S. John 3. 16. So God loved the world. that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life.

Hear alſo what S. Paul ſaith.

1 Tim. 1. 15. This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what S. John ſaith.

1 S. John 2. 1. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

¶ *After which the Prieſt ſhall proceed, ſaying.*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto the Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay.*

IT is very meet, right, and our bounden duty; that we ſhould all times, and in all places give thanks unto thee, O Lord, *holy Father, Almighty, everlaſting God.

* *Theſe words (Holy Father) muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow.*

THerefore with Angels and archangels. and with all the company of heaven, we laud magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son, to be born as at this time for us, who by the operation of the Holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels. &c.

¶ *Upon Eaſter-day. and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord, for he is the very paſchal Lamb which was offered for us, and hath taken away the ſin of the world, who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore, &c.

¶ *Upon Aſcenſion-day; and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a p'ace for us; that were he is, thither we might alſo aſcend, and reign with him in glory. Therefore, &c.

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

¶ *Upon the feaſt of Trinity onely.*

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, &c.

¶ *After each of which Prefaces: ſhall immediately be ſung or ſaid.*

THerefore with angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy Son Jeſus Chriſt, and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and wine that he may with the more readineſs and decency break the bread before the people, and take the cup into his hands, he ſhall ſay the Prayer of conſecration, as followeth.*

ALmighty God. our heavenly Father; who of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption. who made there (by his own oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice; oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father; we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: who in the ſame night that he was betrayed † took bread, and when he had given thanks, * he brake it, and gave it to his diſciples, ſaying, Take, eat, ‖ this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper, * he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for this † is my bloud of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

† *Here the Prieſt is to take the Patens in his hands.*

* *And here to break the bread.*

‖ *And here to lay his hand upon all the bread;* * *Here he is to take the cup into his hand;* † *And here to lay his hand upon every veſſel (be it Chalice or Flagon,) in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that, to the people in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THE body of our Lord Jeſus Chriſts; which was given for thee; preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And*

¶ *And the Minister that delivereth the cup to any one shall say,*

THe bloud of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs bloud was shed for thee, and be thankful.

¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: beginning at* (Our Saviour Christ in the same night, &c.) *for the blessing of the bread; and at* (Likewise after supper, &c.) *for the blessing of the cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linencloth.*

¶ *Then shall the Priest say the Lords Prayer; the people repeating after him every Petition.*

OUr Father which art in heaven, Hallowed be thy Name. The kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the mercies and death of thy Son Jesus Christ, and through faith in his bloud, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selvs, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benedictions. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom; in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we most heartily thank thee: for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and bloud of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung.*

GLory be to God on high, and in earth peace. good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord, thou onely, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.*

THe Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening-Prayer, Communion, or Litany, by the discretion of the Minister.*

ASsist us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants, towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

OAlmighty Lord; and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities: and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general prayer,* (For the good estate of the Catholick Church of Christ) *together with one or more of the Collects last before rehearsed, concluding with the blessing.*

¶ *And here shall be no celeberation of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish, of discretion to receive the Communion, yet there shall be no Communion; except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension; and superstition which any person hath, or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.*

¶ *And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants, as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.*

¶ *The bread and wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson. Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due then, and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory, shall be disposed of to such pious and charitable uses as the Minister and Church-wardens shall think fit, Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

WHereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of ignorance, and infirmity, or out of malice and obstinacy, be mis construed and depraved: It is here declared, that thereby no Adoration is intended, or ought to be don, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Presence of Christs natural Flesh and Blood. For the Sacramental bread and wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) And the Natural Body and Blood of our Saviour Christs are in Heaven, and not here; it being against the truth of Christs Natural Body, to be at one time in more places than one.

The Ministration of Publick Baptism of Infants to be used in the Church,

¶ *THe people are to be admonished, that it is most convenient that Baptism should not be administred but upon Sundays and other Holy days, when the most number of people come together: as well for that the Congation there present may testify the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to*

God

God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Neverthelеſs (if neceſſity ſo require) children may be baptized upon any other day.

¶ *And note, that there ſhall be for every male child to be baptized two Godfathers and one Godmother; and for every female, one Godfather, and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning-Prayer to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning-Prayer, or elſe immediately after the laſt Leſſon at Euening-Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there ſhall ſay,*

Hath this child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, for as much as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghoſt and received into Chriſts holy Church, and be made a *lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us Pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm, and by the baptiſm of thy well beloved Son Jeſus Chriſt in the river Jordan didſt ſanctify water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifu'ly look upon *this child*; waſh *him* and ſanctify *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead: We call upon thee for *this infant*, that *he* coming to thy holy baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock, that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth verſe.

S. Mark. 10. 13. THey brought young children to Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him, how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them, for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore but earneſtly believe, that he will likewiſe favourably receive *this* preſent *infant*, that he will embrace *him* with the arms of his mercy, that he will unto give *him* the bleſſings of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſave to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

I demand therefore,

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt nor follow nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord, and that he was conceived by the Holy Ghoſt, Born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*, *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water & bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation, ſanctify this water to the myſtical waſhing away of ſin: and grant that this *child* now to be baptized therein; may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers.*

Name this child.

And then naming it after them (if they ſhall certify him that the child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *But if they certifie that the child is weak, it ſhall ſuffice to pour water upon it, ſaying the ſaid words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſts flock, * and do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end.

* *Here the Prieſt ſhall make a croſs upon the childs forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that is hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly abolish the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the God fathers and God-mothers this exhortatson following.*

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as it ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better; ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought op to lead a godly and a Chriſtian life; remembring always that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him: that as the died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar Tongue; and be further inſtructed in the Church Catechiſm ſet forth to that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the thirtieth Canon, firſt publiſhed in the year MDCIV.

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ *THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer then the firſt or ſecond Sunday next after their birth, or other Holiday falling between, unleſs upon a great ander aſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes; But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer: And then the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words,*

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that is hath pleaſed thee to regenerate this infant with thy Holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: And that finally with the reſidue of thy Saints *he* may inherit thine everlaſting Kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort baptized, do afterward live, it is expedient that is be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I certify you, that according to the due aud preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

¶ *BUt if the child were baptized by any other lawful Miniſter, then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, of thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying;*

BY whom was this child baptized?

Who was preſen: when this childe was baptized?

Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you.

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Miniſter ſhall finde by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he Chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus.*

ICertify you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; who being born in orginal ſin, and in the wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. S. Mark 10.13.

THey brought young children to Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved; ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him, how he blamed thoſe that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes. As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. *Amen.*

ALmighty and everlaſting God, heavenly Father; we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit; now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the name of the child, which being by the God fathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? and that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy will and Commandments, and walk in the ſame all the days of thy life?

Anſwer.

Answer.

I will.

Then the Priest shall say.

WE receive this child into the congregation of Christs flock, and do * sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin; the world; and the devil, and to continue Christs faithful souldier and servant unto *his* lives end. *Amen.*

Then shall the Priest say,

SEeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our Prayers unto him, that he may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that is hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection: so that, finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting Kingdom; through Jesus Christ our Lord. *Amen.*

Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this child hath promised by you *his* sureties, to renounce the divil and all his works, to believe in God; and to serve him; ye must remember that it is your parts and duties, to see that this infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer; and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *BUt if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water; In the Name of the Father. and of the Son, and of the Holy Ghost (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants: saving that at the dipping of the child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Ministration of Baptism to such as are Riper years, and able to answer for themselvs.

WHen any such persons as are of Riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructied in the Principles of tht Christian Religion; and that they may be exhorted to prepare themselvs with Prayer and Fasting for the receiving of this holy Sacrament.

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holiday appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening-Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether of the persons here presented, be baptized, or no: If they shall answer,* No. *then shall the Priest say thus.*

DEarly beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh; is flesh] and they that are in the flesh cannot please God, but live in sin, committing many actual trangressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water, and the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,*

Let us pray.

And here all the Congregation shall kneel,

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism; and by the baptism of thy welbeloved Son Jesus Christ in the river Jordan, did sanctify the element of water to the mystical washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*, wash *them* and sanctify *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful throug hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God; the aid of all that need, the helper of all that flee to thee for succour; the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that *they* coming to thy holy baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as thou hast promised by the wel-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; Knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock, that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night; and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born; Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou heareſt the sound thereof; but canst not tell whence it cometh, and whiter is goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this exhortation following.*

BEloved, ye hear in this Gospel the expres works of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Marks Gospel,) he gave command to his desciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be sayed; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle. when upon his first preaching of the Gospel many were pricked at the heart; and said to him and the rest of the Apostles, Men and brethren, what shall we do; replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selvs from this untoward generation. For (as the same Apostle testifieth in another place) even baptism doth also now save us, (not the putting away of the filth of flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting and coming unto him by faith, that he will grant them remission of their sins, and bestow upon them the Holy Ghost, that he will give the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by this Son Jesus Christ, let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak to the* persons *to be baptized on this wise.*

WEl-beloved; who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you: and bless you;

to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for: which promiſe he for his will part moſt ſurely keep and perform.

Wherefore after his promiſe made by Chriſt; ye muſt alſo faithfully for your part, promiſe in the preſence of theſe your witneſſes, and this whole congregation, that ye will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally, theſe queſtions following.*

Queſtions.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſire of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them:

Anſwer. I ronounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth.

And in Jeſus Chriſt his onely begotten Son our Lord; and that he was conceived by the Holy Ghoſt; born of the Virgin mary; that he ſuffered under Pontius Pilate; was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the world to judge the quick and the dead;

And doſt thou believe in the Holy Ghoſt; The holy Catholik Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; and everlaſting life after death;

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith;

Anſwer. That is my deſire.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life;

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in them. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that they being here dedicated to thee by our office and miniſtry, alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſ of our ſins, did ſhed out of his moſt precious ſide both water and blood and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father; and of the Son, and of the Holy Ghoſt; Regard we beſeech thee, the ſupplications of this congregation, ſanctifie this water to be myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſons to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

WE yield thee humble thanks O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe the knowledge, and confirm this faith in us evermore. Give they holy Spirit to *thoſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue the *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſting. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers & Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your part and duty to put them in mind what a ſolemn vow, promiſe and profeſſion they have now made before this Congregation, and eſpecially before you their choſen witneſſes. And ye are alſo to call upon them to uſe all deligence to be rightly inſtructed in Gods Holy word, that ſo they may grow in grace, and in the knowledge of our Lord Jeſus chriſt, and live godly, righteouſly an ſoberly in this preſent world.

(¶ *And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay.*)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God; and of the light by faith in Jeſus Chriſt; to walk anſwerably to your Chriſtian calling, and as becometh the children of light; remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized; die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſon not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelvs; it may ſuffice to uſe the Office of Publick Baptiſm, or (in caſe of extream danger) the Office for Private Baptiſm, onely changing the word* (Infant) *for* (Child *or* Perſon) *as occaſion requireth.*

¶ *Then the Prieſt ſhall ſay.*

WE receive this perſon into the congregation of Chriſts, flock and * do ſign him with the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Criſt crucified, and manfully to fight under his banner, againſt, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. *Amen.*

¶ *Then ſhall the Prieſt ſay.*

SEeing now, dearly beloved brethren, that theſe perſons are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that they may lead the reſt of their life according to his beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes. As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. *Amen.*

A Catechiſm, that is to ſay, an Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is our Name;

Anſwer. N. or M.

Queſtion. Who gave you this Name-

Anſwer.

My Godfathers and Godmothers in my Baptiſm, where in I was made a member of Chriſt, the Child of God; and an inheritor of the kingdom of heaven.

Queſtion.

What did our Godfathers and Godmothers then for you.

Anſwer.

They did promiſed and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſtion.

Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee;

Anſwer.

Yes, verily; and by Gods help ſo I will; And I heartily thank our heavenly Father, that he that called me to tui- ſtate of ſalvation; through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace; that I may continue in the ſame unto my lives end.

Catechiſt. Rehearſe the Articles of they belief.

Anſwer.

IBelieve in God the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the Holy Ghoſt. Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. *Amen.*

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy belief;

Anſwer. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Second,

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord, thy God, who brought thee out of the land of Egypt. out of the house of bondage.

I. Thou shalt have none other Gods, but me.

II. Thou shalt not make to they self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God; am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labonr, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man-servant, and thy maid-servunt, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther,

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer,

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him; to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing; and my tongue from evil speaking, lying and shandering. To keep my body in temperance, soberness, and chastity. Not to cover nor desire other mens goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen.* So be it.

Question.

HOw many Saeraments hath Christ ordained in his Church?

Answer.

Two onely, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible sign of an inward and spiritual grace given unto us: ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spititual grace.

Question.

What is the outward visible sign or form in Baptism?

Answer.

Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by na turborn in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Because they promise them both by their sureties: which promise, when they come to age, themselvs are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.

What is the outward part or sign of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The body and blood of Christ, which are verily and indeed taken and received by the faitful in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthning and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them who come to the Lords Supper.

Answer.

To exame themselvs, whether they repent them truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening-Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as children are come to a competent age, and can say in there mother tongue the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of his short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the name of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

The Order of Confirmation, or laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments: and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained; Which Order as very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelvs with their own mouth and conſent openly before the Church ratify and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelvs faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelvs bound to believe and to do all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,*

I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them; we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child (*or this thy ſervant*) with thy heavenly grace, that he may continue thine for ever; and daily increaſe in thy Holy Spirit more and more, until he come unto they everlaſting kingdom. *Amen.*

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.

Anſwer.

And with they Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

The Form of Solemnization of Matrimony.

¶ *FIrſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeverall Sundays or Holidays, in the time of Divine Service, immediately before the ſentences for the Offertory, the Curate ſaying after the accuſtomed manner,*

I publiſh the Banns of marriage between *M.* of --- and *N.* of --- If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt (*ſecond*, or *third*) time of asking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.*

¶ *At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church, which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelvs undefiled members of Chriſts body.

Thirdly, is was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: into which holy eſtate theſe two perſons preſent come now to be joyned, Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as you will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *As which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods law, or the laws of this Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation; Then the ſolemnization muſt be deferred until ſuch time as the truth be tryed.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health? and forſaking all other, keep thee onely unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer.*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him love, honour and keep him in ſickneſs and in health, and forſaking all other, keep thee onely unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer.*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this woman to be married to this man?

Then

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man with his right hand to take the woman by her right hand, and to ſay after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter.*

I N. take thee N. to my wedded husband, to have, and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance, and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the man ſhall give unto the woman a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay;*

W Ith this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay.*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

F Oraſmuch as N. and N. have conſented together in the holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving af a ring, and by joyning of hands; I pronounce that they be man and wife together, in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And the Miniſter ſhall add this bleſſing.*

G Od the Father, God the Son, God the Holy Ghoſt bleſs, preſerve and keep you, the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

B Eſſed are all they that fear the Lord: and walk in his ways.
For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.
Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe,
Thy children like the olive-branches: round about thy table.
Lo, thus ſhall the man be bleſſed: that feareth the Lord,
The Lord from out of Zion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.
Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.
Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or this Pſalm.*

Deus miſeratur. Pſal. 67.

G Od be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.
That thy way may be known upon earth: thy ſaving health among all nations.
Let the people praiſe thee, O God: yea, let all the people praiſe thee.
O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.
Let the people praiſe thee, O God: let all the people praiſe thee.
Then ſhall the earth bring forth her increaſe; and God even our own God ſhall give us bleſſing.
God ſhall bleſs us; and all the ends of the world ſhall fear him.
Glory be to the Father, and to the Son; and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be; world without end. *Amen.*

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table and turning his face towards them ſhall ſay,*

Lord have mercy upon us.
Anſwer.
Chriſt have mercy upon us.
Miniſter.
Lord have mercy upon us.

O Ur Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, As it is in heaven Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*
Miniſter.
O Lord ſave thy ſervant, and thy handmaid.
Anſwer.
Who put their truſt in thee.
Miniſter.
O Lord, ſend them help from thy holy place.
Anſwer.
And evermore defend them.
Miniſter.
Be unto them a tower of ſtrength.
Anſwer.
From the face of their enemy.
Miniſter.
O Lord, hear our prayer.
Anſwer.
And let our cry come unto thee.
Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may indeed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted where the woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty; that they may ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour; through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together; didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by matrimony haſt made one: O God, who haſt conſecrated the ſtate of matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word (as Chriſt did love his ſpouſe the Church; who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

A Lmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and joyn them together in marriage; Pour upon you the riches of his grace; ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Miniſter ſhall read as followeth.*

A Ll ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies; He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it; Even as the Lord the Church. For we are members of his body, of his fleſh, and of his bones, For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular, ſo love his wife, even as himſelf.

Like-

Col. 3.19. Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus do all men that are married. You husbands, love your wives, and be not bitter againſt them.

1S Pet.3.7. Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married. Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of live, that your prayers be not hindred.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe, ye wives, hear and learn your duties towards your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you Eph. 5.22. thus. Wives, ſubmit your ſelves unto your own husbands, as unto the Lord. For the hushand is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon. Wives ſubmit your ſelvs unto your own husbands, as it is fit Col. 3.18. in the Lord.

Saint Peter alſo doth inſtruct you very well, thus ſaying, Ye wives, 1S.Pet.3.1 be in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelvs, being in ſubjection unto their own husbands, even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid wi th anyamazement.

¶ *It is convenient that the new married perſons ſhould receive the holy Communion at the time of their marriage, or at the firſt opportunity after their marriage.*

The Order for the Viſitation of the Sick.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh, who coming into the ſick perſons ho. ſe ſhall ſay,*

PEace be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence he ſhall ſay, kneeling down,*

REmember not Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us good Lord,

¶ *Then the Miniſter ſhall ſay;*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

Miniſter.

O Lord, ſave thy ſervant:

Anſwer.

Which putteth his truſt in thee.

Miniſter.

Send *him* help from thy holy place.

Anſwer.

And evermore mightily defend *him*.

Miniſter.

Let the enemy have no advantage of *him*.

Anſwer.

Nor the wicked approach to hurt *him*.

Miniſter.

Be unto *him*, O Lord, a ſtrong tower.

Anſwer.

From the face of *his* enemy.

Miniſter.

O Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEar us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs, Sanctify, we beſeech thee, this thy Fatherly correction to *him*: that the ſenſe of his weakneſs may add ſtrength to his faith, and ſeriouſneſs to *his* repentance. That if it ſhall be thy pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of his life in thy fear, and in thy glory: or elſe give *him* grace ſo to take thy viſitation; that after this painful life ended, he may dwell with thee in life everlaſting; through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick perſon after this form, our other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for this Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.*

TAke therefore in good part the chaſtiment of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the father chaſtneth nor? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving bear our heavenly Fathers Correction, whenſoever hy any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is rhus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſm. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toward God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſt ſake, and not be accuſed and condemned in that fearful judgement. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith ſaying, thus,*

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? and that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt, the holy Carholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ *The ſick perſon ſhall anſwer.*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amend to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetling of their temporal eſtate, whilſt they are in health.*

¶ *Theſe*

¶ *These words before rehearsed: may be said before the Minister begin his prayer, as he shal see cause.*

¶ *The Miuister should not omit earnestly to morve such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moued to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and beliéve in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all they sins, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

OMost merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church: consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust onely in thy mercy, impute not unto *him his* former sins: but strengthen *him* with thy blessed Spirit, and when thou art pleased to take *him* hence, take *him* into thy favour, through the merits of thy most deatly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te Domine, speravi. Psal. 71.

IN thee, Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak againſt me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Fathet, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Adding this.*

OSaviour of the world, who by thy cross and precious bloud hast receemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almighty Lord, who is a most strong Tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore they defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

OAlmighty God and merciful Father, to whom alone belong the issues of life and death, Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the name of thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

OFather of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*. O Lord, and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*. we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and meditation of Jesus Christ thine onely Son, our Lord and Saviour. *Amen.*

¶ *A commendatory prayer for a sick person at the point of departure.*

OAlmighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, trough the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine onely Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

OBlessed Lord, the Father of mercies, and the God of comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former inquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope, give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and meditation of Jesus Christ our Lord. *Amen.*

The Communion of the Sick.

FOrasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but, especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ: when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the

Church, and yet is desirous to receive the Communion in his house; then he must give timily notice to the Curate, signifying also how many there are communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

ALmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this they servant visited with thine hand, and to grant that he may take *his* sickness patiently, and recover *his* bodily health (if it be they gracious will) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Heb. 12 5. MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth; and scourgeth every son whom he receiveth.

The Gospel.

S. John 5. v. 24. VErily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

¶ *After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* (Ye that do truly, *&c.*

¶ *At the time of the distrebution of the holy Sacrament, the Priest shall first receive the communion himself, and after minister unto them that are appointed to communicate with the sick, and last of al to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the form of the Visitation at the psalm* (In thee, O Lord, have I put my trust) *and go straight to the Communion.*

¶ *In the time of plague, sweat, or such other like contagious times of sickness, or diseases, when none of the Parishor neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may onely communicate with him.*

The Order of the Burial of the Dead.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either in to the Church, or towards the grave shall say, or sing.*

S John 11 v 25. 26. I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live.
And whosoever liveth and believeth in me, shall never die.

Job 19. 25. 26. 27. I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another.

2 Tim. 6. 7. Job 1. 21. WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi custodiam. Psal. 39. I Said, I will take heed to my wayes: that I offend not in my tongue.
I will keep my mouth as it were with a bridle: while the ungodly is in my sight.
I held my tongue, and spake nothing: I kept silence, yea, even from good words, but it was pain and grief to me.
My heart was not within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.
Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.
Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.
For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.
And now, Lord, what is my hope: truly my hope is even in thee.
Deliver me from all mine offences: and make me not a rebuke unto the foolish.
I became dumb, and opened not my mouth: for it was thy doing.
Take thy plague away from me: I am even consumed by means of thy heavy hand.
When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.
Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.
For I am a stranger with thee, and a sojourner: as all my fathers were.
O spare me a little, that I may recover my strength: before I go hence, and be no more seen.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now; and ever shall be: world without end. *Amen.*

Domine refugium. Psal. 90. LOrd, thou hast been our refuge: from one generation to another.
Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and word without end.
Thou turnest man to destruction: again thou sayest, Come again ye children of men.
For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.
As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.
In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and whithered.
For we consume away in they displeasure: and are afraid at thy wrathful indignation.
Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.
For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.
The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; soo soon passeth it away, and we are gone.
But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.
So teach vs to number our days: that we may apply our hearts unto wisdom.
Turn thee again, O Lord, at the last: and be gracious unto thy servants.
O satisfy us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.
Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.
Shew thy servants thy work: and their children thy glory.
And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us. O prosper thou our handy work.
Glory be to the Father, and to the Son: and to the Holy Ghost.
As it was in the beginning, is now and ever shall be: world without end. *Amen.*

¶ *Then shall follow the Lesson taken out of the Fifteenth Chapter of the former Epistle of* S. Paul *to the* Corinthians.

NOw is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign til he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickned, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may change of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory 1 Cor. 15. 20.

of

of the celestial is one, and the glory of the terrestral is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown in natural body; it is raised a spiritual body. There is a natural body; and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual; but that which is natural; and afterward that which is spiritual. The first man of the earth earthy: the second man is the Lord from heaven, heavenly. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall al be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is they victory? The sting of the death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that you labour is not in vain in the Lord.

¶ *When they come to the grave; while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.*

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and it cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased;

Yet; O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord; the secrets of our hearts; shut not thy merciful ears to our prayers: but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some standing by, the Priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, We therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung:*

I Heard a voice from heaven, saying unto me, Write, From hencefort blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespas against us. And lead us not into temptation, But deliver us from evil. *Amen.*

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the soul of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name; may have our perfect consummation and bliss, both in body and soul; in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

OMerciful God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general resurrection in the last day we may be found acceptable in they sight, and receive that blessing which they wel beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Iesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Iesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, commonly called, *The Curching of Women.*

¶ *The woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearthy thanks unto God, and say,

(¶ *Then shall the Priest say this Psalm*)

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heavines, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why; thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars,

What reward shall I give unto the Lord: for all the benefits that he hath done unto me;

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Ierusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Or this Psalm.*

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnes: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father; and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then the Priest shall say,*

Let us pray.

Lord have mercy upon us.
Christ, have mercy upon us.
Lord have mercy upon us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespas against us. And lead us not into temptation; but deliver us from evil. *Amen.*

Minister. O Lord, save this woman thy servant.
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower.
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

Let us pray.

OAlmighty God, We give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-bith; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion,*

A Commination, or denoucing of Gods anger and judgements againſt ſinners, with certain Prayers to be uſed on the firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning-Prayer the Litany ended, according to the accuſtomed manner the Prieſt ſhall in the reading-Pew, or Pulpit, ſay,*

BRethren, in the Primitive Church there was a godly diſcipline, that at the beginning of *Lent*, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy; and other places of Scripture; and that ye ſhould anſwer to every ſencence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Deut. 27. 15. CUrſed it is the man that maketh any carved or morten image to worſhip it.

¶ *And the people ſhall anſwer and ſay,*

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

16. *Anſwer.* *Amen.*

Miniſter.

Curſed is he that removeth his neighbours land-mark.

17. *Anſwer.* *Amen.*

Miniſter.

Curſedis he that maketh the blind to go out of his way.

18. *Anſwer.* *Amen.*

Miniſter.

19. Curſed is he that perverteth the judgements of the ſtranger, the fatherleſs, and the widow.

Anſwer. *Amen.*

Miniſter.

24. Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer. *Amen.*

Miniſter.

Lev. 20. 10 Curſed is he that lieth with his neighbours wife.

Anſwer. *Amen.*

Miniſter.

Deut. 27. 25. Curſed is that taketh reward to ſlay the innocent.

Anſwer. *Amen.*

Miniſter.

Jer. 17. 5. Curſed is he that putteth his truſt in man, and taketh man for his defence, and his heart goeth from the Lord.

Anſwer. *Amen.*

Miniſter.

S. Mat 25. v 41. 1 Cor 6 v 9. 10, Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners.

Anſwer. *Amen.*

Miniſter.

Pſa 119. 21. NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart, bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is S. Mat. 3. 10 the ax put unto the root of the trees; ſo that every tree that bringeth Heb. 10. 31. not forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down Pſal. 11. 6. rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; Iſa. 26. 21. this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But Mal 3. 2. who may abide the day of his coming; Who ſhall be able to endure S. Mat. 3. 12. when he appeareth; His fan is in hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with 1 Theſ. 5. v. 2, 3. unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall Rom. 2. 4, 5. appear the wrath of God in the day of vengeance, which obſtinate ſinners through the ſtubbornneſs of their heart, have heaped unto themſelvs, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then Prov 1. 28, 29, 30. ſhall they call upon me (ſaith the Lord) but I wil not hear, they ſhall ſeek me early, but they ſhall not find me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my SMat. 25. counſel, and deſpiſed my correction. Then ſhall it be too late to 10, 11, 12. knock when the door ſhall be ſhut, and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgement which S. Mat 25. v. 41. ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting which is prepared for the devil and 2 Cor. 6. 2. his angels. Therefore brethren, take we heed betime, while the day S. John 9. 4, 12, 35. 36. of ſalvation laſteth, for the night cometh, when none can work, but let us, while we have the light; believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where S. Mat. 25. v. 30. is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as Iſa. 1 18. ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) Eze. 18 30, from all your wickedneſs, and your ſin ſhall not be your deſtruction. 31, 32. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God; Turn ye then, and ye ſhall live. Although we 1 S. John 2 have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt v. 1. the righteous, and he is the propitiation for our ſins. For he was Iſa. 53. 5 wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners, aſſuring our ſelvs that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance. if we will ſubmit our ſelvs unto him; and from henceforth walk in his ways, if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be S. Mat. 11. ordered by the governance of his Holy Spirit, ſeeking always his glory, v. 29, 30. and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the Law, and from the ex- S. Mat. 25 tream malediction which ſhall light upon them that ſhall be ſet on the v. 33, 34. left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. *Amen.*

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerk) kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. *Pſal.* 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee onely have I ſinned, and done this evil in thy ſight that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inwards parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt, purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right Spirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God, is a troubled ſpirit: a broken and contrite hearth, O God ſhall thou not deſpiſe.

O be favourable and gracious unto Zion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. *Amen.*

Miniſter. O Lord, ſave thy ſervant;

Anſwer. That put their truſt in thee.

Miniſter. Send unto them help from above.

Anſwer, And evermore mightily defend them.

Miniſter. Help us, O God our Saviour.

Anſwer. And for the glory of thy Name deliver us: be merciful to us ſinners for thy Name ſake.

Miniſter. O Lord, hear our prayer.

Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord,

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee onely it appertainet to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth: after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE PSALTER or PSALMS OF DAVID,

After the Tranſlation of the Great BIBLE, Pointed as they are to be ſung or ſaid in CHURCHES.

Morning-Prayer.

Beatus vir, qui non abiit. Pſal. 1.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing;

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parh of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine, quid multiplicati? Pſal. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I wil not be afraid for ten thouſands of the people; that have ſet themſelves againſt me round about.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I heall, O God of my righteouſneſs: thou haſt ſet me at libery when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in aw, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord,

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy contenance upon us,

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oil increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, onely that makeſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the vaice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs, neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight; for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the bloud-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteonſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongues.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them: they that love thy Name, ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Domine ne. Pſal. 6.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have merey upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away, becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.]

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee have I put truſt: ſave me from all them that perſecute me, and deliever me:

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people, give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very heart and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordained his arrows againſt the perſecutors.

15 Behold, he travelleth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and diggen up a pit: and is faln himſelf into the deſtruction that he made for other.

17 For his travel ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt high.

Domine, Dominus noſter. Pſal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heaven!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength; becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

5 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field,

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi. Pſal. 9.

Morning-Prayer. I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed, the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgement.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgement unto the people.

9 The Lord alſo will be a defence for the oppreſſed. even a refuge in due time of trouble.

10 And they that know my Name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for bloud, be remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelvs to be but men.

Ut quid, Domine. Pſal. x.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murther the innocent; his eyes are ſet againſt the poor.

9 For he lyeth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt nor for it?

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs, and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm & tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Salvum me fac. Pſal. 12.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men. *Evening-Prayer.*

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tryed, and purfied ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque quo Domine? Pſal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſul in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me, will rejoyce at it.

5 But my truſt is in they mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings; there is none that doth good, no not one.

2 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way: they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing, and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſul of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion; When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit. Pſal. 15.

Morning-Prayer.

LOrd, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy hoyly hill?

2 Even he that leadeth an uncorrupt life and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſapointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Who ſo doth theſe things: ſhall never fall.

Conſerva me, Domine. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in vertue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thy holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

Exaudi, Domine. Pſal. 17.

HEar the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved, and viſited mine heart in the night-ſeaſon; thou haſt tryed me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works, that are don againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O Hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his ptey: and as it were a lions whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I a wake up after thy likeneſs, I ſhall be ſatisfied with it.

Deligam te, Domine. Pſal. 18.

IWill love thee, O Lord, my ſtrength: the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge. *Evening-Prayer.*

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundation alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth. ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did flie: he came flying upon the wing of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to couer him.

12 At the brightneſs of his preſence his clouds removed: hail ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord, and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo incorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt the be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the heigh looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.
34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.
35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.
36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.
37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.
38 I will smite them, that they shall not be able to stand: but fall under my feet.
39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.
40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.
41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.
42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.
43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.
44 A people whom I have not known shall serve me.
45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.
46 The strange children shall fail: and be afraid out of their prisons.
47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.
48 Even the God that seeth that I be avenged: and subdueth the people unto me.
49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.
50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.
51 Great prosperity giveth he unto his king: and sheweth loving kindness unto David his anointed, unto his seed for evermore.

Cœli enarrant. Psal. 19.

Morning-Prayer.

THe heavens declare the glory of God: and the firmament sheweth his handy-work.
2 One day telleth another: and one night certifieth another.
3 There is neither speech nor language: but their voices are heard among them.
4 Their sound is gon out into all lands: and their words into the ends of the world.
5 In them hath he set a tabernacle for the sun which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right; and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.
11 Moreover by them is thy servant taught: and in keeping of them there is great reward.
12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.
13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.
14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,
15 O Lord, my strength: and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.
2 Send the help from the sanctuary: and strengethen thee out of Zion.
3 Remember al they offerings: and accept thy burnt-sacrifice.
4 Grant thee thy hearts desire: and fulfill all thy mind.
5 We will rejoyce in thy salvation, and triump in the Name of the Lord our God: the Lord perform all thy petitions.
6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholsome strength of his right hand.
7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.
8 They are brought down, and faln: but we are risen, and stand upright.
9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine in virtute tua. Psal. 21.

THe king shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.
2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.
3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.
4 He asked life of thee, and thou gavest him a long life: even for ever and ever.
5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.
6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.
7 And why? because the king putterh his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.
8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.
9 Thou shalt make them like a fiery oven in the time of wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.
10 Their fruit shalt thou root of the earth: and their seed from among the children of men.
11 For they intended mischief against thee: and imagined such a device as they are not able to perform.
12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.
13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint? *Evening-Prayer.*
2 O my God, I cry in the day time, but thou heares not: and in the night season also I take no rest.
3 And thou continuest holy: O thou worship of Israel.
4 Our fathers hoped in thee: thy trusted in thee, and thou didst deliver them.
5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.
6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.
7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,
8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.
9 But thou art he that took me out of my mothers womb: thou wast my hope, when I hanged yet upon my mothers breasts.
10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.
11 O go no from me, for trouble is hard at hand: and there is none to help me.
12 Many oxen are come about me: fat bulls of Basan close me in on every side.
13 They gape upon me with their mouths: as it were a ramping and a roaring lion.
14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.
15 My strength is dryed up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.
16 For many dogs are come about me: and the counsil of the wicked layeth siege against me.
17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.
18 They part my garments among them: and cast lots upon my vesture.
19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.
20 Deliver my soul from the sword: my darling from the power of the dog.
21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.
22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.
24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.
25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.
26 The poor shall eat and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.
27 All the ends of the world shall remember themselvs, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.
28 For the kingdom is the Lords: and he is the governour among the people.
29 All such as be fat upon earth: haven eaten and worshipped.
30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.
31 My seed shall serve him: they shall be counted unto the Lord for a generation.
32 They shall come, and the heavens shall declare his righteousness; unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lack nothing.
2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. Pſal. 24.

Morning-Prayer.

THE earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe, ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord: thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 O remember not the ſins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious, and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek, ſhall he guide in judgement: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: ont of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood thirſty.

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Dominus illuminatio. Pſal. 27.

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid? *Evening-Prayer.*

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my head be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret of his dwelling ſhall he hide me, and ſet me upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father, and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry tho the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou hearеſt not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly, and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands; therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholſom defences of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them all to skip like a calf: Libanus alſo, and Sirion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the waterfloud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Exaltabo te, Domine. Pſal. 30.

I Will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me. *Morning-Prayer.*

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his, and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cryed I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto the for ever.

In te, Domine, ſperavi. Pſal. 31.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without conveyed themſelvs from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them, that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtriſe of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for thy Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put you truſt in the Lord.

Beati, quarum. Pſal. 32.

Evening-Prayer.

BLeſſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night. and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid; I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-flouds they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful, all ye that are true of heart.

Exultate, juſti. Pſal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs, and judgement: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world.

9 For he ſpake, and it was don: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people, whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy;

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnify his name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of a humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Judica

Judica me, Domine. Pſal. 35.

Morning-Prayer.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverest the poor from him that is too ſtrong for him: yea, the poor and him that is in miſery; from him that ſpoileth him.

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother,

15 But in mine adverſity they rejoyced, and gathered themſelvs together: yea, the very abjects came together againſt me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers: who gnaſhed upon me with their teeth

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I wi'l praiſe thee among much people.

19 O let not them that are mine enemies, triump over me ungodly: neither let them wink with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me,

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that rejoyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelvs againſt me.

27 Let them be glad and rejoyce, that favour my righteouſs dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

Dixit injuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountain: thy judgements are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth, thy loving kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Noli æmulari. Pſal. 37.

FRet not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yea a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bowe ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perillous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enimies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land: and they that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

32 The Law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power, and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them; and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Domine, ne in furore. Pſal. 38.

Morning-Prayer.

PUt me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words, but is was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing: the fire kindled: and at the laſt I ſpake with my tongue.

6 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence; and be no more ſeen.

Expectans expectavi. Pſal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire, and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man, that hath ſet his hope in the Lord: and turned not into the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works, which thou haſt done, like as be alſo thy thoughts, which are to us ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice, and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have not hid thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid they righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs, and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful, and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Pſal. 41.

BLeſſed is he, that conſideteth the poor, and needy: the Lord ſhall deliver him in the time of trouble. *Evening Prayer.*

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lyeth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him. and now that he lyeth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. *Amen.*

Quemadmodum. Pſal. 42.

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea even for the living God: When ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour our my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay dailly unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

Judica me, Deus. Pſal. 43.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Pſal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old. *Morning Prayer.*

2 How

2 How thou haſt driven the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.
3 For thy gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.
4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.
5 Thou art my King, O God: ſend help unto Jacob.
6 Through the will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us.
7 For I will not truſt in my bowe: it is not my ſword that ſhall help me.
8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.
9 We make our boaſts of God all day long: and will praiſe thy Name for ever.
10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.
11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us, ſpoil our goods.
12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.
13 Thou ſelleſt thy people for nought: and takeſt no money for them.
14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.
15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.
16 My confuſion is daily before me: and the ſhame of my face hath covered me,
17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger,
18 And though all this be come upon us, yet do we not forget thee: nor behave our ſelvs frowardly in thy covenant.
19 Our heart is not turned back: neither our ſteps gone out of thy way;
20 No, not when thou haſt ſmitten us into the place of dragons; and covered us with the ſhadow of death.
21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.
22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.
23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.
24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble,
25 For our ſoul is brought low; even unto the duſt: our belly cleaveth unto the ground.
26 Ariſe, and help us: and deliver us for thy mercy ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the king.
2 My tongue is the pen: of a ready writer.
3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.
4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.
5 Good luck have thou with thine honour: ride on; becauſe of the word of truth, of meekneeſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.
6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.
7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.
8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladneſs, above thy fellows.
9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thee glad.
10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.
11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.
12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.
13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.
14 The Kings daughter is all glorious within: her clothing is of wrought gold.
15 She ſhall be brought unto the King in raiment of needle work: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.
16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.
17 Inſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.
18 I will remember thy name from one generation to another: therefore ſhall the people give thanks unto thee world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength. a very preſent help in trouble.
2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.
3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.
4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.
5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.
6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.
7 The Lord of hoſts is with us: the God of Jacob is our refuge.
8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.
9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.
10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Pſal. 47.

OClap your hands together, all ye people: O ſing unto God with the voice of melody. *Evening Prayer.*
2 For the Lord is high, and to be feared: he is the great King upon all the earth.
3 He ſhall ſubdue the people under us: and the nations under our feet.
4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob, whom he loved.
5 God is gone up with a mercy noiſe: and the Lord with the ſound of the trump.
6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.
7 For God is the King of all the earth: ſing ye praiſes with underſtanding.
8 God reigneth over the heathen: God ſitteth upon his holy ſeat.
9 The princes of the people are joyned unto the people of the God. of Abraham: for God which is very high exalted, doth defend the earth, as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.
2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lyeth the city of the great King; God is well known in her palaces a ſure refuge.
3 For lo, the Kings of the earth: are gathered, and gon by together.
4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.
5 Fear came there upon them, and ſorrow: as upon a woman in her travail.
6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.
7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God upholdeth the ſame for ever.
8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.
9 O God, accotding to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.
10 Let the mount Sion rejoyce, and the daughter of Judah be glad: becauſe of thy judgements.
11 Walk about Sion, and go round about her: and tell the towers thereof.
12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.
13 For this God is our God for ever, and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. 49.

OHear ye this, alle ye people: ponder is with your ears, all ye that dwell in the world.
2 High and low, rich and poor: one with another.
3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.
4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.
5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?
6 There be ſome that put their truſt in their goods: and boaſt themſelvs in the multitude of their riches.
7 But no man may deliver his brother: nor make agreement unto God for him;
8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever.
9 Yea, though he live long: and ſee not the grave.
10 For he ſeeth that wiſe men alſo die, and periſh together, as well as the ignorant and fooliſh, and leave their riches for other.
11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call the lands after their own names.
12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh, this is the way of them.
13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.
14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.
15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.
16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed.
17 For he ſhall carry nothing away with him, when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted him ſelf an happy man: and ſo long as thou doſt well unto they ſelf, men will ſpeak good of thee.
19 He ſhall follow the generation of his fathers: and ſhall never ſee light.
20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Deus Deorum. Pſal. 50.

Morning-Prayer. THe Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.
2 Out of Sion hath God appeared: in perfect beauty.
3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.
4 He ſhall call the heaven from above: and the earth, that he may judge his people.
5 Gather my Saints together unto me: thoſe that have made a covenant with me with ſacrifice.
6 And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.
7 Hear, O my people, and I will ſpeak: I my ſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.
8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.
9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.
10 For all the beaſts of the forreſt are mine: and ſo are the cattel upon a thouſand hills.
11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.
12 If I be hungry, I will not tell thee: for he whole world is mine, and all that is therein.
13 Thinkeſt thou that I will eat bulls fleſh: and drink the bloud of goats?
14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.
15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.
16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;
17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee?
18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.
19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.
20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mothers ſon.
21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelf: but I will reprove thee, and ſet before thee the things thou haſt done.
22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.
23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.
2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.
3 For I knowledge my faults: and my ſin is ever before me.
4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.
5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.
6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.
7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.
8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.
9 Turn thy face from my ſins: and put out all my miſdeeds.
10 Make me a clean heart, O God: and renew a right ſpirit within me.
11 Caſt me not away from thy preſence: and take not away thy holy Spirit from me.
12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.
13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.
14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.
15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.
16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.
17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.
18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Quid gloriaris. Pſal. 52.

WHy boaſteſt thou thy ſelf, thou tyrant: that thou canſt do miſchief,
2 Whereas the goodneſs of God: endureth yet daily?
3 Thy tonge imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſour.
4 Thou haſt loved unrighteouſneſs more then goodneſs: and to talk of lies more then righteouſneſs.
5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.
6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.
8 Lo, this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.
9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in thee tender mercy of God for ever and ever.
10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. Pſal. 53.

THe fooliſh body hath ſaid in his heart: There is no God.
2 Corrupt are they, and become abominable in their wickedneſs: there is none that doth good. *Evening-Prayer.*
3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.
4 But they are all gone out of the way they are altogether become abominable: there is alſo none that doth good, no not one.
5 Are not they without underſtanding that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.
6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.
7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!
8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

SAve me: O God, for thy Names ſake: and avenge me in thy ſtrength.
2 Hear my prayer, O God: and hearken unto the words of my mouth.
3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.
4 Behold, God is my helper: the Lord is with them that uphold my ſoul.
5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.
6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.
7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God: and hide not thy ſelf from my petition.
2 Take heed unto me, and hear me: how I mourn in my prayer and am vexed.
3 The enemy cryeth ſo: and the ungodly cometh on ſo faſt: for thy are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.
4 My heart is diſquieted within me: and the fear of death is fallen upon me.
5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.
6 And I ſaid, Oh that I had wings like a dove: for then would I flee away and be at reſt.
7 Lo, then would I get me away far off: and remain in the wilderneſs.
8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.
9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs, and ſtrife in thy city.
10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.
11 Wickedneſs is therein: deceit and guile go not our of their ſtreets.
12 For it is not an open enemy, that hath done me this diſhonour: for then I could have born it.
13 Neither was it mine adverſary that did magnify himſelf againſt me: for then peradventure I would have hid my ſelf from him.
14 But it was even thou, my companion: my guide, and mine own familar friend.
15 We took ſweet counſel together: and walked in the houſe of God as friends.
16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.
17 As for me, I will call upon God: and the Lord ſhall ſave me.
18 In the evening, and morning, and at noon day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It

19 It is he that hath delivered my ſoul in peace, from the battel that was againſt me: for there were many with me.

20 Yea even God that endureth for ever, ſhall hear me, and bring them down: for thy will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter then butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitful man ſhall not live our half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Miſerere mei Deus. Pſal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt higheſt.

3 Nevertheleſs, though I am ſomtime afraid: yet put I my truſt in thee.

4 I will praiſe God becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine is to do me evil.

6 They hold altogether and keep themſelvs cloſe: and mark my ſteps when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere mei Deus. Pſal. 57.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge until this tyranny be overpaſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven, and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſhaep ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelvs.

8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

9 Awake up my glory, awake lute and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Pſal. 58.

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth, and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mothers womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venemous as the poiſon of a ſerpent: even like the deaf adder, that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jawbones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman and ler them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the bloud of the ungoſtly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Eripe me de inimicis. Pſal. 59.

Evening-Prayer. DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the bloud-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelvs without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not marciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they hrin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth; and ſword are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge,

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let mee ſee my deriſion upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſift of their mouth, and for the words of their lips they ſhall be taken in their pride; and why; their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go abont the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge and my merciful God.

Deus, repuliſti nos. Pſal. 60.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drinck of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triump becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God had ſpoken in his holineſs, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver,

8 Moab is my waſh pot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me,

9 Who will lead me into the ſtrong city: who will bring me into Edom.

10 Haſt not thou caſt us out, O God: Wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that is years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Nonne Deo. Pſal. 62.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation. *Morning-Prayer.*

2 He is verily my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man; ye ſhall be ſlain all the ſort of you; yea, as a totering ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt; their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God; for my hope is in him.

6 He is truly my ſtrength and my ſalvation; he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory; the rock of my might, and in God is my truſt.

8 O put

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelvs unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: that power belongeth unto God.

12 And that thou Lord art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoyce in God, all they alſo that ſwear by him ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my ptayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him and fear not.

5 They incourage themſelvs in miſchief: and commune among themſelvs, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelvs, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that who ſo ſeeth them ſhall laugh them to ſcorn.

9 And all men, that ſee it, ſhall ſay, This hath God done, for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

Te decet hymnus. Pſal. 65.

Evening-Prayer.

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who is his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou prov ideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

OBe joyful in God all ye lands: ſing praiſes unto the honour of his name; make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelvs.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard.

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows; which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the Nations rejoyce: and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

Exurgat Deus. Pſal. 68.

Morning-Prayer.

LEt God ariſe, and let his enemies be ſcattered: let them alſo, and hate him, flee before him.

2 Like as the ſmoke vaniſhed, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoyce before God: let them alſo be mercy and joyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnify him that rideth upon the heavens, as it were upon an horſe: praiſe him in his Name, yea and rejoyce before him.

5 He is a father of the fatherleſs, and defendeth the cauſe of the widows, even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people: when thou wenteſt trough wilderneſs.

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhed it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels: And the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation. God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſomtime from the deep of the ſea.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God: that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcatteeed the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his woſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael, he will give ſtrength and power unto his people; bleſſed be God.

Salvum me fac. Pſal. 69.

Evening Prayer.

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the flouds run over me.

3 I am weary of crying, my throath is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee are faln upon me.

10 I wept and chaſtened my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enimies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelvs withall: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnify it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

Deus in adjutorium. Pſal. 70.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee be joyfull and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no longer tarrying.

In te, Domine, ſperavi. Pſal. 71.

Morning Prayer.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me. for thou art my houſe of defence and my caſtle.

3 Deliver me, O God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God had forſaken him, perſecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God haſte thee to help me.

11 Let them be confounded, and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs onely.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto his generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt don; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee, and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

Deus: judicium. Pſal. 72.

GIve the kings thy judgements, O God: and thy righteouſneſs unto the kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their: defend right the children of the poor, and puniſh the wrong doer.

5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him. and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills: his fruit shall shake like Libanus, and shall be green in the city, like gras upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterites: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doth wondrous things.

19 And blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. *Amen. Amen.*

Quam bonus Israel. Psal. 73.

Evening-Prayer.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gon: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt others, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God percive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearful end.

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture;

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath don evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether, thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom, to consume the enemy?

13 For God is my king of old: the help that is don upon earth, he doth it himself.

14 Thou didst divide the sea trough thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine; thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

Confitebimur tibi. Psal. 75.

Morning-Prayer.

UNto thee, O God, do we give thanks: yea unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak no with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one; and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break, and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fain.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry.

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?
8 Is his mercy clean gon for ever: and is his promiſe come utterly to an end for evermore?
9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?
10 And I ſaid, it is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.
11 I will remember the works of the Lord: and call to mind thy wonders of old time.
12 I will think alſo of all thy works: and my talking ſhall be of they doings.
13 Thy way, O God, is holy: who is ſo great a God, as our God?
14 Thou art the God that doth wonders: and haſt declared thy power among the people.
15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.
16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.
17 The clouds poured out water, the air thundred: and thine arrows went abroad.
18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.
19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.
20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Attendite, populo. Pſal. 78.

Evening-Prayer.

HEar my law, O my people: incline your ears unto the words of my mouth.
2 I will open my mouth in a parable: I will declare hard ſentences of old;
3 Which we haye heard and known: and ſuch as our fathers have told us.
4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath don.
5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our forefathers to teach their children,
6 That their poſterity might know it: and the children which were yet unborn;
7 To the intent, that when they came up: they might ſhew their children the ſame;
8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;
9 And not to be as their forefathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God.
10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelvs back in the day of battel.
11 They kept not the covenant of God: and would not walk in his law;
12 But forgat what he had don: and the wonderfull works that he had ſhewed for them.
13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt: even in the field of Zoan.
14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.
15 In the day time alſo he led them with a cloud: and all the night through with a light of fire.
16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.
17 He brought waters out of the ſtony rock: ſo that is guſhed out like the rivers.
18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.
19 They tempted God in their hearts: and required meat for their luſt.
20 They ſpake againſt God, alſo ſaying: ſhall God prepare a table in the wilderneſs?
21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withall: but can he give bread alſo, or provide fleſh for his people?
22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;
23 Becauſe they believed not in God: and put not their truſt in his help.
24 So he commanded the clouds above: and opened the doors of heaven.
25 He rained down Manna alſo upon them for to eat: and gave them food from heaven.
26 So man did eat Angels food: for he ſent them meat enough.
27 He cauſed the eaſt wind to blow under heaven: and through his power he brought in the ſouth weſt wind.
28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.
29 He let it fall among their tents: even round about their habitation.
30 So they dit eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.
31 But while the meat was yet in their mouth, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.
32 But for all this ſinned yet more: and believed not his wondrous works.
33 Therefore their days did he conſume in vanity: and their years in trouble.
34 When he ſlew them, they ſought him: and turned them early, and enquired after God.
35 And they remembred that God was their ſtrength: and that the high God was their Redeemer.
36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.
37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.
38 But he was ſo merciful, that he forgave their miſdeeds, and deſtroyed them not.
39 Yea many a time turned he his wrath away, and would not ſuffer his whole diſpleaſure to ariſe.
40 For he conſiderad that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.
41 Many a time did they provoke him in the wilderneſs: and grieved hem in the defert,
42 They turned back and tempted God: and moved the holy One in Iſrael.
43 Thy thought not of his hand: and of the day when he delivered them from the hand of the enemy,
44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.
45 He turned their waters into bloud: ſo that they might not drink of the rivers.
46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.
47 He gave their fruit unto the catterpiller: and their labour unto the graſhopper.
48 He deſtroyed their vines with hailſtones: and their mulberry-trees with the froſt.
49 He ſmote their cattel alſo with hailſtones: and their flocks with hot thunderbolts.
50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure and trouble: and ſent evil angels among them.
51 He made away to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.
52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.
53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.
54 He brought them out ſafely, that they ſhould not fear: overwhelmed their enemies with the ſea.
55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.
56 He caſt out the heathen alſo before them cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.
57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;
58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.
59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.
60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael.
61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.
62 He delivered their power into captivity: and their beauty into the enimies hand.
63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.
64 The fire conſumed their young men: and their maidens were not given to marriage.
65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.
66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine
67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.
68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.
69 But choſe the tribe of Judah: even the hill of Sion which he loved.
70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.
71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.
72 As he was following the ews great with young ones he took him. that he might feed Jacob his people, and Iſrael his inheritance.
73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Pſal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jeruſalem an heap of ſtones. *Morning-Prayer.*
2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.
3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.
4 We are become an open ſhame to our enimies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: shall they jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, sevenfold into their bosom.

14 So we that are thy people and sheep of they pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew they self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Bejamin, and Manasses, stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth.

5 thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us the scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches onto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapers?

13 The wild boar out of the wood doth root it up: and the wild beast of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let they hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrely unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: If thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shall thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shal fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a judge among gods. 3 Evening Prayer.

2 How long will ye give wrong judgement: and accept the persons of the ungodly.

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and thy that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistins, with them that dwell at Tyre.

8 Assur also is joyned with them, and have holpen the children of Lot.

9 But do thou to them as unto the Medianites: unto Sisera, and unto Jabin at the brook of Kison.

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to our selvs: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose name is Jehovah: art onely the most highest over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord. my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where shew may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Zion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy Courts: is better than a thousand.

11 I had rather be a door keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and Worship, and no good thing shall he withold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that thy turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Inclina, Domine. Pſal. 86.

Morning-Prayer.

BOw down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, For I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the Gods there is none like nnto thee, O Lord: there is not one that can do as thou doſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee: O Lord, and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that thy who hate me, may ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Zion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: the city of God.

3 I will think upon Rahab and Babylon: with them that know me.

3 Behold ye the Philiſtins alſo: and they of Tyre, with the Morians, lo, there was he born.

5 And of Zion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, encline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark; and thy righteouſneſs in the land where all things are forgotten?

13 Unto the heave I cried, O Lord; and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 Thy came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

Evening-Prayer.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall thy make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy one of Iſrael is our King.

20 Thou ſpakeſt ſome time in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgements,

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with a rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: not ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of they ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put on his glory: and caſt his throone down to the gronnd.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. *Amen*, and *Amen*.

Domine, refugium. Pſal. 90.

Morning-Prayer.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſaiſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at they wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Qui habitat. Pſal. 91.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfy him: and ſhew him my ſalvation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night ſeaſon;

3 Upon an inſtrument of then ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever, but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Dominus regnavit. Pſal. 93.

THe Lord is King. and hath put on glorious apparel: the Lord hath put on his apparel, and girded him ſelf with ſtrength. *Evening-Prayer.*

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods liſt up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord who dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengenance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe thou judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen, it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſtneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people; neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgement: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My footh hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95.

Morning-Prayer.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelvs glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts; for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing unto the Lord a new ſong. ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: them ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain Gods: worſhip him, all ye gods.

8 Zion heard of it, and rejoyced: and the daughters of Judah were glad becauſe of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Cantate Domino. Pſal 98.

Evening-Prayer.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelvs joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelvs joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the cerubims, be the earth never ſo unquiet.

2 The Lord is great in Zion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgement, thou haſt prepared equity: thou haſt executed judgement, and righteouſneſs in Jacob.

5 O magnify the Lord our God: and fall down before his footſtool. for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnify the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelvs: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſecordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgement: unto thee, O Lord, will I ſing.

2 O let me have underſtanding, in the way of godlineſs.

3 When wilt thou unto come me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomack: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Pſal. 102.

HEar my prayer, O Lord: and let my crying come unto thee. *Morning-Prayer.*

2 Hide not they face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Zion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why: thy ſervants think upon her ſtones: and it pittieth them to ſee her in the duſt.

15 The

15 The heathen ſhall fear thy Name, O Lord: and the kings of the earth thy Majeſty;
16 When the Lord ſhall build up Zion: and when his glory ſhall appear;
17 When the turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.
18 This ſhall be written for thoſe that come after: and the people which ſhall be born, ſhall praiſe the Lord.
19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth.
20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death.
21 That they may declare the name of the Lord in Zion: and his worſhip at Jeruſalem.
22 When the people are gathered together: and the kingdom alſo to ſerve the Lord.
23 He brought down my ſtrength in my journey: and ſhortned my days.
24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.
25 Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.
26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment.
27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail
28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.
2 Praiſe the Lord, O my ſoul: and forget not all his benefits;
3 Who forgiveth all thy ſin: and healeth all thine infirmities;
4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;
5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an egale.
6 The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.
7 He ſhewed his wayes unto Moſes: his works unto the children of Iſrael.
8 The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.
9 He will not alway be chiding: neither keepeth he his anger for ever.
10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.
11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.
12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.
13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.
14 For he knoweth whereof we are made: he remembred that we are but duſt.
15 The days of man are but as graſs: for he flouriſheth as a flower of the field.
16 For aſſoon as the wind goeth over it, it is gone: and the place thereof ſhall known it no more.
17 But the merciful goodneſs of the Lord endureth for ever and ever, upon them that fear him. and his righteouſneſs upon childrens children.
18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.
19 The Lord hath prepared his ſeat in heaven; and his Kingdom ruleth over all.
20 Praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his word.
21 O praiſe the Lord all ye his hoſts: ye ſervants of his that do his pleaſure.
22 O ſpeak good of the Lord all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Benedic anima mea. Pſal. 104.

Evening-Prayer.

PRaiſe the Lord, O my ſoul: O Lord my God thou art become exceeding glorious, thou art clothed with majeſty and honour.
2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heavens like a curtain.
3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.
4 He maketh his angels ſpirits: and his miniſters a flaming fire.
5 He laid the foundations of the earth: that it never ſhould move at any time.
6 Thou coveredſt it with the deep, like as with a garment: the waters ſtand in the hills.
7 At thy rebuke they flee: at the voice of thy thunder they are afraid.
8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.
9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.
10 He ſendeth the ſprings into the rivers: which run among the hills.
11 All beaſts of the field drink thereof: and the wilde aſſes quench their thirſt.
12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.
13 He watereth the hills from above: the earth is filled with the fruit of thy works.
14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.
15 That he may bring food of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to ſtrengthen mans heart.
16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.
17 Wherein the birds make their neſts: and the firr trees are a dwelling for the ſtork.
18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.
19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.
20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.
21 The lions roaring after their prey: do ſeek their meat from God.
22 The ſun ariſeth, and they get them away together: and lay them down in their dens.
23 Man goeth forth to his work, and to his labour: until the evening.
24 O Lord, how manifold are they works: in wiſdom haſt thou made them all, the earth is full of thy riches.
25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.
26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.
27 Theſe wait all upon thee; that thou mayeſt give them meat in due ſeaſon.
28 When thou giveſt it them, they gather it: and when thou openeſt thy hand they are filled with good.
29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.
30 When thou letteſt they breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.
31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.
32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.
33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.
34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.
35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. 105.

OGive thanks unto the Lord, and call upon his Name; tell the people what things he hath done. *Morning-Prayer.*
2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.
3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.
4 Seek the Lord and his ſtrength; ſeek his face evermore.
5 Remember the marvellous works that he hath done; his wonders and the judgement of his mouth.
6 O ye ſeed of Abraham his ſervant; ye children of Jacob his choſen.
7 He is the Lord our God; his judgements are in all the world.
8 He hath been alway minful of his covenant and promiſe; that he made to a thouſand generations;
9 Even the covenant that he made with Abraham; and the oath that he ſware unto Iſaac;
10 And appointed the ſame unto Jacob for a law; and to Iſrael for an everlaſting teſtament,
11 Saiyng, Unto thee will I give the land of Canaan; the lot of your inheritance.
12 When there were yet but a few of them: and they ſtrangers in the land.
13 What time as they went from one nation to another: from one kingdom to another people.
14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.
15 Touch not mine anointed: and do my prophets no harm.
16 Moreover, he called for a dearth upon the Land: and deſtroyed all the proviſion of bread.
17 But he had ſent a man before them: even Joſeph who was ſold to be a bond-ſervant.
18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul.
19 Until the time came that his cauſe was known: the word of the Lord tried him.
20 The king ſent and delivered him: the prince of the people let him go free.

21 Her

21 He made him lord also of his house: and ruler of all his substance:
22 That he might inform his princes after his will: and teach his senatours wisdom.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly: and made dem stronger than their enemies;
25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.
26 Then sent he Moses his servant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darkness, and it was dark: and they were not obedient unto his word.
29 He turned their waters into bloud: and slew their fish.
30 Their land brought forth frogs; yea, even in their kings chambers.
31 He spake the word, and there came al manner of flies: and lice in all their quarters.
32 He gave them hailstones for rain: and flames of fite in their land.
33 He smote their vines also, and figtrees: and destroyed the trees that were in their coasts.
34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the gras in their land: and devoured the fruit of their ground.
35 He smote all the first-born in their land: even the chief of all their strength.
36 He brougth them forth also with silver and gold: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: for they were afraid of them.
38 He spread out a cloud to be covering: and fire to give light in the night season.
39 At their desire he brought quails: and he filled them with the bread of heaven.
40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.
41 For why? he remembred his holy promise: and Abraham his servant.
42 And he brought forth his people with joy: and his chosen with gladness.
43 And gave them the lands of the heathen: and they took the labors of the people in possession.
44 That they migt keep his statutes: and observe his laws.

Confitemini Domino. Psal. 106.

Evening-Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 Who can express the noble acts of the Lord: or shew forth all his praise?
3 Blessed are they that alway keep judgement: and do righteousness.
4 Remember me, O Lord, according to the favour that thou bearest unto they people: O visit me with they salvation.
5 That I may see the felicity of they chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.
6 We have sinned with our fathers: we have done amis, and dealt wickedly.
7 Our fathers regarded not they wonders in Egypt, neither kept they they great goodness in remembrance: but were disobedient at the sea. even at the red sea.
8 Nevertheless he helped them for his Names sake: that he might make his power to be known.
9 He rebuked the red sea also, and it was dried up: so he led them through the deep, as through a wilderness.
10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.
11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.
12 Then believed they his words: and sang praise unto him,
13 But within a while they forgat his works: and would not abide his counsel.
14 But lust came upon them in the wilderness: and they tempted God in the desert.
15 And he gave them their desire; and send leanness withal into their soul.
16 They angred Moses also in the tents: and Aaron the saint of the Lord.
17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.
18 And the fire was kindled in their company: the flame burnt op the ungodly.
19 They made a calf in Horeb: and worshipqed the molten image.
20 Thus they turned their glory: into the similitude of a calf that eateth hay.
21 And they forgat God their Saviour: who had done so great things in Egypt;
22 Wondrous works in the land of Ham: and fearful things by the red sea.
23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation; lest he should destroy them.
24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.
25 But murmured in their tents: and hearkned not unto the voice of the Lord.
26 Then lift he up his hand against them: to overthrow them in the wilderness.
27 To cast out their seed among the nations: and to scattet them in the lands.
28 They joyned themselvs unto Baal-peor: and ate the offerings of the dead.
29 Thus they provoked him to anger with their own invention: and the plague was great among them.
30 Then stood up Phineas, and prayed: and so the plague ceased.
31 And that was counted unto him for righteousness among all posterities for evermore.
32 They angred him also at the waters of strife: so that he puinshed Moses for their sakes.
33 Because they provoked his spirit: so that he spake unadvisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But where mingled among the heathen: and learned their works,
36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto divils,
37 And shed innocent bloud, even the bloud of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.
38 Thus were they stained with their own works: and went a whoringh with their own inventions.
39 Therfore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.
40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.
41 Their enemies oppressed them: and had them in subjection.
42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickeness,
43 Nevertheless when he saw their adversity: he heard their complaint.
44 He thought upon his covenant, and petied them according unto the mulitude of his mercies: yea, he made al those that led them away captive, to pity them.
45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto they holy name, and make our boast of they praise.
46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, *Amen.*

Confitemini Domino. Psal. 107.

Morning-Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.
3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.
4 They went astray in the wilderness out of the way: and found no city to dwell in.
5 Hungry and thirsty: their soul fainted in them.
6 So they cried unto the Lord in their trouble: and he delivered them from their distress.
7 He led them forth by the right way: that they might go to the city where they dwelt.
8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!
9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;
10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.
11 Because they rebelled against the words of the Lord: and lightly regarded the counsul of the most Highest;
12 He also brought down their heart through heaviness: they fell down, and there was none to help them.
13 So when they cryed unto the Lord in their trouble: he delivered them out of their distress.
14 For he brought them out of darkness; and out of the shadow of death: and brake their bonds in sunder.
15 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men!
16 For he hath broken the gates of bras. and smitten the bras of iron in sunder.
17 Foolish men are plagued for their offence: and because of their wickeness.
18 Their soul abhorred all manner of meat: and they were even hard at deaths door.
19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.
20 He sent his word and healed them: and they were saved from their distruction.
21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!
22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in ships: and occupy their business in great waters.
24 These men see the works of the Lord: and his wonders in the deep.
25 For at his word the stormy wind ariseth: which lifteth up the waves thereof,
26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.
27 They reel to and fro, and stagger like a drunken man: and are at their wits end.
28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.
29 For he maketh the storm to cease: so that the waves thereof are still.
30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.
31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!
32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!
33 Who turneth the floods into a wilderness: and drieth up the water-springs,
34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.
35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.
36 And there he setteth the hungry: that they may build them a city to dwell in.
37 That they may sow their land, and plant vineyards: to yield them fruits of increase.
38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.
39 And again, when they are minished and brought low: through oppression, through any plague or trouble,
40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness.
41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.
42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.
43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. 108.

Evening-Prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.
2 Awake, thou lute and harp: I my self will awake right early.
3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.
4 For thy mercy is greater than the heavens: and the truth reacheth unto the clouds.
5 Set up thy self, O God, above the heavens: and thy glory above all the earth.
6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.
7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.
9 Juda is my lawgiver, Moab is my washpot: over Edom will I cast out my shoe, upon Philistia will I triumph.
10 Who will lead me into the strong city: and who will bring me into Edom?
11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?
12 O help us against the enemy: for vain is the help of man.
13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.
2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.
3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.
4 Thus have they rewarded me evil for good: and hatred for my good will.
5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.
6 When sentence is given upon him let him be condemned: and let his prayer be turned into sin.
7 Let his days be few: and let another take his office.
8 Let his children be fatherless: and his wife a widow.
9 Let his children be vagabonds and beg their bread: let them seek it also out of desolate places.
10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.
11 Let there be no man to pity him: nor to have compassion upon his fatherless children.
12 Let his posterity be destroyed: and in the next generation let his name be clean put out.
13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.
14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth,
15 And that because his minde was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.
16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.
17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.
18 Let it be unto him as the cloke that he hath upon him, and as the girdle that he is alway girded withal.
19 Let is thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.
20 But deal thou with me, O Lord God, according unto they name: for sweet is thy mercy.
21 O deliver me, for I am helpless and poor: and my heart is wounded within me.
22 I go hence like the shadow that departeth: and am driven away as the grashopper.
23 My knees are weak through fasting: my flesh is dried up for want of fatness.
24 I became also a reproach unto them: they that looked upon me shaked their heads.
25 Help me, O Lord my God: O save me according to thy mercy.
26 And they shall know how that this is they hand: and that thou Lord hast done it.
27 Though they curse, yet bless thou: and let them be confounded that rise up against me, but let thy servant rejoyce.
28 Let mine adversaries be clothed with shame: and let them cover themselvs with their own confusion, as with a cloak.
29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.
30 For he shal stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot stool. *Morning Prayer.*
2 The Lord shall send the rod of thy power out of Zion: be thou ruler even in the midst among thine enimies.
3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.
4 The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedeck.
5 The Lord upon thy right hand: shall wound even kings in the day of his wrath:
6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.
7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful and in the congregation.
2 The works of the Lord are great: sought out of all them that have pleasure therein.
3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.
4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.
5 He hath given meat unto them that fear him: he shall ever be mindeful of his covenant.
6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.
7 The works of his hands are verity and judgement: all his commandments are true.
8 They stand fast for ever and ever: and are done in truth and equity.
9 He sent redemption unto his people: he hath commanded his covenant for ever. holy and reverend is his Name.
10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandments.
2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.
3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.
4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.
5 A good man is merciful and lendeth: and will guide his words with discretion.
6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.
7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.
8 His heart is stablished and will not shrink: until he see his desire upon his enemies.

9 Hath

9 He hath dispersed abroad and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honor.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth.

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. 114.

Evening-Prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel is dominion.

3 The sea saw and fled: Jordan was driven back.

4 The montains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou was driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and flint-stone into a springing-well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God.

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou, O house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord, from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning-Prayer.

IAm well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness; and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste. All men are lyars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done.

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid: thou hast broken my bonds in sunder.

15 I will offer to the sacrifice of thanksgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

OPraise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is evermore and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. 118.

OGive thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess: that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side: they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees. and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doings: and is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

Evening-Prayer.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes.

6 So shall I not be confound ed: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewithal shall a young man cleause his way: even by ruling himself after my word.

With

2 With my whole heart have I fought thee. O let me not go wrong out of thy commandments.
3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.
4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.
5 With my lips have I been telling: of all the judgements of thy mouth.
6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.
7 I will talk of thy commandments: and have reſpect unto thy ways.
8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant: that I may live, and keep thy word.
2 Open thou mine eyes: that I may ſee the wondrous things of thy law.
3 I am a ſtranger upon earth: O hide not thy commandments from me.
4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgements.
5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.
6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.
7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delight: and my counſellors.

Adhæſit Pavimento.

MY ſoul claveth to the duſt: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.
3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of they wondrous works.
4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.
5 Take from me the way of lying: and cauſe thou me to make much of thy law.
6 I have choſen the way of truth: and thy judgements have I laid before me.
7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.
8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Legem pone.

Morning-Prayer. TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.
2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.
3 Make me to go in the path of thy commandments: for therein is my deſire.
4 Incline my heart unto thy teſtemonies: and not to covetouſneſs.
5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.
6 O ſtabliſh thy word in thy ſervant: that I may fear thee.
7 Take away the rebuke that I am afraid of: for thy judgements are good.
8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.
2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.
3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.
4 So ſhall I alway keep thy law: yea, for ever and ever.
5 And I will walk at liberty: for I ſeek thy commandments.
6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.
7 And my delight ſhall be in thy commandments: which I have loved.
8 My hands alſo will I lift up unto thy commandment, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſerui tui.

OThink upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.
2 The ſame is my comfort in my trouble: for thy word hath quickned me.
3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.
4 For I remembred thine everlaſting judgements, O Lord: and received comfort.
5 I am horribly afraid: for the ungodly that forſake thy law.
6 Thy ſtatutes have been my ſongs: in the houſe of my pelgrimage.
7 I have thought upon thy Name, O Lord, in the night ſeaſon: and have kept thy law.
8 This I had: becauſe I kept thy commandments.

Portio mea Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.
2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.
3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.
4 I made haſte, and prolonged not the time: to keep thy commandments.
5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.
6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.
7 I am a companion of all them that fear thee: and keep thy commandments.
8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Benitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.
2 O learn me true underſtanding and knowledge: for I have believed thy commandments.
3 Before I was troubled I went wrong: but now have I kept thy word.
4 Thou art good and gracious: O teach my thy ſtatutes.
5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.
6 Their heart is as fat as brawn: but my delight hath been in thy law.
7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.
8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Manus tuæ fecerunt me.

THy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments. *Evening-Prayer.*
2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.
3 I know, O Lord, that thy judgements are right. and that thou of very faithfulneſs haſt cauſed me to be troubled.
4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.
5 O let thy loving mercies come unto me, that I may live: for thy law is delight.
6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.
7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.
8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.
2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?
3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.
4 How many are the days of thy ſervant. when wilt thou be avenged of them that perſecute me?
5 The proud have digged pits for me: which are not after thy law.
6 All thy commandments are true: they perſecute me falſly, O be thou my help.
7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.
8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.
2 Thy truth alſo remaineth from one generation to another; thou haſt laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things ſerve thee.
4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.
5 I will never forget thy commandments: for with them thou haſt quickned me.
6 I am thine, O ſave me: for I have ſought thy commandments.
7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtemonies.
8 I ſee that all things come to an end: but they commandment is exceeding broad.

Quomodo dilexi.

LOrd, what love have I unto thy law: all the day long is my ſtudy in it.
2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.
3 I have more underſtanding than my teachers: for they teſtimonies are my ſtudy.
4 I am wiſer than the aged: becauſe I keep thy commandments.
5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have

6 I have not ſhrink from thy judgements: for thou teacheſt me.
7 O how ſweet are thy words unto my throat: yea ſweeter than honey unto my mouth.
8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Lucerna pedibus meis.

Morning-Prayer.

THy word is a lantern unto my feet: and a light unto my paths.
2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgements.
3 I am troubled above meaſure: quicken me, O Lord, according to thy word.
4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach me thy judgements.
5 My ſoul is alway in my hand: yet do I not forget thy law,
6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.
7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.
8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagin evil things: but thy law do I love,
2 Thou art my defence and ſhield: and my truſt is in they word.
3 Away from me, ye wicked: I will keep the commandments of my God.
4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.
5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.
6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagin but deceit.
7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.
8 My fleſh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppreſſours.
2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.
3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.
4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.
5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.
6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.
7 For I love thy commandments: above gold and precious ſtone.
8 Therefore hold I ſtrait all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.
2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.
3 I opened my mouth and drew in my breatle: for my delight was in thy commandments.
4 O look thou upon me and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.
5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.
6 O deliver me from the wrongfull dealings of men: and ſo ſhall I keep thy commandments.
7 Shew the light of thy countenance upon thy ſervant: and theach me thy ſtatutes.
8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.
2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.
3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.
4 They word is tried to the uttermoſt: and thy ſervant loveth it.
5 I am ſmall, and of no reputation: yet do I not forget thy commandments.
6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.
7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.
8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Clamavi in toto corde meo.

Evening-Prayer.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.
2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.
3 Early in the morning do I cry unto thee: for in thy word is my truſt.
4 Mine eyes prevent the night-watches: that I might be occupied in they words.
5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.
6 They draw nigh that of malice perſecute me: and are far from thy law.
7 Be thou nigh at hand, O Lord: for all thy commandments are true.
8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

OConſider mine adverſity, and deliver me: for I do not forget thy law.
2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.
3 Health is far from the ungodly: for they regard not thy ſtatute.
4 Great is thy mercy, O Lord: quicken me as thou art wont.
5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.
6 It grieveth me when I ſee the trangreſſors: becauſe they keep not thy law.
7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.
8 Thy word is true from everlaſting: all the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.
2 I am as glad of thy word: as one that findeth great ſpoils.
3 As for lies, I hate and abhor them: but thy law do I love.
4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.
5 Great is the peace that they have who love thy law: and they are not offended at it.
6 Lord, I have looked for thy ſaving health: and done after thy commandments.
7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.
8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.
2 Let my ſupplication come before thee: deliver me according to thy word.
3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.
4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.
5 Let thine hand help me: for I have choſen thy commandments.
6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.
7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.
8 I have gone aſtray like a ſheep that is loſt: ſeek thy ſervant, for I do not forget thy commandments.

Ad Dominum. Pſal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me. *Morning-Prayer.*
2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.
3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.
4 Wo is me, that I am conſtrained to dwell with Meſech: and ro have my habitation among the tents of Kedar.
5 My ſoul hath long dwelt among them: that are enemies unto peace.
6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. 121.

IWill lift up mine eyes unto the hills: from whence cometh my help.
2 My help cometh even from the Lord: who hath made heaven and earth.
3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.
4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.
5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.
6 So that the ſun ſhall not burn thee by day: neither the moon by night.
7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.
8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Letatus ſum. Pſal. 122.

IWas glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.
3 Jeruſalem is built as a city: that is at unity in it ſelf.
4 For thither the tribes go up, even the tribes of the Lord: to teſtify unto Iſrael, to give thanks unto the Name of the Lord.
5 For there is the ſeat of judgement: even the ſeat of the houſe of David.
6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.
7 Peace be within thy walls. and plenteouſneſs within thy palaces.
8 For my brethren and companions ſakes: I will wiſh thee proſperity.
9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad te levavi oculos meos. Pſal. 123.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.
2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.
3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.
4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpiteſulneſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelfs had not been on our ſide now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us,
2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.
3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.
4 The deep waters of the proud: had gone even over our ſoul.
5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.
6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.
7 Our help ſtandeth in the name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.
2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.
3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.
4 Do well, O Lord: unto thoſe that good and true of heart.
5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

In convertendo. Pſal. 126.

Evening-Prayer. WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.
2 Then was our mouth filled with laughter: and our tongue with joy.
3 Then ſaid they among the heathen: The Lord hath done great things for them.
4 Yea, the Lord hath done great things for us already: whereof we rejoyce.
5 Turn our captivity, O Lord: as the rivers in the ſouth.
6 They that ſow in tears: ſhall reap in joy.
7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.
2 Except the Lord keep the city: the watchman waketh but in vain.
3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of careſulneſs: for ſo he giveth his beloved ſleep.
4 Lo, children, and the fruit of the womb: are an heritage and gift that cometh of the Lord.
5 Like as the arrows in the hand of the giant: even ſo are the young children.
6 Happy is the man that hath his quiver ful of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.
2 For thou ſhalt eat the labours of thine hands: O well his hee, and happy ſhalt thou be.
3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.
4 Thy children like the olive-branches: round about thy table.
5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.
6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.
7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.
2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.
3 The plowers plowed upon my back: and made long furrows.
4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.
5 Let them be confounded and turned backward: as many as have evil will at Sion.
6 Let them be even as the graſs growing upon the houſe tops: which withereth afore it be plucked up.
7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.
8 So that they who go by, ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.
2 O let thine ears conſider well: the voice of my complaint.
3 If thou, Lord, wilt be extream to mark what is done amiſs: O Lord! who may abide it.
4 For there is mercy with thee: therefore ſhalt thou be feared.
5 I look for the Lord, my ſoul doth wait hor him: in his words is my truſt.
6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.
7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.
8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high-minded: I have no proud looks.
2 I do not exerciſe my ſelf in great matters: which are to high for me.
3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.
4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. 132.

LOrd remember David: and all his trouble. *Morning Prayer.*
2 How he ſware unto the Lord, and vowed a vow unto the Almighty God of Jacob;
3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;
4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the themples of my head to take any reſt,
5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.
6 Lo, we heard of the ſame at Ephrata: and found it in the wood.
7 We will go into his tabernacle: and fall low on our knees before his footſtool.
8 Ariſe, O Lord, into they reſting place: thou, and the ark of thy ſtrength.
9 Let thy Prieſts be clothed with righteouſneſs: add let thy ſaints ſing with joyfulneſs.
10 For thy ſervant Davids ſake: turn not away the preſence of thy anointed.
11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it.
12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.
13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon they ſeat for evermore.
14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.
15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.
16 I will bleſs her victuals with increaſe: and will ſatisfy her poor with bread.
17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.
18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.
19 As for his enemies. I ſhall cloath them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce, quam bonum. Pſal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promiſed his bleſſing. and life for evermore.

Ecce nunc. Pſal. 134.

BEhold now praiſe the Lord: all ye ſervants of the Lord.
2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.
3 Lift up your hands in the ſanctuary: and praiſe the Lord.
4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Lau-

Laudate nomen. Pſal. 235.

O Praiſe the Lord, laud ye the name of the Lord: praiſe it, O ye ſervants of the Lord.
2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.
3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his name, for it is lovely.
4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatſoever the Lord pleaſed, that did he in heaven and in earth: and in the ſea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world: and ſendethforth lightnings with the rain, bringing the winds out of his treaſures.
8 He ſmote the firſt-born of Egypt: both of man and beaſt.
9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.
10 He ſmote divers nations: and ſlew mighty kings.
11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingsdom of Canaan.
12 And gave their land to be a heritage: even an heritage unto Iſrael his people.
13 They name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.
14 For the Lord will avenge his people: and be gracious unto his ſervants.
15 As for the image of the heathen, they are but ſilver and gold: the work of mens hands.
16 They have mouths, and ſpeak not: eyes have they but they ſee not.
17 They have ears, and yet they hear not: neither is there any breath in their mouths.
18 They that make them are like unto them: and ſo are all they that put their truſt in them.
19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.
20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.
21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

Confitemini. Pſal. 136.

Evening-Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 O give thanks unto the God of all gods: for his mercy endureth for ever.
3 O thank the Lord of all lords: for his mercy endureth for ever.
4 Who onely doth great wonders: for his mercy endureth for ever.
5 Who by his excellent wiſdom made the heavens: for his mercy endureth for ever.
6 Who laid out the earth above the waters: for his mercy endureth for ever.
7 Who hath made great lights: for his mercy endureth for ever.
8 The ſun to rule the day: for his mercy endureth for ever.
9 The moon and the ſtars to govern the night: for his mercy endureth for ever.
10 Who ſmote Egypt with their firſt-born: for his mercy endureth for ever.
11 And brought out Iſrael from among them: for his mercy endureth for ever.
12 With a mighty hand and ſtretched-out arm: for his mercy endureth for ever.
13 Who divided the red ſea in two parts; for his mercy endureth for ever.
14 And made Iſrael to go through the midſt of it: for his mercy endureth for ever.
15 But as for Pharaoh and his hoſt, he overthrew them in the réd ſea: for his mercy endureth for ever.
16 Who led his people through the wilderneſs: for his mercy endureth for ever.
17 Who ſmote great kings for his mercy endureth for ever.
18 Yea, and ſlew mighty kings: for his mercy endureth for ever.
19 Sehon king of the Amorites: for his mercy endureth for ever.
20 And Og the king of Baſan: for his mercy endureth for ever;
21 And gave away their land for an heritage: for his mercy endureth for ever.
22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.
23 Who remembred us when we were in trouble: for his mercy endureth for ever.
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all fleſh: for his mercy endureth for ever.
26 O give thanks unto God of heaven: for his mercy endureth for ever.
27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. 137

BY the waters of Babylon we ſate down and wept: when we remembred thee, O Sion.
2 As for our harps we hanged them up: upon the trees that are therein.
3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: ſing us one of the ſongs of Sion.
4 How ſhall we ſing the Lords ſong: in a ſtrange land.
5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I preſer not Jeruſalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid: Down with it, down with it. even to the ground.
8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewarde th thee as thou haſt ſerved us.
9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.
2 I will worſhip toward thy holy temple, and praiſe they Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.
3 When I called upon thee, thou heardeſt me: and endueſt my ſoul with much ſtrength.
4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.
5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.
6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.
7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.
8 The Lord ſhall make good his loving kindneſs toward me: yea thy mercy, O Lord, endureth for ever, deſpiſe not then the works of thine own hands.

Domine probaſti. Pſal. 139.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before. *Morning-Prayer.*
2 Thou art about my path, and about my bed: and ſpyeſt out all my wayes.
3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.
4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.
5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.
6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?
7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.
8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;
9 Even there alſo ſhall they hand lead me: and they right hand ſhall hold me.
10 If I ſay, Peradventure the darkneſs ſhall couer me: then ſhall my night be turned to day.
11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to the are both alike.
12 For my reins are thine, thou haſt covered me in my mothers womb.
13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.
14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.
15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;
16 Which day by day were faſhioned: when as yet there was none of them.
17 How dear are thy counſels unto me, O God. O how great is the ſum of them!
18 If I tell them, they are more in number than the ſand. when I wake up, I am preſent with thee.
19 Wilt thou not ſlay the wicked. O God: depart from me ye bloud-thirſty men.
20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.
21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?
22 Yea, I hate them right ſore: even as though they were mine enemies.
23 Try me, O God, and ſeek the ground of my heart: prove me and examine my thoughts.
24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Chriſt

Eripe me Domine. Pſal. 140.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord; Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be to proud.

9 Let the the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous all ſhall give thanks unto they Name: and the juſt ſhall continue in they ſight.

Domine clamavi. Pſal. 141.

LOrd, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight, as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil tihing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Voce mea ad Dominum. Pſal. 142.

Evening-Prayer.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my comp'aints before him: and ſhewed him of my trouble.

3 When my ſpirit was in biavineſs, thou knoweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſoo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy na me: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine exaudi. Pſal. 143.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for they truth and righteoſneſs ſake.

2 And enter uot into judgement with they ſervant: for in they ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon al they works: yea, I exerciſe my ſelfs, in the works of they hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go flown into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirith lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am they ſervant.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength who theacheth my hands to war, and my fingers to fight; *Morning-Prayer.*

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man that thou haſt ſuch reſpect unto him: or the ſon of man that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow they heavens, O Lord, and come down: touch the mountains and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs,

9 I will ſing a new ſong uuto thee, O God: and ſing paiſes unto thee upon a ten ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to la bour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo te Deus. Pſal. 145.

I Will magnify thee, O God, my King: and I will praiſe thy name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe they name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy woſhip: thy glory, thy praiſe and wondrous works.

6 So that men ſhall ſpeak of they might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All they works praiſe thee, O Lotd: and thy ſaints give thanks unto thee.

11 They ſhew the glory of they kingdom: and talk of thy power;

12 That they power, thy glory, and mightineſs of thy kingdom: might be know unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth through out all ages.

14 The Lord upholdeth all ſuch as fall: and lifreth up al thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteouſneſs in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and wil help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy name for ever and ever.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth and then all his thoughts periſh.

4 Bleſſed is the that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.
8 The Lord helpeth them that are faln: the Lord careth for the righteous.
9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it up ſide down.
10 The Lord thy God, O Zion, ſhall be King for evermore: and throughout all generations.

Laudate Dominum, Pſal. 147.

Evening-Prayer.

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.
2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.
3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.
4 He telleth the number of the ſtars: and calleth them all by their names,
5 Great is our Lord, and great is his power: yea and his wiſdom is infinite.
6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.
7 O ſing unto the Lord with thanſgiving: ſing praiſes upon the harp unto our God.
8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.
9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.
10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any man legs.
11 But the Lords delight is in them that fear him: and put their truſt in his mercy.
12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.
13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.
14 He maketh peace in thy borders: and filleth thee with the flour of wheat.
15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.
16 He giveth ſnow like wool: and ſcattereth the hoar froſt like aſhes.
17 He caſteth forth his ice like morſels: who is able to abide his froſt?
18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the watets flow.
19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.
20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heaven: praiſe him in the hight.
2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.
3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.
4 Praiſe him, all ye heavens: and ye waters that are above the heavens.
5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.
6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.
7 Praiſe the Lord upon earth: ye dragons, and all deeps;
8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word.
9 Mountains and all hills: fruitful trées and all cédars;
10 Beaſts and all cattel: worms and feathered fowls;
11 Kings of the earth and all people: princes and all judges of the world.
12 Young men and maidens, old mén and children, praiſe the name of the Lord: for his name onely is excellent, and his praiſe above heaven and earth.
13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him; even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.
2 Let Iſrael rejoyce in him that made him: and let the children of Zion be joyful in their King.
3 Let them praiſe his name in the dance: let them ſing praiſes unto him with tabret and harp.
4 For the Lord hath pleaſure in his people: and helpeth the meek hearted.
5 Let the ſaints be joyful with glory: let them rejoyce in their beds.
6 Let the praiſes of God be in their mouth: and a two edged ſword in their hands;
7 To be avenged of the heathen: and to rébuke the people.
8 To bind their kings in chains: and their nobles with links of iron.
9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.
2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.
3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.
4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.
5 Praiſe him upon the well-turned cymbals: praiſe him upon the loud cymbals.
6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer to be uſed at SEA.

¶ *The Morning and Evening-Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common-Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in his Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the Sea, who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious Protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the Sea, and from the violence of the enemy, that we may be a ſafegurad unto our moſt gracious Soveraign Lord King *James* and his kingdoms, and a ſecurity for ſuch as paſs on the Seas upon their lawful occaſions; that the inhabitans of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, aud finally by thy mercy obtain everlaſting life, through Jeſus Ghriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

OMoſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the Sea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, aud imploring thy goodneſs. Help Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son, our Lord *Amen.*

Or this.

OMoſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or élſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we, being delivered from this diſtreſs, may live to ſerve thee, and to glorify thy Name all rhe days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

OMoſt powerful and glorious Lord God, the Lord of hoſts; that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in thir our neceſſity, that thou wouldeſt take the cauſe into tbine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or hy few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help; and that thou wouldeſt he a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to joyn in prayer with others, by reason of the Fight, or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and ruleſt all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy,

THou, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stilleſt the raging of the Sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us; and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

¶ *When there shall be immenent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: saying as followeth.*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly the wrath and indignations against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us; the burden of them is intolerable Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ sake, forgive us all that is past, and grant, that we may ever hereafter serve and please thee in the newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

Thanksgiving after a Storm.

Jubilate Deo. Psal. 66.

OBe joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that thy went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselvs.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tryed us, like as silver is tryed.

Thou broughteſt us into the snare: and laist trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy house with burnt-offerings. and will pay thee my vows which I promised with my lips. and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt sacrifices, with the incense of rams. I will offer bullocks and goats.

O Come hither and hearken, all ye that fear God: and I will tell you what he hath don for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my hearth: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Confitemini Domino. Psal. 107.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever,

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cryed unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass; and smitten the bars of iron in sunder.

Foolish men are plagued for their offence; and because of their wickedness.

Their soul abhorred all manner of meat; and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

That they would offer unto him the sacrifice of thanksgiving; and tell out his works with gladness.

They that go down to the sea in ships; and occupy their business in great waters.

These men see the works of the Lord; and his wonders in the deep.

For at his word the stormy wind ariseth; which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man; and are at their wits end.

So when they cry unto the Lord in their trouble; he delivereth them out of their distress.

For he maketh the storm to cease; so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men.

That they would exalt him also in the congregation of the people and praise him in the seat of the elders.

Who turneth the flouds into a wilderness, and drieth up the waterſprings.

A fruitful land maketh he barren; for the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water; and waterſprings of a dry ground.

And there he setteth the hungry; that they may build them a city to dwell in;

That they may sow their land, and plant vineyards; to yield them fruits of increase.

He blesseth them, so that thy multiply exceedingly; and suffereth not their cattel to decrease.

And

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Thoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Collects of thanksgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelvs again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art, how able and ready to help them thaſt truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey they command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not onely by words, but alſo by our lives, in being more obedient to they holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life: through Jeſus Chriſt our Lord and Saviout. *Amen.*

A Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities,

But as the heaven is high above the earth: ſo great hath been his mercy toward us.

We found trouble and heavineſs: we were even at deaths door.

The waters of the ſea had well nigh covered us. the proud waters had well nigh gone over our ſoul.

The ſea roared: and the ſtormy wind lifted up the waves thereof.

We were carryed up, as it were, to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble.

Then cryed we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who onely doth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, *Amen, Amen.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THe grace of out Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Pſalm or Hymn of praiſe and thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us,

Yea the waters had drowned us, and the ſtream had gon over our ſoul: the deep waters of the proud had gon over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us, the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Soveraign Commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the onely giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy goſpel, the honour of our Soveraign, and as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy: and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the Holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their dead at Sea.

¶ *THe Office in the Common-Prayer-book may be uſed; Onely inſtead of theſe words* (We therefore commit his body to the ground, Earth to earth, *&c.*) *ſay,*

We therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body, (when the Sea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt: who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A Form of Prayer with Thankſgiving to be uſed yearly upon the Fifth day of *November*; For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-Powder.

¶ *The Service ſhall be the ſame with the uſual Office for Holydays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, onely the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning prayer ſhall begin with one of theſe Sentences.*

Pſal. 51. 9. TUrn thy face away from our ſins, O Lord, and blot out all our offences.

Jer. 10. 24. Correct us, O Lord, but with judgement, not in thine anger, leſt thou bring us to nothing.

S. Luk. 20. v. 18. 19. I will go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

¶ *Proper Pſalms,*
Xxxv. Lxiv. Cxxiv. Cxxix.

¶ *Proper Leſſons,*
The firſt, 2 Sam xxij.
The ſecond, Acts xxiij.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt.
O Lord, ſave the King;
People.
Who putteth his truſt in thee.
Prieſt.
Send him help from thy holy place.
People.
And evermore mightily defend him.
Prieſt.
Leth is enemies have no advantage againſt him.
People.
Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning-Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

OLord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood; infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strenthen the hands of our gracious King *James*, and all that are put in authority under him, with Judgement and Juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect.* (We humbly beſeech thee, O Father, &c.) *ſhall this be ſaid which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Gouvernment, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnify thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, they mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt dealt with us after our ſins, nor rewarded us after our iniquities, nor given us over, as we deſerved, to be a prey to our enemies; but didſt in mercy deliver us from their malice, and preſerve us from death and deſtruction. Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in holy obedience, that thou mayeſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore: and that for thy dear Sons ſake, Jeſus Chriſt our onely Mediatour and Advocate. *Amen.*

¶ *In the Communion Service, inſtead of the Collect for the day, ſhall this which followeth, be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent our ſelvs before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in perſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all treaſons and conſpiracies: Preſerve them in thy faith, fear and love; proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter in the kingdom of heaven, Through Jeſus Chriſt our onely Saviour and Redeemer. *Amen.*

The Epiſtle Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers, For there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt. ſhall receive to themſelvs, damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſciences ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel S. Matth. 27. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief Prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of bloud unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This ſentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law, and the prophets.

A Form of Common-Prayer, to be used yearly upon the xxx. day of *January*, being the day of the Martyrdom of King *Charles* the First.

¶ *If this day shall happen to be Sunday, this Form of Service shall he used the nex day following.*
¶ *The Service shall be the same with the usual Office for Holydays in all things, except where it is hereafter otherwise appointed.*

The Order of Morning-Prayer.

¶ *He that ministreth, shall begin with one of these sentences.*

Jer. 10. 24. COrrect us, O Lord, but with judgement, not in thine anger,
Joel 2. 13. lest thou bring us to nothing.
Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil.
Lam. 3. 22. It is of the Lords mercies, that we are not consumed; because his compassions fail not.

¶ *Instead of* Venite exultemus, *shall this Psalm following be used, one verse by the Priest, and another by the Clerk and People.*

Psal. 95. 6. OCome, let us worship, and fall down: and kneel before the Lord our Maker.
Act. 3. 19. *Let us repent, and turn from our wickedness: and our sins shall be forgiven us.*
Jonah 3. v. 8, 9. Let us turn every one from his evil way: and the Lord will turn
Psal 51. 3. from his fierce anger and we shall not perish.
Lam. 3. 42 *We acknowledge our faults: and our sins are ever before us.*
Ps 130. 4. We have provoked thine anger, O Lord: but there is mercy with thee therefore shalt thou be feared.
Psal. 26. 9. *O shut not up our souls with sinners: nor our life with the blood-thirsty.*
Isa. 65. 24. Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear.
Baruh 3. 1. *And now in the anguish of our souls we cry unto thee: Hear Lord, and have mercy.*
Psal. 6. 1 O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure.
Psal 25. 11 *For thy Names same be mirciful to our sin: for is great.*
Psal. 51. 9 Turn thy face from our sins: and put out all our misdeeds.
Vers. 10. *Make us clean hearts, O God: and renew a right spirit within us.*
Vers. 14. Deliver us from blood-guiltiness, O God: thou that art the God of
Psal. 79. 9. our salvation.
Ps. 51. 18. *O deliver us, and be merciful to our sins for thy Names sake.*
O be favourable and gracious unto Zion: build thou the walls of Jerusalem.
Ps. 79. 14. *So we that are they people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.*
Glory be to the Father, and to the Son: and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be; world without end. Amen.

¶ *Proper Psalms vij. ix. x. xj.*

¶ *Proper Lessons,* { The first, 2 Sam. 1. / The second, S. Matth. 27.

¶ *Instead of the first Collect at Morning-Prayer, this which followeth shall be used.*

OMost mighty God, tirrible in thy judgement, and wonderfull in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, thy unworthy servants, humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our posterity. Be merciful, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect,* We humbly beseech thee, O Father, *&c. These three Collects are to be used.*

OLord, we beseech thee, mercifully hear our prayers. and spare all those who confess their sins unto thee, that thy whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

OMost mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting and praying: For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, immediately after the Commandments shall this Collect be used.*

OAlmighty Lord, and everlasting God, Vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; trough our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow the Prayer for the King* (Almighty God, whose Kingdom is everlasting, *&c.*) *And after that, these two Collects instead of that for the day.*

BLessed Lord, in whose sight the death of thy Saints is precious, We magnify thy Name for that abundant grace bestowed on our late Martyred Sovereign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake. *Amen.*

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The Epistle. 1 Pet. 2. 13.

SUbmit your selvs to every ordinance of man for the Lords sake; whether it be to the King as supream: or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For is the will of God, that with wel doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God Honour the King. Servants be subject to your masters with all fear, not onely to the good and gentle, but also the froward: For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found his mouth.

The Gospel. S. Matth. 21. 33.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselvs, This is the heir, come, let us kill him, and let us seize on his inheritance. And thy caught him, and cast him out of the vineyard, and shew him. When the Lord

Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the* Prayer, (for the whole state of Christ Church, &c.) *this Collect shall be used.*

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgement remembred mercy: We acknowledge it thy special favour, that though for our many and great provocations thou didst suffer thine Anointed to fall this day into the hands of violent and bloud-thirsty men, and barbarously to be murthered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preseve the undoubted Heir of his Crown, our most gracious Souveraign King *CHARLES* the Second, from his bloudy enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these they great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will always be shewing forth they praise from generation to generation, through Jesus Christ our Lord. *Amen.*

The Order of Evening-Prayer.

Proper Psalms, 38. 64. 143.

¶ *Proper Lessons*, { The First, *Jer.* 41. or *Dan.* 9, to *verse* 22. / The Second, *Heb.* 11. *verse* 32. to *chap.* 12. *verse* 7.

¶ *Instead of the first Collect at Evening-Prayer, use these two which follow.*

O Blessed Lord God, who by thy wisdom not onely guided and ordereſt all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful people fall down before thee, confessing that thy judgements were right in permitting cruel men, sons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the same upon our selvs, by the great and long provocations of our sins against thee. For which we do therefore here humble our selvs before thee, imploring thy mercy for the pardon of them all. and that thou wouldest deliver this nation from bloud guiltines (that of this day especially) and turn from us and our posterity all those judgements which we by our sins have deserved: Grant this for the allsufficient merits of thy Son, our Saviour Jesus Christ. *Amen.*

BLessed God, just and powerful, who didst permit thy dear servant; our late dread Soveraign, to be this day given up to the violent outrages of wicked men, to be despitefully used, and at last murthered by them: Though we cannot reflect upon so foul an act but with hourrour and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed, whom thou wert pleased. even at the hour of death, to endue with an eniment measure of exemplary patience, meekness, and charity, before rhe face of cruel enemies. And albeit, thou didst suffer them to proceed to such a height of violence against him, as to kill his person, and take possession of his throne; yet didst thou in great mercy preserve his Son, whose it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately before the* Prayer *of Saint* Chrysostom, *shall this Collect be used.*

ALmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder, this day committed upon the sacred person of thine Anointed, our late Souveraign, hast taught us, that neither the greatest of kings, nor the best of men are more secure from violence, than from natural death; Teach us also hereby so to number our days; that we may apply our hearts unto wisdom. And grant, that neither the splendour of my thing that is great, no the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our selves as sinful dust and ashes; but that (according to the example of his thy blessed Martyr) we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification, and self-denial, charity and constant perseverance unto the end. And all this for thy Son our Lord Jesus Christs sake; to whom, with thee and the Holy Ghost be all honour, and glory, world without end. *Amen.*

A Form of Prayer with Thangsgiving to be used yearly upon the XXIX. day of *May*; Being the day of His Majesties Birth, and happy Return to his Kingdoms.

¶ *The Service shall be the same with the usual Office for Holydays in all things, Except were it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Ascencion-day, Whitsunday, or Trinity Sunday. onely the Collects of this Office are to be added to tbe several Services for those Festivals in their proper places. If it shall happen to be any other Sunday, or to be Moonday, or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, instead of those of ordenary course, and all the rest of this Office omitted.*

¶ *Morning-Prayer shall begin with this Sentence.*

1 Tim. 2. ℣ 1, 2, 3. I Exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlines and honesty: For this is good and acceptable in the sight of God our Saviour.

¶ *Instead of* Venite exultemus, *shall be sung or said this Hymn following; one Verse by the Priests, and another by the Clerk and people.*

Psal. 95 1. O Come let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selvs glad in him with Psalms.

vers 3. For the Lord is a great God: and a great King above all gods.

Psal. 98. 2. *With is own right hand, and with his holy arm: hath he gotten himself the victory.*

vers 3. The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

vers 4. *He hath remembred his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.*

Ps. 89. 21. For he hath found David his servant: with his holy oyl hath he anointed him.

vers 22. *His hand hath held him fast: and his arm hath strengthned him.*

vers 23. The enemy hath not been able to do him violence: the son of wickedness hath not hurt him.

vers 24. *He hath smitten down his foes before his face: and plagued them that hated him.*

His truth also and his mercy hath been with him: and in his Name is his horn exalted. vers 25.

He hath set his dominion also in the sea: and his right hand in the flouds. vers 26.

Therefore all the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth. Ps. 138. 4.

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord. vers 5.

My mouth also shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever. Psal. 145. 21.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now and ever shalle be: world without end. *Amen.*

¶ *Proper Psalms*, 20. 21. 85. 118.

¶ *Proper Lessons.* { *The first*, 2 Sam. 19. vers 9. / *The Second*, Rom. 13.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King.
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
People. And evermore mightily defend him.
Priest. Let his enemies have no avantage against him.
People. Let not the wicked approach to hurt him.

¶ *Instead*

¶ *Inſtead of the Firſt Collect for Morning-Prayer, theſe two ſhall be uſed.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable confuſions, by reſtoring to us our dread Soveraign Lord, thy ſervant, King *Charles*; We are now here before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelvs; vowing all holy obedience in thought, word, and work unto thy divine Majeſty; and promiſing in thee, and for thee all loyal and dutiful allegiance to thine Anointed ſervant, and to his heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our onely Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world; and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights, our moſt gracious Soveraign Lord thy ſervant King *Charles*; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of His enemies; and a ſtrong tower of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs; let peace, and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, *&c. ſhall this be ſaid, which followeth.*

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King *Charles*, our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and Worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelvs truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs and honour, many and many years; and that we dutifully obeying him, as faithful and loyal ſubjects; may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. *Amen.*

¶ *Immediately before the Prayer of* S. Chryſoſtom, *uſe the Collect of Thanksgiving,* (For peace and deliverance from our enemies.)

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.*

O Moſt gracious God and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Soveraign Lord King *Charles* in the throne of his Fathers, (not withſtanding all the power and malice of his enemies) reſtoring unto us, with him and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. *Amen.*

G Rant, we beſeech thee, Almighty God, that our Soveraign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty Protector of his people, a religious Defender of thy ſacred Faith, and of thy holy Church among us, a glorious Conquerour over all his enemies, a gracious Governour unto all his ſubjects, and a happy father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1. *S. Pet.* 2. 11.

D Early beloved, I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit your ſelvs to every ordinance of man for the Lords ſake; whether it be to the King, as ſupream, or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with wel doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. S. Mat. 22. 16.

A Nd they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me ye hypocrites? ſhew me the tribute money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars; Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars, and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the Prayer;* (For the whole ſtate of Chriſts Church, *&c. this Collect following ſhall be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth; Receive our humble prayers with our thankſgivings for our Soveraign Lord *JAMES*, ſet over us by thy grace and providence to be our King: And ſo, together with him, bleſs the whole Royal Family with the dew of thy heavenly Spirit, that they, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour may continue before thee in health, peace, joy, and honour, a long and happy life upon earth; and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour; who with the Father; and the Holy Spirit, liveth and reigneth ever one God, word without end. *Amen.*

F I N I S.

CHARLES R.

Our will and pleasure is, that these three Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Published, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of* England, *to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Universities, and of Our Colledges of* Eaton, *and* Winchester, *and in all Parish Churches and Chappels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall* the second day of *May*, in the Fourteenth year of Our Reign.

By his Majesties Command.

EDWARD NICHOLAS.

DIEV ET MON DROIT

THE HOLY

BIBLE

Containing the

OLD

TESTAMENT

and the NEW,

Newly tranſlated out of the origi-
nal tongues and with the former
tranſlations diligently compared and
reviſed by his Majeſties ſpecial
command.

With moſt profitable Annotations upon all the hard places, and other things of great importance.

Which notes have never before been ſet forth with this new tranſlation;

But are now placed in due order with great care and in duſtrie.

Printed in the Year 1683.

MOSES

AARON

LONDON

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Printed in the Year, M DC LXXXIII.

To the Moſt High and Mightie Prince,

JAMES,

BY THE GRACE OF GOD,
KING OF GREAT BRITAIN,
FRANCE AND IRELAND,

Defender of the Faith, &c.

The Tranſlatours of the Bible wish Grace, Mercie, and Peace, through JESUS CHRIST OUR LORD.

GReat and manifold were the bleſſings (moſt dread Soveraign) which almighty GOD, the Father of all mercies beſtowed upon us the people of ENGLAND, when firſt he ſent Your Majeſties Royal perſon to rule and reign over us. For whereas it was the expectation of many, who wiſhed not well unto our SION, that upon the ſetting of that bright occidental ſtar queen ELISABETH of moſt happy memory, ſome thick and palpable clouds of darkneſs would ſo have overſhadowed this land, that men ſhould have been in doubt which way they were to walk, and that it ſhould hardly be known, who was to direct the unſetled ſtate: the appearance of Your MAJESTIE, as of the ſun in his ſtrength, inſtantly diſpelled thoſe ſuppoſed and ſurmiſed miſts, and gave unto all that were well affected, exceeding cauſe of comfort, eſpecially when we beheld the government eſtabliſhed in Your HIGHNESS, and your hopeful ſeed, by an undoubted title, and this alſo accompanied with peace and tranquillitie at home and abroad. But amongſt all our joys there was none that more filled our hearts, than the bleſſed continuance of the preaching of GODS ſacred word amongſt us, which is that ineſtimable treaſure, which excelleth all the riches of the earth, becauſe the fruit thereof extendeth it ſelf, not onely to the time ſpent in this tranſitory world, but directeth and diſpoſeth men unto that eternal happineſs which is above in heaven.

Then not to ſuffer this to fall to the ground, but rather to take it up, and to continue it in that ſtate, wherein the famous predeceſſour of Your HIGHNESS did leave it: nay, to go forward with the confidence and reſolutions of a man in maintaining the truth of CHRIST, and propagating it far and near, is that which hath ſo bound and firmly knit the hearts of all Your MAJESTIES loyal and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bleſs you in their hearts, as that ſanctified perſon, who under GOD, is the immediate authour of their true happineſs. And this their contentment doth not diminiſh or decay, but every day increaſeth and taketh ſtrength, when they obſerve that the zeal of Your MAJESTIE towards the houſe of GOD, doth not ſlack or go backward, but is more and more kindled, manifeſting it ſelf abroad in the furtheſt parts of Chriſtendom, by writing in defence of the truth, (which hath given ſuch a blow unto that man of ſin, as will not be healed) and every day at home, by religious and learned diſcourſe, by frequenting the houſe of GOD, by hearing the word preached, by cheriſhing the teachers thereof, by caring for the Church as a moſt tender and loving nurſing Father.

There are infinite arguments of this right Chriſtian and religious affection on Your MAJESTIE: but none is more forcible to declare it to others, than the vehement and perpetuated deſire of the accompliſhing and publiſhing of this work, which now with all humilitie we preſent unto Your MAJESTIE. For when Your Highneſs had once out of deep judgement apprehended how convenient it was, that out of the original ſacred tongues, together with comparing of the labours, both in our own and other forrein languages, of many worthy men who went before us, there ſhould be one more exact tranſla-

tion

tion of the holy ſcriptures into the Engliſh tongue; Your MAJESTIE did never deſiſt to urge and to excite thoſe to whom it was commended, that the work might be haſtened, and that the buſineſs might be expedited in ſo decent a manner, as a matter of ſuch importance might juſtly require.

And now at laſt, by the mercy of GOD, and the continuance of our labours, it being brought unto ſuch a concluſion, as that we have great hope that the Church of England ſhall reap good fruit thereby; we hold it our duty to offer it to Your MAJESTIE, not onely as to our King and Soveraign, but as to the principal mover and authour of the work: Humbly craving of your moſt ſacred MAJESTIE, that ſince things of this quality have ever been ſubject to the cenſures of ill-meaning and diſcontented perſons, it may receive approbation and patronage from ſo learned and judicious a prince as Your HIGHNESS is; whoſe allowance and acceptance of our labours, ſhall more honour and incourage us, than all the calumniations and hard interpretations of other men ſhall diſmay us. So that, if on the one ſide we ſhall be traduced by popiſh perſons at home or abroad, who therefore will malign us, becauſe we are poor inſtruments to make Gods holy truth to be yet more and more known unto the people, whom they deſire ſtill to keep in ignorance and darkneſs: or if on the other ſide, we ſhall be maligned by ſelfconceited brethren, who run their own ways, and give liking unto nothing but what is framed by themſelvs, and hammered on their anvile; we may reſt ſecure, ſupported within by the truth and innocency of a good conſcience, having walked the ways of ſimplicitie and integritie, as before the LORD, and ſuſtained without, by the powerful protection of Your MAJESTIES grace and favour, which will ever give countenance to honeſt and Chriſtian endeavours, againſt bitter cenſures, and uncharitable imputations.

The LORD of heaven and earth bleſs Your Majeſtie with many and happy days, that as his heavenly hand hath enriched Your Highneſs with many ſingular and extraordinary graces; ſo you may be the wonder of the world in this latter age, for happineſs and true felicitie, to the honour of that great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.

The

The TRANSLATOURS to the READER.

The best things have been calumniated.

ZEAL to promote the common good, whether it be devising any thing our selvs, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion in stead of love, and with emulation in stead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find an hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know Historie, or have any experience. For was there ever any thing projected, that savoured any way of newnes or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that civilitie, wholesome laws, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this King) should be as safe a sanctuarie, and * out of shot, as they say, that no man would lift up is heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensualitie: By the second, we are bridled and restrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third; we are enabled to inform and reform others, by the light and seeling that we have attained unto our selvs: Briefly, by the fourth, being brought together to parley face to face: we sooner compose our differences, than by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children assoon as they are born, than those nursing-fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselvs do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their states. Thus it is apparent, that these things which we speak of, are of most necessarie use, and therefore that none, either without absurditie can speak against them, or without note of wickedness can spurn against them.

* Ἔξω βέλους.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrey-men to good order and discipline: And that in some Common-weals it was made a capital crime, once to move the making of a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bore themselvs as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to posteritie) in passion peradventure, but yet he gave forth, That he had not seen any profit to come by any synode or meeting of the Clergie, but rather the contrarie: And lastly, against Church-maintenance and allowance, in such sort, as the ambassadours and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitous) was devised: namely, That at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forsooth) was heard from heaven, saying, Now is poison poured down into the Church, &c, Thus not onely as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject our selvs to every ones censure, and happie is he that is left tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit that this is the lot and portion of the meaner sort onely, and that Princes are priviledged by their high estate, he is deceived. *As the sword devoureth as well one as another*, as it is in *Samuel*; nay, as the great commander charged his souldiers in a certain battel, to strike at no part of the enemie, but at the face: And as the king of *Syria* commanded his chief captians *to fight neither with small nor great, save onely against the king of Israel*: so it is too true, that envie striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in solemnitie) he was scorned and scoffed at by his own wife. *Salomon* was greater than *David*, though not in vertue, yet in power, and by his power and wisdom he built a temple to the Lord, such an one as was the glorie of the land of Israel, aud the wonder of the whole world. But was that his magnificence liked of by all? we doubt of it. Otherwise, why do they lay it in his sons dish, and call unto him for † easing of the burden, *Make*, say they, *the grievous servitude of thy father, and his sore yoke lighter*. Belike he had charged them with some levies, and troubled them with some carriages, hereupon they raise up a tragedie, and wish in their heart the temple had never been built. So hard a thing it is to please, even when we please God best and do seek to approve our selvs to every ones conscience.

Anacharsis, with others, in Athens witness Libanius in Olymp. Demost. Cato the elder, Gregorie the divine.

Nauclerus.

2 Sam. 11.25.

1 Kings 22.31.

2 Sam. 6.16.

† σεισάχθειαν.

1 King. 12.4.

The highest personages have been calumniated.

If we will descend to later times, we shall find many the like examples of such kind or rather unkind acceptance. The first Roman Emperour did never do a more pleasing deed to the learned, nor more profitable to posteritie, for conserving the record of times in true supputation, than when he corrected the Calender and ordered the year according the course of the sun: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquy. So the first christened Emperour (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastful Prince, that had need of a guardian or overseer. So the best christened Emperour, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and shewed so much when he was provoked) and condemned for giving himself to ease, and to his pleasure. *To be short*, the most learned Emperour of former times (at the least, the greatest politician) what thanks had he had he for cutting off the superfluities of the laws, and digesting them into some order and method; This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, *Cùm bene facerent, malè audire*, For their good deeds to be evil spoken of. Neither is there any likelihood, that envie and malignitie died, and were buried with the ancient. No, no, the reproof of *Moses* taketh hold of most ages, *You are risen up in your fathers stead, an increase of sinful men. What is that that hath been don? that which shall be don: and there is no new thing under the sun*, saith the wise man: and *S. Stephen. As your fathers did, so do you.* This, and more to this purpose, his Majesty that now reigneth (and long may he reign, and his offspring for ever, *Himself and children, and childrens children always*) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, That whosoever attempteth any thing for the publick (especially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloured upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with mens religion in any part, medleth with their custome, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immoveable, and an anvile not easie to be beaten into plates*, as one saith; he knew who had chosen him to be a souldier, or rather a captain, and being assured that the course, which he intended, made much for the glorie of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practises. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glorie before all nations which mean well, and this will bring unto them a far more excellent weight of glorie in the day of the Lord Jesus. For the Scripture saith not in vain, *Them that honour me, I will honour*: neither was it a vain word that *Eusebius* delivered long ago, That pietie towards God was the weapon, and the onely weapoh that both preserved *Constantines* person, and avenged him of his enemies.

C. Caesar. Plutarch.

Constantine.

Aurel. Victor. Theodosius. Zosimus.

Justinian.

Num. 32.14.

Eccles. 1.9.

Acts 7.51.

His Majesties constancie notwithstanding calumniation, for the survey of the English translations.

Ἄυτος, καὶ παῖδων παῖδες.

Suidas.

Ὥσπερ τι ἀγάλμα ἀπερίτρωτον καὶ ἄτηλατον.

1 Sam. 2.30.

Theodoret. Eusebius lib. 7. cap. 8.

The praise of the holy scriptures.

But now what pietie without truth? whath truth? (what saving truth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search, *John* 5.39. *Isa.* 8.20. They are commended that searched and studied them *Acts* 17.11. *and* 8.28.29. They are reproved that were unskilful in them, or slow to believe them *Matth.* 22.29. *Luk.* 24.25. They can make us wise unto salvation, 2 *Tim.* 3.15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heavines, comfort us; if dull, quicken us; if cold, enflame us. *Tolle lege, Tolle lege*, Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto *S. Augustine* by a supernatural voice *Whatsoever is in the Scriptures, believe me*, saith the same *S. Augustine, is high and divine; there is verily truth, and a doctrin most fit for the refresh-*

St. Augustin. confess. lib. 8 c. 12.

S. Augustin. de utilit. credendi c. 6. S. Hieron. ad Demetriad. S. Cyrill. l. 7. contra Julian. Tertull. adversus Hermog. Tertull. de carne Christi. Justin. Martyr. ἐρωτῶ ὑμᾶς ἀλλὰ, εἶναι τι. S. Basil. ἐκ πίστεως, ὑπερφρονήσεως κατηγορία. * Ἐλεγπάνην σύκων, μετὰ χειρὸς ἀφτος καὶ μέλι ἐν κοπίδι καὶ ἔλαιον &c. An olive bough wrapped about with wool whereupon did hang figs and honey in a pot, and oyl. κοπὶς ἰατρεῖον. S. Basil in Psal. primum.

refreshing and renewing of mens minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth. Thus S. Augustine. And S. Hierome, Ama Scripturas, & amabit te sapientia, &c. Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian, Even boys that are bred up in the Scriptures, become most religious, &c. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? I adore the fulness of the Scripture, saith Tertullian against Hermegenes. And again, to Appelles an heretic of the like stamp, he saith, I do not admit that which thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture. So S. Justin Martyr before him, We must know by all means (saith he) that it is not lawful (or possible) to learn (any thing) of God or of right pietie, save onely one of the Prophets, who teach us by divine inspiration: So S. Basil after Tertullian. It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, ἐπεισάγειν) any of those things that are not written. We omit to cite to the same effect, S. Cyril Bishop of Jerusalem in his 4 Catechis. S. Hierom against Helvidius, S Augustine in his third book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not wearie the Reader. The Scriptures the being acknowledged to be so full and so perfect, how can we excuse ourselvs of negligence, if we do not studie them? of curiositie, if we be not content with them? Men talk much of *ελεγπανων, how many sweet and goodly things it had hanging on it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcans armour, that it was an armour of proof against all thrusts, and all blows, &c. Well, that which they falsly or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not onely an armour, but also an whole armourie of weapons, both offensive and defensive; whereby we may save our selvs, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leavs for medicin. It is not a pot of Manna, or a cruse of oyl, which were for memorie onely, or for a meals meat or two; but, as it were, a shower of heavenly bread sufficient for a whole host, be it never so great, and, as it were, a whole cellar full of oyl vessels; whereby all our necessities may be provided for; and our debts discharged. In a word, it is a panarie of wholesome food, against fenowed traditions; a physicians shop (S Basil) calleth it) of preservativs against poysoned heresies; a pandect of profitable laws, against rebellious spirits; a treasurie of most costly jewels, against beggarly rudiments; finally, a fountain of most pure water springing up to everlasting life. And what marvel? The original thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apostles or Prophets, the penmen such as were sanctified from the womb, and endued with a principal portion of Gods Spirit; the matter veritie, piety, purity, uprightness; the form, Gods word, Gods testimonie, Gods oracles, the word of truth, the word of salvation, &c. the effects, light of understanding, stableness of persvasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.

1 Cor. 14.

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh a Barbarian, and he that speaketh shall be a Barbarian to me* The Apostle excepteth no tongue; not *Hebrew* the ancientest, not *Greek* the most copious, not *Latin* the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The *Scythian* counted the *Athenian*, whom he did not understand, barbarous: so the *Roman* did the *Syrian*, and the *Jew*, (even S. *Hierome* himself calleth the *Hebrew* tongue barbarous, belike because it was strange to so many) so the Emperour of *Constantinople* calleth the *Latin* tongue barbarous, though Pope *Nicolas* do storm at it: so the *Jews* long before *Christ*, called all other nations *Legu-sim*, which is little better than barbarous. Therefore as one complaineth that always in the Senate of *Rome*, there was one or other that called for an Interpreter: so least the church be driven to the like exigent, it is necessarie to have translations in a readinesse. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place, that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the stone from the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacobs* well (which was deep) without a bucket or something to draw with: or as that person mentioned by Esai, to whom when a sealed book was delivered, with this motion. *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed.*

The Translation necessarie.

Clem. Alex. 1 Strom. S. Hieron. Damaso, Michael Theophili fil. Tom. Consil. ex edit. Petri. Crab. Cicero 5. de finibus. Gen. 29. 10. Joh. 4. 11. Isa. 29. 11.

Sec. S. August. lib. 12. contra Faust. cap. 32.

While God would be known onely in *Jacob*, and have his name great in *Israel*, and in none other place; while the dew lay on *Gideons* fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same original in *Hebrew* was sufficient. But when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but also of the *Greek*, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a *Greek* Prince (*Greek* for descent and language) even of *Ptolomee Philadelph* king of *Egypt*, to procure the translating of the book of God out of *Hebrew* into *Greek*. This is the translation of the *Seventie* interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as *S. John Baptist* did among the *Jews* by vocal. For the *Grecians* being desirous of learning, were not wont to suffer books of worth to lie moulding in kings libraries, but had many of their servants, readie scribes, to copie them out, and so they were dispersed and made commen. Again, the *Greek* tongue was well known and made familiar to most inhabitants in *Asia*, by reason of the conquests that there the *Grecians* had made, as also by the colonies, which thither they had sent. For the same causes also it was well understood in many places of *Europe*, yea, and of *Afrik* too. Therefore the word of God being set forth in *Greek*, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house; or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for his work as the Apostles or apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the church, to expose themselvs to many exceptions and cavillations, as though they, made a translation to serve their own turn; and therefore bearing witness to themselvs, their witness not to be regarded. This may be supposed to be some cause, why the translation of the *Seventie* was allowed to pass for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after *Christ*, *Aquila* fell in hand with a new translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a sixth edition, the authours whereof were not known. These with the *Seventie* made up the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midst by *Origen* (for the worth and excellencie thereof above the rest, as *Epiphanius* gathereth) but also was used by the *Greek* Fathers for the ground and foundation of their commentaries: Yea, *Epiphanius* abovenamed doth attribute so much unto it, that he holdeth the authours thereof not onely for interpreters, but also for Prophets in some respect: and *Justinian* the Emperour enjoyning the *Jews* his subjects to use especially the translation of the *Seventie*, rendreth this reason thereof, because they were, *as it were*, enlightened with propheticall grace. Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit: so its evident, and S. *Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance. This may suffice touching the *Greek* translations of the Old Testament.

The Translation of the old testament out of the Hebrew into Greek.

Epiphan. de mensur. & ponderib. See S. August. 2 de doctrin. Christian. c. 15. Novelditat. ax. 1. 46. Περφανὴς ὥστε ἑβδομήκοντα ἀνδράσιν αὐτὸς. Isa. 31. 3. S. Hieron. de optimo gen. interpret. S. Aug. de doctrin. Christ. lib. 3. cap. 11.

There were also within a few hundred years after *Christ*, many translations into the *Latin* tongue: for this tongue also was every fit to convey the law and the gospel by, because in those times very many countreys of the West, yea of the South, East, and North, spake or understood *Latin*, being made provinces to the *Romans*. But now the *Latin* translations were too many to be all good: for they were infinite (*Latins interpretes nullo modo numerari possunt*, saith *St. Augustine.*) Again, they were not out of the *Hebrew* fountain (we speak of the *Latin* translations of the Old Testament) but out of the *Greek* stream: therefore the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy. This moved *S. Hierome*, a most learned Father, and the best linguist without controversie, of his age, or of any that went before him, to undertake the Old Testament out of the very fountains, which he performed with that evidence of great learning, judgement, industry,

Translation out of Hebrew and Greek into Latin.

dustry, and faithfulnes, that he hath for ever bound the Church unto him in a debt of special remembrance and thankfulnes.

The translating of the scripture into the vulgar tongues.

Now though the Church were thus furnished with *Greek* and *Latin* translations, even before the faith of *Christ* was generally embraced in the Empire: (for the learned know, that even in *S. Hieromes* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly learned were not content to have the Scriptures in the language which themselvs understood, *Greek* and *Latin*, (as the good lepers were not content to fare well themselvs, but acquainted their neighbours with the store that God had sent, that they also might provide for themselvs) but also for the behoof and edifying of the unlearned which hungred and thirsted after righteousnes, and had souls to be saved as well as they, they provided translations into the vulgar for their countrey-men, insomuch that most nations under heaven did shortly after their conversion, hear *Christ* speaking unto them in their mothers tongue, not by the voice of their minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First, *S. Hierome* saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quæ addita sunt, &c.* that is, *The Scripture being translated before in the languages of many nations, doth shew that those things that were added* (by *Lucian* or *Hesychius*) *are false.* So *S. Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy*, *sua lingua hominibus*; that is, for his countreymen of *Dalmatia*. Which words not onely *Erasmus* doth understand to purport, that *S. Hierome* translated the Scripture into the *Dalmatian* tongue; but also *Sixtus Senensis*, and *Alphonsus à Castro* (that we speak of no more) men not to be excepted against by them of *Rome*, do ingenuously confes as much. So *S. Chrysostome*, that lived in *S. Hieromes* time, giveth evidence with him: *The doctrin of S. John* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being Barbarous people, translated it into their* (mother) *tongue, and have learned to be* (true) *Philosophers*, he meaneth Christians. To this may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be these, *Every countrey that is under the sun, is full of these words*, (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrews* tongue) *is turned not onely into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth.* So he. In like manner, *Ulpilas* is reported by *Paulus Diaconus* and *Isidore* (and before them by *Zozomen*) to have translated the Scriptures into the *Gothick* tongue: *John* Bishop of *Sevil* by *Vasseus*, to have turned them into *Arabick*, about the year of our Lord 717 *Beda* by *Cistertiensis*, to have turned a great part of them into *Saxon*: *Esnard* by *Trithemius*, to have abridged the French Psalter, as *Beda* had don the *Hebrew*, about the year 800. King *Alfred* by the said *Cistertiensis*, to have turned the Psalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolstad* to have turned the Scriptures into *Sclavonian*: * *Valdo*, bishop of *Frising* by *Beatus Rhenanus*, to have caused about that time, the Gospels to be translated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them himself, or to have gotten them turned into *French*, about the year 1160: *Charles* the fifth of that name, surnamed *The wise*, to have caused them to be turned into *French* about 200 years after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroldus*. Much about that time, even in our *King Richard* the seconds days; *John Trevisa* translated them into *English* and many English Bibles in written hand are yet to be seen with divers, translated, as is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned mens libraries, of *Widmanstadius* his setting forth, and the Psalter in *Arabick* is with many, of *Augustinus Nabiensis* setting forth. So *Postel* affirmeth, that in his travels he saw the Gospels in the *Ethiopian* tongue: And *Ambrose Thesius* alledgeth the Psalter of the *Indians*, which he testifieth to have been set forth by *Polken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radzevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practise of old, even from the first times of the conversion of any nation: no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen.*

S. Hieronym. Marcell. Zosim. 2 Kings 7. 9.

S. Hieron. præf. in 4. Evangel.

*S. Hieron. Saphronio. Six Sen. lib. 4. Alphon. a Castro lib. 1. cap. 23. S. Chrysost. in Joan. cap. 1. Hom. 1. Theodor. 5. Therapeut. P. Dircon. lib. 12. Isidor in Chron. Goth. Sozom. lib. 6. cap. 37. Vasseus in Chron. Hispan. Polydor. Virg. S. hister. Angloruns vetustum idem de Alfredo nostro Aventin. lib. 4. * Circa annum. B. Rhenan rerum German. lib. 2. Beroald. Thuan.*

The unwillingnes of our chief adversaries, that the scriptures should be divulged in the mother tongue, &c.

Now the Church of *Rome* would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them; and to get that, they must approve themselvs to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowred with the leaven of their superstition. Howbeit it seemed too much to *Clement* the eighth, that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Lucifuga Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not, as it is set forth by their own sworn men, no not with the licence of their own Bishops and Inquisitours. Yea, so unwilling they are to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confes, that we forced them to translate it into *English* against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactour, least his deeds should be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

Δίκην ἔδωκεν κἀν σιωπῶντων βροτῶν. Sophocles

See the observation (set forth by Clement his authority) upon the fourth rule of Pius the 4. his making in the Index, *lib. prohib. pag. 15. vers. 5.*

Tertul. de resur. carnis. Joh. 3. 20. Psal. 48. 8.

The speeches and reasons, both of our brethren, and of our adversaries against this work.

Many mens mouth have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum malè misceur*, saith *S. Irenæ.*) We hoped that we had been in the right way, that we had the Oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast and nothing but wind in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be *lapudosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of *Judah* and *Jerusalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and work-men, saying, *What do these weak Jews, &c. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stone wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish Romanists) always go in jeopardie, for refusing to go to hear it? Nay, if it must be translated into *English*, Catholiks are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabula.* We will answer them both briefly: And the former, being brethren, thus with *S. Hierome*, *Damnamus veteres? Minimè, sed post priorum studia in domo domini quod possumus laboramus*, That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned that lived before my time. I have thought it my dutie, to essay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, least I should seem to have laboured in them in vain, and least I should be thought to glorie in men, (although ancient) above that which was in them. Thus *S. Hierome* may be thought to speak.

Nehem. 4. 2, 3.

S. Hieron. Apostolog. adverf. Ruffin.

A satisfaction to our brethren.

And to the same effect say we, that we are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queen *Elisabeths* of ever renowned memorie, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The judgement of *Aristotle* is worthy and well known: *If Timotheus had not been, we had not had much sweet musick: but if Phrynis* (*Timotheus* his master) *had not been, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forwards to the saving of souls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Jews, as witnesseth *Epiphanius*: and as *S. Augustine* saith, *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade our selvs, if they were alive, would thank us. The vintage of *Abiezer*, that strake the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges* 8. 2. *Joash* the king of *Israel* did not satisfie himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. *Aquila*, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the *Jews*, to be called κατ' ἀκρίβειαν, that is, accurately done, as *S. Hierome* witnesseth. How many books of profane learning have been gone over again and again, by the same translatours, by others? Of one and the same book of *Aristotles* Ethicks, there are extant not fewer than as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth

Arist. 2. metaphys. cap. 1.

S. Epiphan. loco ante citato. S. Augustin. lib. 19. de civit. Dei, cap. 7. Judg. 8. 2. 2 King. 13. 18, 19.

S. Hieron. in Zech. cap. 3.

us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay what ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth for ever? And this is the word of God which we translate, *What is the chaff to the wheat, saith the Lord*? *Tanti vitreum, quanti verum margaritum* (saith *Tertullian*) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, because his Majesties is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of *Israel*; let *Sanballats* and *Tobiahs* do so (which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions. and the worst of ours farr better than their authentick vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set at work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought lest to quarrell it. For the very historical truth is, that upon the importunate petitions of the Puritanes, at his Majesties coming to this crown, the conference at *Hampton* Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and emptie shift, yet even hereupon did his Majestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfie our scrupulous brethren.

Jerem. 23. 28.

Tertull. and Martyr. Si tanti vilissimum vitreum, quanti pretiosissimum margaritum. Hier. ad Salvin.

Now to the latter we answer, That we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in *English*, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings speech which he uttered in Parliament, being translated into *French*, *Dutch*, *Italien*, and *Latin*, is still the Kings speech, though it be not interpreted by every translatour with the like grace, nor peradventure so fitly for phrase, nor so expresly for sense, every where. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ergo paucis offendor maculis, &c.* A man may be counted a vertuous man, though he have made many slips in his life, (else there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though he have some warts upon his hand; yea, not onely freckels upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the sun, where Apostles or apostolike men, that is, men endued with an extraordinary measure of Gods Spirit, and priviledged with the priviledge of infallibilitie had not their hand? The Romanists therefore in refusing to hear, and daring to burn the word translated, did no lesse than despite the Spirit of grace, from whom orginally it proceeded, and whose sense and meaning, as well as mans weakness would enable, it did expresse: Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Gauls*, they sell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient: was *Catiline* therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezra*, and the prophesie of *Haggai* it may be gathered, that the temple built by *Zerubbabel* after the return from *Babylon*, was by no means to be compared to the former built by *Salomon* (for they that remembred the former, wept when they considered the latter) notwithstanding, might this latter either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks*? The like we are to think of translations. The translation of the *Seventy* disenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? nay, they used it, (as it is apparent, and as *S. Hierome* and most learned men do confess) which they would not have done, nor by their example of using of it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meet with, for that hereticks (forsooth) were the authours of the translations, (heretiks they call by the same right that they call themselvs Catholiks, both being wrong) we marvel what divinity taught them so. We are sure *Tertullian* was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of another mind: for he lighting upon certain rules made by *Tychonius* a *Donatist*, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in *S. Augustines* third book *de Doctr: Christ.* To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind: for they were so farr from treading under foot (much more from burning) the translation of *Aquila* a Proselyte, that is, one that had turned *Jew*, of *Simmachus* and *Theodotion*, both *Ebionites*, that is, most vile heretiks, that they joyned them together with the *Hebrew* Originals and the translation of the *Seventy* (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of, and perused by all. But we weary the unlearned, who need not know so much; and trouble the learned, who know it already.

An answer to the imputation of our adversaries.

Ezra 3. 12.

Plutarch. in Camillo.

Horace.

James 3. 2.

Tertull. de præscript. contra hæreses.

S. Augustt. de doct. Christ. cap. 30.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our translations so oft, wherein truely they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? *S. Augustine* was not afraid to exhort *S. Hierome* to a *Palinodia* or recantation: the same *S. Augustine* was not ashamed to retract, we might say, revoke, many things that had passed him, and doth even glorie that he seeth his infirmities. If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not onely of their service-books, portesses, and breviaries, but also of their *Latin* translation! The service-book supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in special use and request: but Pope *Hadrian* calling a councel with the aid of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the service-book of *S. Gregorie* universally to be used. *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Romane* service was of two fashions; the new fashion, and the old, (the one used in one church, the other in another) as is to be seen in *Pamelius* a Romanist, his preface before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1277, Pope *Nicolas* the third removed out of the churches of *Rome*, the more ancient books (of service) and brought into use the missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the abovenamed *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himself confesseth, that every bishoprick almost had a particular kind of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and priviledged and published by Bishops in their dioceses, and to establish and ratifie that onely which was of his own setting forth in the year 1568. Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their ods and jarring: we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselvs be without fault this way, (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*: they that are less sound themselvs, ought not to object infirmities to others. If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* translation of New Testament, so much different from the vulgar, by his apostolike letter and bull: That the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the Apostle reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter*: so we may say, that if the old vulgar had been in all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himself, then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own inquisitor *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their own Cardinal *Thomas a vio Cajetan*, do either make new translations themselvs, or follow new ones of other mens making, or note the vulgar interpreter for halting,

S. August. Epist. 9.

S. August. lib. Retractat. Video interdum vitia mea.

S. August. Epist. 8.

Durand. lib. 5. cap. 2.

Horat.

Galat. 4. 16.

Sixtus Senen.

Hebr. 7. 11. and 8. 7.

none

none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenour of Text and judgement about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their *Paris* edition differ from the *Lovain*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certain Catholikes (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they of no such matter, did strive what he could, out of so uncertain and manifold a varietie of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c. Nay further; did not the same *Sixtus* ordain by an an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latine* edition of the Old and New Testament; which the councel of *Trent* would have to be authentick, is the same without controversie which he then set forth, being diligently corrected and printed in the printing house of *Vatican*? Thus *Sixtus* in his preface before his Bible. And yet *Clemem* the 8 his immediate successour to account of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, and many of them weighty and material) and yet this must be authentick by all means. What is to have the faith of our glorious Lord *Jesus Christ* with yea and nay, and if this be not? Again, what is sweet harmonie and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissentions among the *Grecians*, to compose his domestick broils (for at that time his queen and his son and heir were at deadly furie with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no shew of equitie challenge us for changing and correcting.

Sixtus 5. praef. fixa Bibliis.

But it is high time to leave them, and to shew in brief what we purposed to our selves, and what course we held in this our perusall and survey of the Bible. Truely (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons in stead of wine, with wheat in stead of milk but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes than in their own, and that sought the truth rather than their own praise. Against, they came or were thought to come to the work, not *exercendi causa*, (as one saith) but *exercitati*, that is, learned, not to learn; For the chief overseer and ἐπιστάτης under his Majesty, to whom not onely we, but also our whole church was much bound, knew by his wisdome, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first, and to learn after; yea that τὸ ἐν πίστει κοινωνίαν μανθάνειν, to learn ad practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with *S. Hierome*, *Et Hebraeum sermonem ex parte didicimus, & in Latino penè abipsis incunabilis, & detriti sumus; Both we have learned the Hebrew tongue in part; and in the Latine we have been excercised almost from our very cradle. S. Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excell; because he translated not the Old Testament out of *Greek*, but out of *Hebrew*. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of *David*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that *S. Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together; not too many, least one should trouble another; and yet many, least many things haply might escape them. If you ask what they had before them, truely it was the *Hebrew* text of the old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, were through the olive branches empty themselves into the gold. *S. Augustine* calleth them precedent, originall tongues? *S. Hierome*, fountains. The same *S. Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, that *as the credit of the old books* (he meaneth of the Old Testament) *is to be tried by the Hebrew volumes, so of the New by the Greek tongue*, he meaneth by the Originall *Greek*. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste the *Septuagint* did, if that be true which is reported of them, that they finished it in seventie two days; neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*, if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helps, as it is written of *Origen*, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overshot himself many times. None of these things: the work hath not been hudled up in seventy two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more. Matters of such weight and consequence are to be speeded with maturitie: for in a business of moment a man seareth not the blame of convenient slackness. Neither did we think much to consult the translatours or commentatours *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latin*, no nor the *Spanish*, *French*, *Italian* or *Dutch*, neither did we disdain to revise that which we had done, and to bring back to the anvil that which we hammered: but having and using as great helps as were needful and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Nazianzen. εἰς τὸν ἐπισκοπικὸν. Idem in Apologet. S Aug lib. 11. Confes. cap. 2. S. Aug. 3. de doct. c. 3. &c. S. Hieron. ad Sunium & Fretel. S. Hieron. ad Lucinium Dist. 9. ut veterum Joseph. Antiq. lib. 12. S. Hiero. ad Bemmac pro lib. advers. Jovinian. περιττώματα τοῦ ἐλαίου εἰς τὸ σωλῆν. πεσοῦμαι ἐν πρώτοις μέγα. Sophocl in Electr.

The purpose of the translatours, with their number, furniture, care, &c.

Some peradventure would have no varietie of senses to be set in the margin, least the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though *What soever things are necessarie, are manifest*, as *S. Chrisostome* saith: and as *S. Augustine*. *In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope, and charitie*: Yet for all that it cannot be dissembled, that partly to exercise & whet our wits, partly to wean the curious from loathing of them for their every where plainness, partly also to stir up our devotion to crave the assistance of Gods Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so compleat as they should be, being to seek in many things our selves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulness, not in doctrin all points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in maters of less moment, that fearfulness; would better beseem us than confidence, & if we will resolve, to resolve upon modestie with *S. Augustine*, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*: It is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in Scripture which he never found there but once, (having neither brother nor neighbour, as the *Hebrew* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the *Hebrews* themselves are so divided among themselves for judgement; that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremtorily? For as it is a fault of incredulitie, to doubt of those things that are evident; so to determin of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption. Therefore as *S. Augustine* saith, that varietie of translations is profitable for the finding out of the sense of Scriptures, so diversitie of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessarie as we are perswaded. We know that *Sixtus Quintus* expressly forbiddeth that any varietie of reading of their vulgar edition, should be put in the margin (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. They that are wise had rather have their judgements at libertie in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priviledge, as the Dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his bodie is subject to wounds, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons moving us to set diversity of senses in the margin, where there is great probability for each.

πάντα τὰ ἀναγκαῖα δῆλα. S. Chrys. in 2 Thes. cap. 2 S Aug. 2. de doct. Christ. c. 9.

S. Aug. lib. 8. de Gen. ad liter. cap. 5. ἄπαξ λεγόμενα.

Hier. in Ezek. cap. 3

S. Aug. de doct. Christ. c. 14. Sixtus 5. praef. Bibl.

Plat. in Paulo secundo. ὁμοιοπαθὴς προφήτης γέγονε, χρὼς ἦν.

Another thing we think good to admonish thee of (gentle reader) that we have not tied ourselves to an uniformity of phrasing, or to an identitie of words as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truely that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our dutie. But that we should express the same notion in the same particular word, as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c. Thus to mince the matter, we thought to savour more of curiositie than wisdom, and that rather

Reasons inducing us not to stand curiously upon an identitie of phrasing.

πολυσήμως.

it would breed ſcorn in the Atheiſt, than bring profit to the godly reader. For is the kingdom of God become words or ſyllables? why ſhould we be in bondage to them if we may be free? uſe one preciſely, when we may uſe another no leſs fit, as commodiouſly? A godly Father in the primitive time ſhewed himſelf greatly moved that one of new fangleneſs called κεφάλαιον, κνιδάριος, though the difference be little or none, and another reporteth, that he was much abuſed for turning *cucurbita* (to which reading the people had been uſed) into *hedera*. Now if this happen in better times, and upon ſo ſmall occaſions, we might juſtly fear hard cenſure if generally we ſhould make verbal and unneceſſarie changings. We might alſo be charged (by ſcoffers) with ſome unequal dealing towards a great number of good *Engliſh* words. For as it is written of a certain great Philoſopher, that he ſhould ſay; that thoſe logs were happy that were made images to be worſhipped; for their fellows, as good as they, lay for blocks behind the fire: ſo if we ſhould ſay, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like qualitie, Get ye hence, be baniſhed for ever; we might be taxed peradventure with *S. James* his word, namely, *To be partial in our ſelus, and judges of evil thoughts*. Add hereunto that niceneſs in words was always counted the next ſtep to trifling, and ſo was to be curious about names too: alſo that we cannot follow a better pattern for elocution than God himſelf; therefore he uſing divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be ſuperſtitious, may uſe the ſame libertie in our *Engliſh* verſions out of *Hebrew* and *Greek*, for that copie or ſtore that he hath given us. Laſtly, we have on the one ſide avoided the ſcrupuloſitie of the Puritanes, who leave the old Eccleſiaſticall words, and betake them to others, as when they put *waſhing* for *baptiſm*, and *congregation* inſtead of *Church*: as alſo on the other ſide, we have ſhunned the obſcurite of the Papiſts, in their *azymes, tunike, rational, holocauſts, prepuce, paſch*, and a number of ſuch like, whereof their late tranſlation is full, and that of purpoſe to darken the ſenſe, that ſince they muſt needs tranſlate the Bible, yet by the language thereof, it may be kept from being underſtood. But we deſire that the Scripture may ſpeak like it ſelf, as in the language of *Canaan*, that it may be underſtood even of the very vulgar.

Many other things we might give thee warning of (gentle reader) if we had not exceeded the meaſure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the ſcales from our eyes, the vail from our hearts, opening our wits that we may underſtand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and ſilver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not caſt earth into them with the Philiſtims, neither preſerr broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not ſo great things in vain: O deſpiſe not ſo great ſalvation. Be not like ſwine to tread under foot ſo precious things, neither yet like dogs to tear and abuſe holy things. Say not to our Saviour with the *Gergeſites*, Depart out of our coaſts, neither yet with *Eſau*, ſell your birthright for a meſs of pottage. If light be come into the world, love not darkneſs more than light: if food if clothing be offered, go not naked, ſtarve not your ſelvs. Remember the advice of *Nazianzene*, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to ſeek to make markets afterwards*: alſo the encouragement of Saint *Chryſoſtom*, *It is altogether impoſſible, that he that is ſober* (*and watchful*) *ſhould at any time be neglected*: Laſtly, the admonition and menacing of *S. Auguſtine*, *They that deſpiſe Gods will inviting them, ſhall feel Gods will taking vengeance of them*. It is a fearful thing to fall into the hands of the living God; but a bleſſed thing it is, and will bring us to everlaſting bleſſedneſs in the end when God ſpeaketh unto us, to hearken; when he ſetteth his word before us, to read it; when he ſtretcheth out his hand and calleth, to anſwer, Here am I, here we are to do thy will, O God. The Lord work a care and conſcience in us to know him and ſerve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the holy Ghoſt, be all praiſe and thanksgiving. Amen.

Abed.
Niceph. Caliſt. lib. 8. cap. 42.
S. Hieron. in 4. Jonæ. Sec. *S. Aug. epiſt. 10.*
λεπτολογία ἀδύλεσχία. τὸ σπουδάζειν ἐπὶ ὀνόμασι.
See *Euſeb.* προπαιδεύμ. *lib. 12. ex Platon.*

Gen. 26. 15.
Jerem. 2. 13.

Matth. 8. 34.
Heb. 12. 16.
ἄφες ἀγοράσαι ἡμῖν πωλοῦσι παρεσθεῖν καὶ πλουτοῦσι πραγματείαν παρέχειν.
S. Aug. as artic. ſibi falſo object. Artic. 16.
Heb. 10. 31.

S. Chriſoſt. in epiſt. ad Rom. cap. 14. ver. 26. in νῦν ἀκμὴ χαλεπὴ, σφόδρα ἀκμὴ χαλεπὴ,

A BRIEF

A BRIEF TABLE

Of the interpretations of the proper names which are chiefly found in the Old Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the Verſe.

WHereas the wickedneſs of time, and the blindneſs of the former age hath been ſuch, that all things altogether have been abuſed and corrupted, ſo that the verie right names of divers of the holy men named in Scriptures have been forgotten, and now ſeem ſtrange unto us, and the names of divers infants that ſhould ever have ſome godly advertiſements in them, and ſhould be memorials and marks of the children of God received into his houſhold, have been hereby alſo changed and made the ſigns and badges of idolatrie and heatheniſh impietie, we have now ſet forth this table of the names that be moſt uſed in the Old Teſtament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuſe, when they ſhall know the true names of the godly Fathers, and what they ſignifie, that their children now named after them, may have teſtimonies by their very names, that they are within that faithful family, that in all their doings had ever God before their eyes, and that they are bound by theſe their names to ſerve God from their infancie, and have occaſion to praiſe him for his works wrought in them, and their fathers, but chiefly to reſtore the names to their integritie, whereby many places of the Scriptures and ſecret myſteries of the Holy Ghoſt ſhall better be underſtood. We have medled rarely with the Greek names, becauſe their interpretation is uncertain, and many of them are corrupted from their original, as we may alſo ſee theſe Hebrew names ſet in the margent of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be careful: for he ſhall find them in places moſt convenient amongſt the annotations: at leſt ſo many as may ſeem to make for any edification, and underſtanding of the Scriptures.

A.

A Aron, or Aharon, a teacher, Exod. 4. 14.
Abdia Abda, a ſervant, 1 King. 4. 6.
Abdiel Abdeel, a ſervant of God, Jer. 36. 26.
Abdai Abdi, my ſervant, 2 Chron. 29. 12.
Abdi and Audias Abdiah, a ſervant of the Lord, 1 Kings 18. 3. and Obadiah, one of the twelve Prophets.
Abdiel, the ſame, 1 Chron. 5. 15.
Abdenago Abednego, ſervant of ſhining, Dan. 1. 7.
Abel, mourning the name of a citie, Judge 11. 33. 1 Sam. 6. 18. but Habel, the name of a man, doth ſignifie vanity, Geneſ. 4. 2.
Abagatha Abgatha, father of the winepreſs, Eſter 1. 10.
Abagtha Abiah, the will of the Lord, 2 Chron. 29. 1.
Abijam Abiam, father of the ſea, 1 Kings 14. 31.
Abiſaph Abiaſaph, a gathering father, 1 Chr. 6. 23. Exod. 6. 24.
Ebiaſaph Abiathar, father of the remnant, or excellent father, 1 Sam. 22. 21.
Abida, father of knowledge, Geneſ. 25. 4.
Abidan, father of judgement, Num. 1. 11.
Abiel, my father is God, 1 Sam. 9. 1.
Abiezer, the fathers help, Joſh. 17. 2.
Abigal Abigail, the fathers joy, 1 King. 25. 3.
Abihail, the father of ſtrength, Num. 3. 35.
Abiu Abihu, he is a father, Exod. 6. 23.
Abiud Abihud, the father of praiſe, 1 Chr. 8. 3.
Abilene, lamentable, Luke 3. 1.
Abimael, a father from God, Geneſ. 10. 28.
Abimelech, the kings father, or a father of counſel, or the chief king, Geneſ. 20. 3.
Aminadab Abinadab, a father of a vow, or of a free mind, or prince, 1 Sam. 16. 8.
Abinoom Abinoam, father of beauty, Judg. 4. 6.
Abirom Abiram, an high father, 1 Kings 16. 34.
Abiſhag, the fathers ignorance, 1 Kings 1. 3.
Abiſhai, the fathers reward, 1 Sam. 26. 6.
Abſhalon Abiſhalom, the father of peace, or
Abſhalom the peace of the father, 2 Sam.
Abſalom 15. 2.

Abiſue Abiſhua, the father of ſalvation, 1 Chron. 6. 4.
Abiſhur, the father of a ſong, or of a wall, or of righteouſneſs, 1 Chr. 2. 29.
Abital, the father of the dew, 2 Sam. 3. 4.
Ahitub Abitob, the father of goodneſs,
Abitub 1 Chron. 8. 11.
Abner, the fathers candle, 1 Sam. 13. 50.
Abram, an high father, Gen. 11. 31.
Abraham, a father of a great multitude, as the name was changed, Geneſ. 17. 5.
Abeſalom Abſhalom, a father of peace, or the
Abeſſalom fathers peace, or reward, 2 Sam.
Abſalom 3. 3.
Achan, troubling, Joſh. 7. 1. who is called, Achar, 1 Chron. 2. 7.
Haddadezer Adadezer, (ſome read Adarezer) beautiful help, 2 Sam. 8. 3. and 1 Chr. 18. 3.
Adaias Adaiah, the witneſs of the Lord, 1 Chron. 6. 41.
Adalia Adaliah, provertie, Eſter 9. 8.
Adam, man, earthly, Geneſ. 5. 2.
Adiel, the witneſs of God, 1 Ch. 4. 36.
Adonias Adoniah, the Lord is the ruler,
Adonijah 2 Sam. 3. 4.
Adonibezek, the Lords thunder, Judg. 1. 5.
Adonikam, the Lord is riſen, Ezra 2. 13. and 8. 13.
Adoniram, the high Lord, 1 Kin. 4. 6.
Adonizedek, the Lords juſtice, Joſh. 10. 1.
Agabus, a graſhopper, Acts 11. 28.
Agar Agar, a ſtranger, Gen. 16. 1. Gal. 4. 24.
Achas Ahas, taking, or poſſeſſing, 2 Kings 16. 1.
Ahaſhueroſh Ahaſueros, a prince or head, Dan. 9. 1.
Ahban, a brother of underſtanding, 1 Chron. 2. 29.
Ahijah, brother of the Lord, 1 Chr. 2. 25.
Ahimaaz, brother of counſel, 1 Sam. 14. 50.
Ahiman, brother of the right hand, Num. 13. 23.
Ahimelech, a kings brother, 1 Sam. 21. 1.
Ahimoth, a brother of death, 1 Chr. 6. 25.
Ahinoam, the brothers beautie, 14. 15.

Aharah Ahrah, a ſweet ſavouring medow, 1 Chron. 8. 1.
Achiam Ahikam, a brother ariſing, or avenging, 2 Kings 22. 12.
Ahiezer, the brothers help, Nu. 1. 12.
Aholah, a manſion or dwelling in her ſelf, Ezek. 23. 4.
Aholibah, my manſion in her, Ezek. 23. 4.
Aod Ahud, praiſing or confeſſing, Ju. 3. 15.
Aluan Alian, high, 1 Chron. 1. 40.
Amalek, a licking people, Gen. 36. 12.
Amariah, the Lord ſaid, or the lamb of the Lord, Zeph. 1. 1.
Amaſa, ſparing the people, 2 Sam. 17. 25.
Amaſhai, the gift of the people, Nehem. 11. 13.
Amaſiah, the burthen of the Lord, 2 Chron. 17. 16.
Amithi, true or fearing, 2 Kin. 14. 25.
Ammiel, a people of God, or God with me, 1 Chron. 3. 5.
Ammiſhaddai, the people of the Almighty, Num. 1. 21.
Ammon, a people, Gen. 19. 38.
Amon, faithful, 2 Kings 21. 18.
Amnon Amos, a burden, one of the twelve
Aminon Prophets.
Amoz, ſtrong, the father of Iſhai, Iſai. 1. 1.
Amzi, ſtrong, Nehem. 11. 12.
Anah, afflicting, anſwering, or ſinging, Gen. 36. 2. and Hanna, gracious or merciful, 1 Sam. 1. 2.
Annas Ananiah, the cloud of the Lord, Acts 5. 1.
Andreas, manly, Matth. 4. 18.
Anub, a grape, 1 Chron. 4. 8.
Antipas, for all, or againſt all, Rev. 2. 13.
Apadno, the wrath of his judgement,
Aphdeno or the tabernacles of his palace, Dan. 11. 46.
Apollo, a deſtroyer, Acts 18. 24. the
Apollos name alſo of an idol.
Apphia, bringing forth, or increaſing, Philem. 2.
Aram, height, or their curſe, Geneſ. 10. 23.
Ram
Aran Arbel, Bel, or God hath avenged,
Oron Hoſ. 10. 14.
Archelalus, a prince of the people, Matth. 2. 22.
Areli, the altar of God, Gen. 46. 16.
Artaſhaſhte, fervent to ſpoil, Ez. 7. 21.

Aſa,

Asa, a physician, 1 Kings 15. 8.
Asael, God hath wrought, 2 Sam. 2. 18.
Asaph, gathering, 1 Chron. 6. 39.
Asriel — Asharelah, the blessednes of God, 1 Chron. 25. 2.
Ashbel, and old fire, Gen. 46. 21.
Asher, blessednes, Gen. 30. 13.
Asael — Ashiel, the work of God, 1 Chron. 4. 35.
Ashur, blessed or travelling, Genes. 10. 22.
Asphenaz, governour of the citie, Dan. 1. 3.
Atarias — Atarah, a crown, 1 Chron. 2. 26.
Athaiah, the time of the Lord. Neh. 11. 4.
Athaliah, time for the Lord, 2 Kings 8. 26.
Uzza — Aza, strength, Ezra 2. 49.
Azanias — Azaniah, hearkening the Lord, Neh. 10. 9.
Azareel, the help of God, 1 Chron. 12. 6.
Asarias — Azariah, the help of the Lord, 2 Kin. 14. 21.
Azmoth — Azarikam, help rising up, Neh. 11. 15.
Azmaveth, strength of death, 2 Sam. 23. 31.
Azubah, forsaken, 1 Kings 22. 42.
Azur, holpen, or helper, Jer. 28. 1.

B.

Beel — BAal, Bealim, lord, lords: the name of the idol of the Sidonians, or a general name to all idols, because they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judg. 2. 13. and 3. 7.
Beeliada — Baalida, a master of knowledge, 1 Chron. 14. 7.
Beelmeon — Barlmeon, the lord or master of the mansion of the house, as also Baalzibub, signifieth the same, Luke 11. 15. Num. 32. 28.
Baalzebub, the master of flies, 2 Kin. 1. 2.
Baanah, in affliction, 2 Sam. 4. 2.
Babylon — Babel, confusion, Gen. 10. 10. and 11. 9.
Badaias — Badaiah, the Lord alone, Ezra 10. 35.
Bediah — Basadan, ancient in judgment, 2 Kin. 20. 12.
Baldad — Baldad, old love, or without love, Job 8. 1.
Barachel, blessing God, Job 32. 2.
Berechiah — Barachiah, blessing the Lord, Zech. 1. 1.
Bar-jonah, son of a dove, Mat. 16. 17.
Barnabas, the son of consolation, Acts 4. 36.
Barrabbas, son of confusion, Matth. 27. 16.
Baruch, blessed. Jerem. 32. 12.
Bethsabe — Bathsheba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
Bathshua, the daughter of salvation, 1 Chron. 3. 5.
Baltazar — Belshatsar, without treasure, or
Belteshazzar, Belesharzar, — searcher of treasure, Dan. 5. 1.
Beleshazzar — Benaiah, the Lords building, 1 Chr. 4. 36.
Benjamin, son of the right hand, who was first called Benoni, the son of sorrow, Gen. 35. 18.
Beraiah, the Lords creature, 1 Chro. 8. 21.
Barak — Berak, lightning, Judg. 4. 6.
Bered, hail, 1 Chron. 7. 20.
Phathoviah — Bethiah, the Lords daughter, 1 Chr. 4. 18.
Bezeleel — Bezaleel, in the shadow of God, Exod. 31. 2.
Balaam — Bileam, the ancient of the people, Num. 22. 5.
Boos — Bilhah, old, or fading, Gen. 29. 29.
Boaz — Boas, in power, or strength, Ruth 2. 2.

C

CAiaphas, a searcher, Mat. 26. 57.
Chalcol — Calcol, nourishing, 1 Kin. 4. 31.
Chaselon — Caleb, as an heart, Num. 13. 7.
Chasloniim, Caslu-him. — Canaan, a merchant, Gen. 9. 18.
Carmi, my vine, Gen. 46. 9.
Casleluhim, as pardoned, Gen. 10. 14.
Cephas, a stone, John 1. 42.
Chephirah — Cephirah, a lioness, Ezra 2. 25.
Cherub, as a child, Ezra 2. 59.
Chileab, the restraint of the father, 2 Sam. 3. 3.
Chilion, perfect, or all like a dove, Auth 1. 2.
Chislon — Cislon, hope, or confidence, Num. 34. 21.
Clemens, meek, Phil. 4. 3.
Col-hazeh — Col-hozeth, seeing all, Neh. 3. 15.
Conaniah — Coneniah, the stabilitie of the Lord, 2 Chron. 31. 13.
Cosbi — Cosbi, a liar, Num. 25. 18.
Cusbi — Cusan, Cusi black, or an Ethiopian, 2 Sam. 18. 21.

D.

Dilaias — DAlaiah, the poor of the Lord,
Delaias — 1 Chron. 3. 24.
Delaiah — Dalilah, a bucker, or consumer,
Delilah — Judg. 16. 4.
Damaris, a little wife, Acts 17. 34.
Dan, a judgement, Gen. 14. 14.
Daniel, judgement of God, Dan. 1. 6.
Dathan, statute, or law, Num. 16. 1.
David, beloved, 1 Sam. 17. 12.
Deborah, a word, or a bee, Genes. 35. 8.
Dalphon — Delphon, a dropping down, Esther 9. 7.
Demas, favouring the people, Col. 4. 14.
Duel — Devel, know God, Num. 14. 2.
Debelam — Diblam, a cluster of figs, Hos. 1. 3.
Diblaim — Didymus, a twin, John 11. 16.
Diuah — Dinah, judgement, Gen. 30. 21.
Diotrephes, nourished of Jupiter, 3 John 9.
Dishon — Dishan, a treshing, Gen. 36. 21.
Dodavah — Dodanah, love, 2 Chron. 20. 37.
Rodanim — Dodanim, beloved, Gen. 10. 4.
Doeg, careful, 1 Sam. 21. 7.
Dorcas, a doe, Acts 9. 39.
Darda — Dorda, generation of knowledge, 1 Kings 4. 31.

E.

EBer, passing, or passage, Genes. 10. 24.
Eden, pleasure, 2 Kings 19. 12.
Eder, a flock, 2 Chron. 23. 25.
Edom, reddy, or earthy, Genes. 25. 30.
Elhanan — Elchanan, the mercie of God, 2 Sam. 23. 24.
Eldaah, the love of God, Gen. 25. 4.
Eldad, the love of God, num. 11. 26.
Elead — Eleadah, witnes of God, 1 Chron. 7. 21.
Eleasah, the work of God, 1 Chron. 32. 39.
Eleazarus — Eleazar, the help of God, Exod. 6.
Eliazar — 23.
Eliab, my God the Father, Num. 26. 8.
Eli — Eliah, God the Lord, 1 Chron. 8. 27.
Elias — Eliakim, God ariseth, Isai. 22. 20.
Eliam, the people of God, 2 Sam. 23. 34.
Eliasaph, the Lord increaseth, Num. 1. 14.
Eliashib, the Lord returneth, 1 Chr. 3. 24.
Eliathas — Eliatha, thou art my God, 1 Chron.
Eliathah — 25. ¶.
Eliehoenai, to the Lord mine eyes, 1 Chron. 26. 3.
Elidad, the beloved of God, Num. 34. 21.
Elihu, he is my God, 1 Chron. 12. 20.
Elmelech — Elimelech, my God the king, or the counsel of God, Kuth 1. 2.
Elionai — Elioenai, to him mine eyes, 1 Chr. 3. 23.
Elipelet — Eliphal, a miracle of God, 1 Chron. 11. 35.
Eliphalet, the God of deliverance, 2 Sam. 5. 16.
Elishua — Elisha, my God saveth, 1 Kin. 19. 16.
Elisseus — Elishah, the lamb of God, Gen. 10. 4.
Elisa — Elishapat, my God judged, 2 Chron. 23. 1.
Elisabeth — Elisheba, the oath of God, or the fulnes of God, Exod. 6. 23.
Elizur, the strength of God, Num. 1. 5.
Elkanah, the seal of God, Exod. 6. 24.
Almodad — Elmoded, God measureth, Gen. 10. 26.
Elnathan, Gods gift, Jer. 26. 22.
Elpaal — Elphaal, Gods work, 1 Chron. 8. 11.
Eluzai, God my strength, 1 Chron. 8. 11.
Elnzai, God my strength, 1 Chron. 12. 5.
Elimas, a corrupter, or sorcerer, 13. 8.
Enosh — Enos, man, or miserable, Gen. 4. 26.
Epaphroditus, pleasant, Phil. 2. 20.
Epenetus, laudable, Rom. 16. 5.
Ephab, wearie, Gen. 25. 4.
Gephar — Epher, dust, Gen. 29. 4.
Ephron — Ephraim, fruitful, or increasing, Gen. 41. 52.
Erastus, amiable, Acts 19. 22.
Esau, working, Gen. 25. 25.
Eshcol, a cluster, Gen. 14. 24.
Eshek, violence, 1 Chron. 8. 39.
Esther — Ester, hid, Ester 3. 7.
Hester — Ethan, strength, 1 Kings 4. 31.
Eubulus, wise, or of good counsel, 2 Tim. 4. 21.
Eutychus, fortunate, Acts 20. 9.
Assebon — Ezbon, hasting to understand, 1 Chr. 7. 7.
Ezekiel, strength of the Lord, Ezek. 1. 3.
Azaliah — Ezeliah, near the Lord, 2 Chron. 34. 8.
Ezer, an help, 1 Chron. 4. 4.
Ezra, an helper, Ezra 7. 1.
Azriel — Ezriel, the help of God, Jerem. 36. 26.
Ezrikam, an help arising, 1 Chron. 3. 23.

G.

GAal, an abomination, Judg. 9. 35.
Gabriel, a man of God, or the strength of God the name of an angel, Dan. 8. 16.
Gad, a band, or Garrison, Gen. 30. 11.
Galal, a roll, 1 Chron. 9. 15.
Gamaliel, Gods reward, Acts 5. 35.
Gamariah — Gamaria, a consuming of the Lord,
Gemariah — Jerem. 29. 3.
Gazabar, a treasurer, Ezra 1. 8.
Godoliah — Gedaliah, the greatnes of the Lord, Jerem. 38. 1.
Gideon — Gedeon, a breaker, or destroyer, Judg. 6. 13.
Giezi — Gehazi, valley of vision, 2 King. 4. 12.
Gera, a pilgrim or stranger, Genes. 46. 21.
Ginath. a garden, 1 Kings 16. 21.
Gog, a roof of an house, Ezek. 38. 2.
Goliah. a captivitie, 1 Sam. 17. 4.
Gomer, a consumer, Gen. 10. 2.

H.

Abakuk — HAbakuk, a wrestler, Hab. 1. 1.
Habbazziniah — Habazaniah, the hiding of the Lords shield, Jerem. 25. 3.
Habaiah — Habiah, the hiding of the Lord, Nehem. 7. 63.
Achaliah — Hacaliah, waiting of the Lord, Neh.
Hecheliah — 10. 1.
Hada — Hadad, joy, Gen. 25. 15. 1 Chron. 1. 30.
Haggaba — Hagab, a grashopper, Ezra 2. 46.
Aggia — Haggiah, the Lords feast, 1 Chron. 6. 20.
Amatha — Ham, Hamathi indignation or heat,
Abatha — Gen. 10. 18.
Hamdan, heat of judgement, Gen. 36. 26.
Hamul, merciful, Gen. 46. 12.
Anameel — Hanameel, the mercie of God, Jer. 32. 7.
Haniel — Hananeel, the grace of God, Neh. 3. 1.
Hanani, gracious, or merciful, 2 Kings 16. 7.
Anamias — Hananiah, grace of the Lord, Jerem. 37. 13.
Azadiah — Harim, dedicate to God, 1 Chron. 24. 8.
Hazadiah — Hasadiah, the mercie of the Lord, 1 Chron. 3. 20.
Hartil, an howling for sin, Ezra 2. 57.
Eva — Havah, living, or giving life, Genes. 3. 20.
Azael — Hazael, seeing God, 1 Kin. 19. 17.
Ozea — Hazariah, seeing the Lord, Nehem. 11. 5.
Chobor — Heber, a companion, Gen. 46. 17.

Hilkiah

Helchi	Hilkiah, the portion of the Lord, 2 King 18. 18.
Hanoch	Henoch, taught, or dedicate, Gen. 5. 18.
Enoch	
Haphſiba	Hepher, a digger, or deliver, 1 Chr. 4. 9
Epſiba	Hephzibah, my delight in her, 2 Kin. 21. 1.
	Heth, fear, or breaking, Gen. 23. 3.
Ezron	Hezri, Hezro, or Hezron, Azar, Ezri, Gen. 46. 12.
	Hiel, the Lord liveth, 1 Kings 16. 34.
Huram	Hiram, the height of life, 2 Sam. 5. 11.
Ezechias	Hiskihah, ſtrength of the Lord, 2 Kin. 18. 1.
Obab	Hobab, beloved, Num. 10. 29.
	Hori, a prince, Gen. 36. 22.
Hoſhaaiah	Haſhaiah, ſalvation of the Lord, Jer. 42. 1.
Hoſea	Hoſhea, ſalvation, Hoſea 1. 1.
Hoſah	Hoſa, truſting, 1 Chron. 26. 10.
	Hotham, a ſeal, or ſignet, 1 Chron. 7. 32.
Huziel	Hoziel, ſeeing God, 1 Chron. 23. 9.
Haziel	Hul, ſorrow, or infirmitie, Gen. 10. 23.
	Hur, libertie, or prince, 1 Chron. 4. 1.
Ouſa	Huſhah, haſting, 1 Chron. 4. 4.

I.

Jacob	Jaacob, a ſupplanter, Gen. 25. 26.
Joakan	Jaakan, deſtroying, 1 Chron. 5. 15.
Eſſiel	Jaaſiel, the work of God, 1 Chron. 11. 47.
	Iaazaniah, the hearkning of the Lord, Jer. 3. 3.
Jobel	Jabel, bringing, or budding, Gen. 4. 20.
	Jabeſh, drought, 2 Kings 15. 10.
	Jabez, ſorrow, 1 Chron. 4. 9.
	Jabin, underſtanding, Joh. 11. 1.
	Jachin, ſtabilitie, Gen. 46. 10.
Jedaiab	Jadiah, knowing the Lord, Ezra 2. 36.
Jahel	Jael, a dove, or aſcending, Judg. 4. 17.
Jaloleel	Jahaleel, praiſing God, 1 Chro. 4. 16.
Jahzeel	Jahaziel, God haſteth, Gen. 46. 64.
Aſiel	Jahaziel, ſeeing God, Ezra 8. 5.
Achoel	Jahehel, hope in God, or beginning
Jahiel	in God, Gen. 46 14.
Jahleel	Jair, lightened, Deut. 3. 14.
Jairus	Jakim, ſtabiſhing, 1 Chron. 8. 19.
Ambri	Jamin, right hand, Gen. 46. 10.
Jamrah	Jamuel, God in his day, Gen. 46. 10.
Jemuel	Janohah, reſting, Joh. 16. 9.
	Janum, ſleeping, Joſh. 15. 53.
	Japheth, perſwading, and enticing, Gen. 5. 32.
Japhie	Japhia, lightning, 2 Sam. 5. 15.
Irpeel	Jarephel, health of God, Joſh. 18. 27.
	Jarib, fighting, or avenging, 1 Chro. 4. 24.
	Jaſhen, ancient, 2 Sam. 23. 32.
Jaaſar	Jaſher, righteous, Joſh. 10. 13.
Jaſub	Jaſhub, a returning, 1 Chron. 7. 1.
Jathanael	Jathniel, a gift of God, Chron. 29. 2.
Jether	Jattir, a remnant, or excellent, Joſh. 15. 48.
Jethrai	Ithri, Ithro, Ithron; the ſame.
Jonia	Iavan, making ſad, Gen. 10. 2.
Jaaziel	Jaziel, the ſtrength of God, 1 Chron. 15. 18.
	Jaziz, brightneſs, 1 Chron. 27. 31.
Ibbar	Ibhac, choſen, 2 Sam. 5. 15.
	Ichabod, where is glorie, 1 Sam. 4. 21.
Jaddo	Iddo, his confeſſion, 1 Chron. 27. 21.
Chonias	Jeconiah, ſtabilitie of the Lord, 1 Ch. 3. 16.
Jeddia	Jedahiah, the hand of the Lord, or confeſſing the Lord, 1 Chron. 4. 37.
Jeddida	Jedidah, beloved, 2 Sam. 12. 25.
Jeddiah	Jediel, knowledge of God, 1 Chron.
Jedidiah	7. 6.
Jediael	Jeduthun, confeſſing, 1 Chron. 9. 16.
Jeiah	Jehiah, the Lord liveth, 1 Chron. 15. 24.
Jehieli	Jehiel, God liveth, 1 Chron. 26. 22.
Joadan	Jehoadan, the Lords pleaſure, 2 Kin. 14. 2.
Joahas	Jehoahas, the poſſeſſion of the Lord, 2 Kings 23. 34.
Joas	Jehoaſh, the fire of the Lord, 2 King. 11. 21.
Jonan	Jehohanan, grace, or mercie of the
Johannes	Lord, 1 Chron. 26. 3.
	Jehoiada, the knowledge of the Lord 2 Kings 11. 15.
Joacim	Jehoiakim, the riſing or avenging of the Lord, 2 Kings 23. 34.
Joſaphat	Jehoſhaphat, the Lord is the judge, 1 Chron. 3. 10.
	Jehoſhua, the Lords ſalvation, Zech. 3. 1.
Joſedec	Jehozodak, the juſtice of the Lord, 1 Chron. 6. 14.
Juda	Jehudah, confeſſion or praiſe, Gen.
Judah	29. 35.
Jacenna	Jekamiah, the Lord ſhall ariſe, eſtabliſh, or avenge, 1 Chron. 2. 41.
	Jekodeam, the burning of the people, Joſh. 15. 50.
Japhlet	Jephlet, delivered, 1 Chron. 7. 32.
	Jephunneh, beholding, Num. 13. 7.
	Jerahmeel, the mercie of God, 1 Chr. 2. 9.
Jared	Jered, ruling, Gen. 5. 15.
Jeruel	Jeriel, the fear of God, 1 Chron. 7. 2.
	Jerimoth, fearing death, 1 Chro. 7. 7.
	Jeroboam, increaſing the people, 2 Kings 14. 23.
Jehoram	Jeroham, high, 1 Chron, 6. 27.
Joram	Jerubbaal, let Baal avenge, Judg. 6.
Jerobaal	32.
Eſaiah	Jeſhaiah, ſalvation of the Lord, Iſa.
Iſaiah	1. 1.
Jeſus	Jeſhua, a ſaviour, Matth. 1. 16.
Igeal	Igal, redeemed, 1 Chron. 3. 22.
	Igdaliah, the greatneſs of the Lord, Jerem. 35. 4.
Jobab	Joab, willing or voluntariy, 1 Chron. 2. 16.
	Job, ſorrowful, or hated, Job. 1. 1.
Ibnijah	Jobamah, the building of the Lord, 1. Chron. 9. 8.
Iechabed	Jochebed, glorious, Exod. 6. 20.
	Joel, willing or beginning, Joel 1. 1.
Jetſan	Jokſhan, an offence, Geneſ. 25. 2.
Jectan	Joktan, a little one, Geneſ. 10. 25.
	Jona, a dove, 2 Kings 14. 25.
Jehonadab	Jonadab, voluntarie or willing. 2 Sa. 13. 5.
Jehonathro	Jonathan, the gift of the Lord, Judg. 18. 30.
Jehoſhabat	Joſeph, increaſing, Gen. 30. 24.
Jehoſhabeath	Joſhabeth, the fulneſs of the Lord, 2 Chron. 22. 11.
Joſiah	Joſhiah, the fire of the Lord, 2 Kings 22. 3.
	Jotham, perfect, 2 Kings 15. 32.
	Jozabad, endowed, 1 Chron. 12. 20.
Iphedeiah	Iphdiah, the redemption of the Lord, 1 Chron. 8. 25.
	Iphtah, opening, Judges 11. 1.
Iras	Ira, a watchman, 1 Chron. 11. 28.
	Irad, a wilde aſs, Gen. 4. 18.
Irijah	Iriah, the fear of the Lord, Jerem. 37. 13.
Jeremias	Irmejah, exalting the Lord, 1 Chron. 5. 24.
Iſſachar	Iſhacar, wages, Gen. 30. 18.
Jeſſai	Iſhai, a gift or oblation, Ruth 4. 17.
	Iſh-boſheth, a man of ſhame, 2 Sam. 2. 12.
Scariot	Iſcariot, an hireling, or man of death
Iſcariot	Iſmael, God hath heard, Gen. 16. 11.
	Iſhtob, a good man, 2 Sam. 10. 8.
	Iſrael, a prince of God, or prevailing with God, Gen. 35. 10.
	Ithamat, wo to the change, Exod. 6. 23.
Itti, Itai,	Ittai, ſtrong, 2 Sam. 23. 29.
Etai	Itiel, God with me, Nehem. 11. 7.
Ithiel	Jubal, a bringing, or fading, Gen. 4. 21
Jehucal	Juchal, mightie, Jer. 38. 1.
Jucal	Jezebel, wo to the houſe, 1 King 16.
Iſaac	31.
Iſhac	Izhac, laughter, Gen. 17. 19.
Izrahaiah	Izrahiah, the Lord ariſeth, or the clearneſſe of the Lord, 1 Chro. 7. 3.
	Izreel, the ſeed of God, Ioſh 15. 56.

K.

Chaath	Kahath, a congregation, Gen. 46.
Choath	11.
Kohath	Kainan, a buyer, or owner, Gen. 5. 9.
Caſaiah	Kain, a poſſeſſion, Gen. 41. 11.
Kallai	Kallaiah, the voice of the Lord, Neh. 12. 20.
Chemuel	Kamuel, God is riſen, God. 22. 21.
Kemuel	Kareah, bald, Jerem. 4. 11.
	Kedaa, blackneſs, Gen. 25. 13.
	Kedem, eaſt, Jerem. 49. 28.
	Keren-happuch, the horn of beautie, Job 42. 14.
	Kiſh, hard, or ſore, 1 Sam. 9. 1.
Colia	Kolaiah, the voice of the Lord, Neh. 11. 2.
	Korah, bald, Gen. 36. 3.
	Kore, crying, 1 Chron. 9. 19.
Kuſhaiah	Kuſhaia, hardneſs, 2 Chron. 15. 17.

L.

	Laadah, to gather, or teſtifie, 2 Chron. 4. 21.
Leedan	Laadan, for pleaſure, 1 Chron. 7. 26.
	Laban, white, Gen. 24. 29.
	Lael, to God, or to the mightie, Num. 3. 24.
Laad	Lahad, to praiſe, 1 Chron. 4. 2.
Lemuel	Lamuel, with whom is God, Prov. 51 1, 4.
	Loppidoth, lightnings, Judg. 4. 4.
Lahahim	Lebabim, inflamed, Gen. 10. 13.
Lamech	Lemech, poor, or ſmitten, Gen. 4. 18.
	Letuſhim, hammer-ment, Gen. 25. 3.
	Levi, joyned, or coupled, Geneſ. 29. 34.
	Leah, painful, or wearied, Gen 29. 16
Libni	Lobin, whiteneſs, Exod. 6. 17.
Lotam	Lot, wrapped, or joyned, Gen. 11. 27.
Ludim	Lud, a nativitie, or generation, Gen. 10. 22.

M.

Maachah	Maachathi, broken, 2 Kin. 25. 23
	Mahazioth, ſeeing a ſign, 1 Ch. 25. 4.
Maaſeiah	Mahſeiah, the protection of the Lord, Jer. 32. 12.
Maala	Mahlah, weakneſſe, or a dance, Num. 26. 33.
Maaſei	Maaſai, my work, 1 Chron. 9. 12.
Maaſias	Maaſeiah, the work of the Lord, 1 Chron. 15. 18.
Maaſaios	Maaziah, the ſtrength of the Lord, 1 Chron. 24. 18.
	Makaz, finiſhing, or watching, 2 Kin. 4. 9.
Machabam	Machbanni, my poor ſon, 1 Chron. 12. 13.
	Machi, poor, or a ſmiter, Num. 13. 16.
	Machir, ſelling, or knowing, Gen. 50. 23.
	Madaia, a meaſure, or judging, Gen. 10. 2.
Midian	Madan, ſtrife, Gen 26. 2.
	Magdalena, magnified, or exalted, Matth. 27. 56.
	Magdiel, peaching God Gen. 46. 43.
	Magog, covering or melting, Geneſ. 10. 2.
Mahalon	Mahalah, infirmitie, or ſickneſs,
Mahalath	2 Chron. 11. 18.
	Maharai, haſting, 1 Chron. 11. 30.
	Mahath, wiping away, or fearing, 1 Chron. 6. 35.
	Malachi, my meſſenger, Mal. 1. 1.
Malachias	Mahaleel, praiſing God, Gen. 5. 12.
Mahala-	Mamzer, a baſtard, Deut. 23. 3.
leel.	Manahem, a comforter, 1 Kin. 15. 14.
	Manoah, reſt, Judges 13. 2.
Manoe	Maon, dwelling-place, Joſh. 15. 55.
Maonathi	Mordecai, bitter, contrition, Eſt. 2. 5.
	Martha, bitter, or provoking, Luke 10. 38.
	Mattan, a gift, 2 Chron. 23. 27.
Mattanah	Mattani, Mattaniah, Matthaniah, Mat-
Manha-	thatah, his gift, Ezr. 10. 33.
naim.	Mattithia, a gift of the Lord, 1 Chro.
Matta-	9. 31.
thias	Malchiel, God is my king, Gen. 46.
Matthias	17.
Melchiel	Malchiah, the Lord my king, Jerem.
Melchiah	21. 1.
Melchiſe-	Malchizedek, king of righteouſneſs.
dek	Gen. 14. 10.
	Malchiſhua, my king, the Saviour. 1 Sam. 14. 49.
	Mehetabel how good is God? Gen. 36. 39.
Aman	Mehuman, troubled, Eſter 1. 10.
	Mehuiael, teaching God, Geneſ. 4. 18.
	Methuſhael, asking death, Gen. 4 18.
	Methuſhelah, ſpoiling his death, Gen. 5. 21.
Meltias	Melatiah, deliverance of the Lord, Nehem. 3. 7.
Manaſſeh	Menaſheh, forgetting, Geneſ 41. 51.
Merari	Meraioth, bitterneſs, 1 Chron 9. 11.
	Mered, rebellious, 1 Chron. 4. 17.
	Meſha, ſalvation, 1 Chron. 2. 42.

Meſhe-

	Meſhelemiah, the peace of the Lord, 1 Chron. 26. 1.
	Meſhullam, peaceable, 2 King 22. 3.
	Mephiboſheth, ſhame of mouth, 2 Sam. 4. 4.
	Meſheech, prolonging, Gen. 10. 2.
Melcha	Milcha, a woman of counſel, Geneſ.
Milcha	11. 29.
	Milcom, their king or councellour the idol of the Ammonites, 2 Kings 23. 13.
	Mizzah, a dropping, or conſuming, Gen. 39. 13.
Micha	Micah, poor, or ſmitten, or who is here? 2 Chron. 34. 20.
	Michaiah, who is like the Lord? 2 Kings 22. 12.
Micheas	Michael, who is like God? 1. Chron.
Michaias	7. 3.
	Michael, who is perfect? 1 Sam. 14. 49
	Miſhael, who demandeth? Exod. 6. 22.
Maria	Miriam exalted, or teaching, Exod. 15. 20.
	Mithridath, diſſolving the law, Ezra. 8.
	Moab, of the father, Gen. 19. 37.
Moſes	Moſheh, drawn up, Exod. 2. 10.
	Moza, found, or unleavened, 1 Chr. 2. 46.
	Muſach, anointing, or vail; 2 Kings 16. 18.
	Muſhi, departing, Exod. 6. 19.

N.

Noeman	NAamah, beautiful, Gen. 4. 22. Naaman, far or beautiful, Gen. 46. 21.
Naarath	Naarah, a maid, or watching, Ioſhua 16. 7.
	Naariah; a child of the Lord, 1 Chr. 3. 22.
Nebo	Nabaioth, buds, or propheſies, Gen.
Naboth	25. 13.
	Nabal, a fool, 1 Sam. 25. 3.
	Nadab, a prince, or liberal, Exod. 6. 23.
Nagge	Naggai, clearneſs, Luke 3. 25.
	Nahaliel, the inheritance of God, Num. 21. 19.
Nahama-	Naham, Nahum, a comforter, or re-
ni.	pentant, 1 Chron. 4. 19.
Nahaſh	Nahas, a ſerpent, 1 Ghron. 4. 12.
	Nahor, hoarſe or angrie, Gen. 11. 22.
	Naioth, beautie, or a dwelling place, 1 Sam. 19. 18.
	Naphtali, wreſtling, or compariſon, Gen. 30. 8.
	Nathan, given. 2 Sam. 5. 14.
Nabucho-	Nebuchad-rezzar, which is written
donoſor.	for the moſt part in Ieremie, and ſometime in Ezekiel, Nebuchad-nezzar, ſignifieth the mourning of the generation, Ier. 27. 8. and 34, 1
	Nepheg, weak, 2. Sam. 5. 15.
Naphtu-	Nephtuim, an opening Gen. 10. 13.
him,	Ner, a light, 1 Sam. 14. 51
	Nethaneel, the gift of God, 2 Chron. 35. 9.
	Nethaniah, a gift of the Lord. 2 Kings 25. 23.
Nemrod	Nimrod, rebellious, Gen. 10. 8.
	Noadiah, the witneſſing or teſtification of the Lord, Ezra 8. 33.
	Noah, reſt, Gen. 5. 29.
	Nogah, brightneſs, 1 Chron. 14. 6.
	Nun, ſon, or poſteritie, Num. 13. 9.

O.

Obadia	OBadiah, the ſervant of the Lord,
Abdias	1 Chron. 3. 21.
Ebed	Obed, a ſervant, Iudges 6. 26.
	Obed-edom, the ſervant of Edom, or a ſervant Edomite, 2 Sam. 6. 10.
	Obel, born, or brought, 1 Chron. 27. 30.
	Omer, ſpeaking, or exalting, Gen. 36. 11.
	Onam, ſorrow, ſtrength, Gen. 36. 23.
Oman	Onan, ſorrow or iniquitie, Gen. 38. 4
Auran	Ohel. a tower, or darkneſs, 2 Chron. 33. 14.
Oprath	Ophir, aſhes, Gen. 10. 29.
	Ornan, rejoycing, 1 Chron. 21. 18.
	Orpah, a neck. Ruth 1. 4.
	Othni, my time, 1 Chron. 26. 7.
Athaliah	Otholiah, time to the Lord, 1 Chron. 8. 26.
Othniel	Othoniel, the time of God, Ioſh 1. 5. 17
Ozia	Ozaziah, the ſtrength of the Lord,
Azariah	1 Chron. 15. 21.
Azariel	Ozziel, the help of God, 1 Chron. 27. 19.

P.

	PAgiel, God hath met, Num. 1. 13.
Phalalti	Palal, praying, or judging, Neh. 5. 25.
	Palti, deliverance of God; Nu. 13. 10.
Phaltias	Paltiel, deliverance of God, Num. 34. 26.
Phallu	Palu, marvellous, Gen. 46. 9.
Pharaoh	Paroh, vengeance, Exod. 8. 1.
	Parvah, flouriſhing or fleeing, 1 Kin. 4. 17.
	Paſhur, increaſing libertie, Jerem. 20 3.
	Pedahel, the redemption of God, Num. 34. 28.
Phadaſſur	Pedazur, a mightie redeemer, Num. 1. 10.
Adaiah	Pedaiah the Lords redeeming; 2 King. 22. 1.
Pekahiah	Pekaiah the Lords opening, 2 Kings 15. 22.
	Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
	Peltah, a miricle of the Lord, Nehem. 8. 7.
Phalatias	Pelatiah, deliverance of the Lord,
Phaltias	1 Chron. 3. 21.
	Peleg, a diviſion, Gen. 10. 25.
Peleth	Pelet, deliverance, 1 Chron. 2. 33.
Phanuel	Penuel, ſeeing God, 1 Chron. 4. 4.
	Pereſh, a horſeman, 1 Chron. 7. 16.
Pharez	Perez, a diviſion, Gen. 38. 29.
Pethathi-	Phruda, a diviſion, Ezra 2. 55.
ah	Pethaiah: the Lord openeth, Ezra 10. 23.
Phicol	Phichol, the mouth of all, Gen, 21. 22
Phinees	Phinehas, a bold countenance, Num. 25. 7.
	Puah, a mouth, Gen. 46. 13.

R.

	RAmaah, thunder of the Lord, Nehem. 7. 7.
	Raddai, ruling, 1 Chron. 2. 14.
	Rahab, proud or ſtrong, Joſh. 2. 1.
	Rabam, mercie or compaſſion, 1 Chron. 2. 44.
	Rahel a ſheep, Gen. 29. 9.
	Ram, high, 1 Chron. 2. 9.
	Ramiah, exaltation of the Lord, Ezra 10. 25.
	Rapha, releaſe, or medicin. 1 Chr. 8. 2
	Reaiah, a viſion of the Lord, 2 Chr. 5. 5.
	Reba, the fourth, Joſh. 13. 21.
	Rechab, a rider, 2 Kings 10. 15.
	Reelaiah, a ſhepherd to the Lord, Ezra 2. 2.
Roboam	Rehabeam, dilating the people,
Rehobo-	1 King. 11. 43.
am.	Rehum, pitiful, or pitied, Ezra 2. 2.
	Remaliah, the exaltation of the Lord, 2 Kings 15. 27.
Raphael	Rephael, medicin of God, 1 Chron. 26. 7.
	Rephaiah, medicin of the Lord, 1 Chron. 3. 21.
	Reu, his ſhepherd, Gen. 11. 19.
	Reuben, the ſon of viſion, ſo named becauſe the Lord did ſee his mothers affliction, Gen. 29. 32.
Kaguel	Reuel, a ſhepherd of God, Exod. 2. 18
	Reſon, a ſecretarie, or lean, 1 King. 11. 23.
	Ribai, ſtrife, or increaſed, 2 Sam. 23. 29.
Rebecca	Ribkah, fed, Gen. 22. 23.
Rebekah	Rinnah, a ſong, or rejoycing, 1 Chr. 4. 20.
	Riphath, a medicin, or releaſe, Gen. 10. 3.
	Rogel, a footman, or an accuſer, Joſh. 15. 7.
	Ruth, watered, or filled, Ruth 1. 4.

S.

Sabatha	SAbtah, a compaſs, or old age, Geneſ. 10. 7.
Sabtecha	Sabteca, the cauſe of ſmiting, Gen. 10. 7.
	Sarah, a lady, or dame, Gen. 17. 15.
	Sarai, my dame, or miſtres, Gen. 11. 29.
Saba	
Sheba	Seba, a compaſs, Gen. 20. 7.
	Seled affliction, 1. Chron.
	Semachiah, cleaving to the Lord, 1 Chron. 26. 7.
Sheal	Shaa, Shaul, asked, Ezra 10. 29.
Saul	1 Sam. 9. 2.
Saaph	Shaaph, flying, or thinking. 1 Chron. 4. 7.
	Shabbethai, my reſt, Nehem. 11. 16.
Sacar	Shabcher, wages, 1 Chron. 11. 35.
Shageh	Shage, ignorant, 1 Chron. 11. 34.
Sellum	Shallum, peaceable, 2 King 15. 10.
Sallum	Shalman, peaceable, Hoſea 10. 14.
Shalmah	Shalmon, peaceable, Ruth 4 21.
Shalma	Shamgar, deſolation of the ſtrangers.
Salmon	Judges 3. 31.
Shamma	Shammua, obedient, Num. 12. 5. 1 Sam. 16. 9.
	Shammua, obedient, Num. 12. 5.
	Shaphan, a conie, or one hid, 1 Chro. 5. 12.
	Shaphat, a Judge, Num. 13. 6.
	Shareker, a treaſurer, 2 Kings 16. 37.
Salathiel	Shealthiel, asked of God, Haggai 1. 1.
	Sheriah, the gate of the Lord, 1 Chr. 8. 38.
Shaba	Sheba, captivitie, God. 10. 7.
	Shebarim, hope, Joſhua 7. 5.
Sethia	Sheber, hope, or wheat, 1 Chron. 2. 48.
	Shecaniah, the habitation of the Lord, 1 Chron. 3. 21.
	Shechem, a part, or portion, Num. 26. 31.
	Shedeur, a field of fire, or the light of the almightie, Num. 1. 5.
Segub	Shegub, exalted, 1 Kings 16. 34.
	Shehariah, the morning of the Lord, 1 Chron. 8. 26.
Seir	Sheir, rough, or hairie, Gen. 36. 20.
	Shelah, diſſolving, Gen. 38. 5.
	Shelah, ſending, or ſpoiling, Gen. 10. 24.
Salmiach	Shelemiah, peace of the Lord, Ezra 10. 39.
	Sheleph, drawing out, Gen. 10. 26.
	Shelesh, a captain, 1 Chron. 7. 35.
	Shelomiah, peaceable, Levit. 24. 11.
Salomon	Shelomoh, peaceable, 2 Sam. 5. 14.
	Shelumiel the peace of God, Num. 1. 6.
Iſhmaiah	Shemaiah, hearing the Lord, 1 Ch,o. 4. 37.
Shama-	Shemariah, the keeping of the Lord,
riah.	Ezra 18. 32.
Shamed	Shemed, deſtroying, 1 Chron. 8. 12.
	Shemer, a keeper, 2 Kings 16. 24.
	Shemida, a name of knowledge, Num. 26, 32.
Samuel	Shemuel, appointed of God, 1 Chro. 7. 2.
Semuel	Shemuel, heard of God, 1 Sam. 1. 20.
	Shephatiah, the Lord judged, 2 Sam. 3. 4.
Seraiah	Sheraiah, a prince of the Lord, 1 Chr. 4. 14.
Serug	Sherug, a bough, or plant, Gen. 11. 20.
Seth	Sheth, ſet, or put, Gen. 4. 25.
	Shethar, a remnant, or hid, Eſter 1. 14
	Sheva, vanitie, 1 Chron. 2. 49.
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R.

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S.

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Of the incomparable treaſure of the holy ſcriptures, with a prayer for the true uſe of the ſame

Iſa. 12.3. and 49.10. Revel. 21.16. and 22.17. Jerem. 33.15. Pſal. 119.160. Revel. 2.7. and 22.2. Pſal. 119.142. 144
HEre is the ſpring where waters flow,
to quench our heat of ſin:

John 6.35.
Here is the tree where truth doth grow,
to lead our lives therein:

Luke 2.10.
Here is the judge that ſtints the ſtrife,
when mens devices fail:

Epheſ. 6.16.
Here is the bread that feeds the life,
that death cannot aſſail.

Matth. 7.6.
The tidings of ſalvation dear:
comes to our ears from hence;

2 Pet. 2.22.
Then be not like the hog that hath
a pearl at his deſire,
And take more pleaſure in the trough,
and wallowing in the myre.

Matth. 6.22. Pſ. 112.27.73.
Read not this book in any caſe,
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.

Jude. 1.
Pray ſtill in faith with this reſpect,
to fructifie therein.

Pſal. 119.11.
That knowledge may bring this effect,
to mortifie thy ſin.

Joſhua 1.8. Pſal 1.1,2.
Then happie thou in all thy life,
what ſo to thee befalls;

Pſal. 94.12,13.
Yea, double happy ſhall thou be,
when God by death thee calls.

O Gracious God, and moſt merciful father, which haſt vouchſafed us the rich and precious jewel of thy holy word, aſſiſt us with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us, according to thine own image; to build us up, and edifie us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly vertues. Grant this O heavenly Father, for Jeſus Chriſts ſake. Amen.

THE

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all the Books of the Old and New Teſtament, with the number of their Chapters.

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Numbers	36
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THE

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THE-

GREAT-

OCE-

AN.

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1. England.
2. Scotland.
3. Ireland.
4. France.
5. Spain.
6. Portugall.
7. Canary Ils.
8. Greenland.
9. Iseland.
10. Nova Zembla.
11. Moscovia.
12. Russia.
13. Poland.
14. Sweeden.
15. Denmark.
16. Germany.
17. Netherlands.
18. Switzerland.
19. Italy.
20. Hungary.
21. Greece.
22. Constantinople.
23. Black or Euxine Sea.
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25. Golf of Venice.
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26. Tartaria.
27. China.
28. India.
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29. Iapan.
30. Siam.
31. Ceylon.
32. Iava & Bantam.
33. Sumatra.
34. Borneo.
35. Philipine Ils.
36. New Holland.
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39. Assiria.
40. Mesopotamia.
41. Arabia.
42. Armenia.
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45. S^t Helena.
46. Madagascar.
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47. Cape of good-hope.
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To the most Reverend Father in God GILBERT
Lord Arch Bishop of Canterbury, His Grace
Primate of all England and Metropolitan
This Map is humbly Dedicated
By Joseph Moxon

OCEAN.

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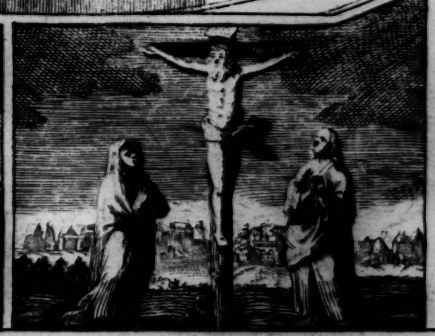
A Map of all the
EARTH
And how after the Flood it was Divided among the Sons of NOAH
By J Moxon Hydrographer to the Kings most Excellent Majesty



OCEAN

THE FIRST BOOK OF MOSES, CALLED *GENESIS.

Fol. 1

* This word ſignifieth, the beginning and generation of the creatures.

THE ARGUMENT.

MOSES *in effect declareth three things which are in this book chiefly to be conſidered. Firſt, that the world, and all things therein were created by God; and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praiſe his Name for the infinite graces wherewith he had endued him, fell willingly from God through diſobedience: who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome Satan, death and hell. Secondly, that the wicked, unmindful of Gods moſt excellent benefits, remained ſtill in their wickedneſs, and ſo falling moſt horribly from ſin to ſin, provoked God (who by his Preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Iſaac, Jacob and the reſt of the Patriarchs, that his mercies never fail them, who he chuſeth to be his church, and to profeſs his name on earth; but in all their afflictions, and perſecutions, he ever aſſiſteth them, ſendeth comfort and delivereth them. And becauſe the beginning, increaſe, preſervation and ſucceſs thereof might be onely attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau and others, which were noble in mans judgment; that this church dependeth not on the eſtimation and nobility of the world: and alſo by the fewneſs of them, which have at all times worſhipped him purely according to his word; that it ſtandeth not in the multitude, but in the poor and deſpiſed, in the ſmall flock and little number: that man in his wiſdom might be confounded, and the name of God evermore praiſed.*

CHAP. I.

1 *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth ſeparated from the waters, 11 and made fruitful, 14 of the ſun, moon, and ſtars, 20 of fiſh and fowl, 24 of beaſts and cattel, 26 of man in the image of God. 29 Alſo the appointment of food.*

* *Pſal.* 33. 6. & 136. 5. *Eccl.* 28. 1. *Acts* 14. 15. & 17. 24. *Hebr.* 11. 3.

IN * the [a] beginning GOD created the heaven and the earth.

2 And the earth was without [b] ‡ form and void, and [c] darkneſs *was* upon the face of the deep: and the Spirit of God [d] moved upon the ‡ face of the waters.

3 ¶ And God ſaid, * Let there be light: and there was [e] light.

4 And God ſaw the light, that it *was* good: and God divided † the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: " † and the evening and the morning were the firſt day.

6 ¶ And God ſaid, * Let there be a ‡ firmament in the midſt of the waters, and let it divide the waters, from the waters.

7 And God made the firmament, and divided the waters which *were* [f] under the firmament, from the waters which *were* * above the firmament: and it was ſo.

8 And God called the firmament [g] Heaven: " and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was ſo.

10 And God called the dry-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 ¶ And God ſaid, [h] Let the earth bring forth graſs; the herb yielding ſeed, *and* the fruit-tree yeelding fruit after his kind, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God [i] ſaw that *it was* good.

13 " And the evening and the morning were the third day.

14 ¶ And

a First of all, and before that any creature was, God made heaven and earth of nothing.

b As a rude lump, and without any creature in it: for the waters covered all.

‡ Or, *waſte.*

c Darkneſs covered the deep waters: for as yet the light was not created.

d He maintained this confuſed heap by his ſecret power.

‡ Or, *waters.*

* 2 *Cor.* 4. 6.

e The light was made before either ſun or moon was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God.

† Heb. *between the light, and between the darkneſs.* " The firſt day.

* *Pſal.* 33. 6. & 136. 5. *Jerem.* 10. 12. & 51. 15.

f As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.

* *Pſal.* 141. 4.

g That is, the region of the air, and all that is above us.

† Heb. *ſo was the evening, ſo was the morning.* " The ſecond day.

‡ Or, *ſpreading over, and ſuch.*

* *Pſal.* 33. 7. & 89. 11. & 136. 6. *Job* 38. 8.

h So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which elſe naturally is barren.

i This ſentence is ſo oft repeated to ſignify, that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſin they were accurſed, yet to the elect by Chriſt they are reſtored, and ſerve to their wealth.

" The third day.

2

14 ¶ And God said, * Let there be [k] lights in the firmament of the heaven, to [l] divide the day from the night: and let them be for [m] signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two [n] great lights; the greater light [o] to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to * rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 " And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the [p] moving creature that hath † life, and fowl *that* may fly above the earth in the † open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the [q] waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God, [r] blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 " And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the † living creature after his kind, cattel and creeping thing and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, * [s] Let us make man in our [t] image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; * male and female created he them.

28 And God [u] blessed them, and God said unto them, * Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you [x] every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeelding seed: * to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was so.

31 * And God saw every thing that he had made, and behold, *it was* very good. " And the evening and the morning were the sixth day.

* Psal. 136. 7. Deut. 4. 19.
k By the lights he meaneth the sun, the moon, and stars.
l Which is the artifical day, from the sun rising to the going down.
m Of things appertaining to natural and political orders and seasons.
n To wit, the sun and the moon: and here he speaketh as man judgeth by his eye: for else the moon is less then the planet Saturnus.
o To give it sufficient light, as instruments appointed for the same, to serve to mans use.
* Jerem. 31. 35.
" The fourth day.
p As fish and worms, which slide, swim, or creep.
† Heb. *the soul of life.*
† Heb. *face of the firmament.*
q The fish and fowl had both one beginning, wherein we see that nature giveth place to Gods will, for as much as the one sort is made to fly above in the air, and the other to swim beneath in the water.
r *That is*, by the virtue of his word he gave power to his creatures to ingender.
" The fifth day.
† Heb. *soul of life.*
* Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Colosse. 3. 10.
s God commanded the water and the earth to bring forth other creatures: but of man he saith, *Let us make*: signifying, that God taketh counsel with his wisdom and virtue, purposing to make an excellent work above all the rest of his creation.
t This image and likeness of God in man is expounded, *Ephes.* 4. 24. where it is written that man was created after God in righteousness and true holiness, meaning by those two words, all perfection, as wisdom, truth, innocency, power, &c.
* Matth. 19. 4.
u The propagation of man is the blessing of God. *Psal.* 128.
* Chap. 8. 17. & 9. 1.
x Gods great liberality to man, taketh away all excuse of his ingratitude.
* Chap. 9. 3.
" The sixth day.

CHAP. II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge onely forbidden.* 19 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THus the heavens and the earth were finished, and all the [a] host of them.

2 And on the seventh day God ended his work which he had made: * and he [b] rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and [c] sanctified it: because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the ‡ generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

5 And every ‡ plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to [d] rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [e] *of* the dust of the ground, and breathed into his nostrils the breath of life; and * man became a living soul.

8 ¶ And the LORD God planted a garden east-ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the [g] tree of life also in the midst of the garden, [h] and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* * Pison: that *is* it which compasseth the whole land of [i] Havilah, where there *is* gold.

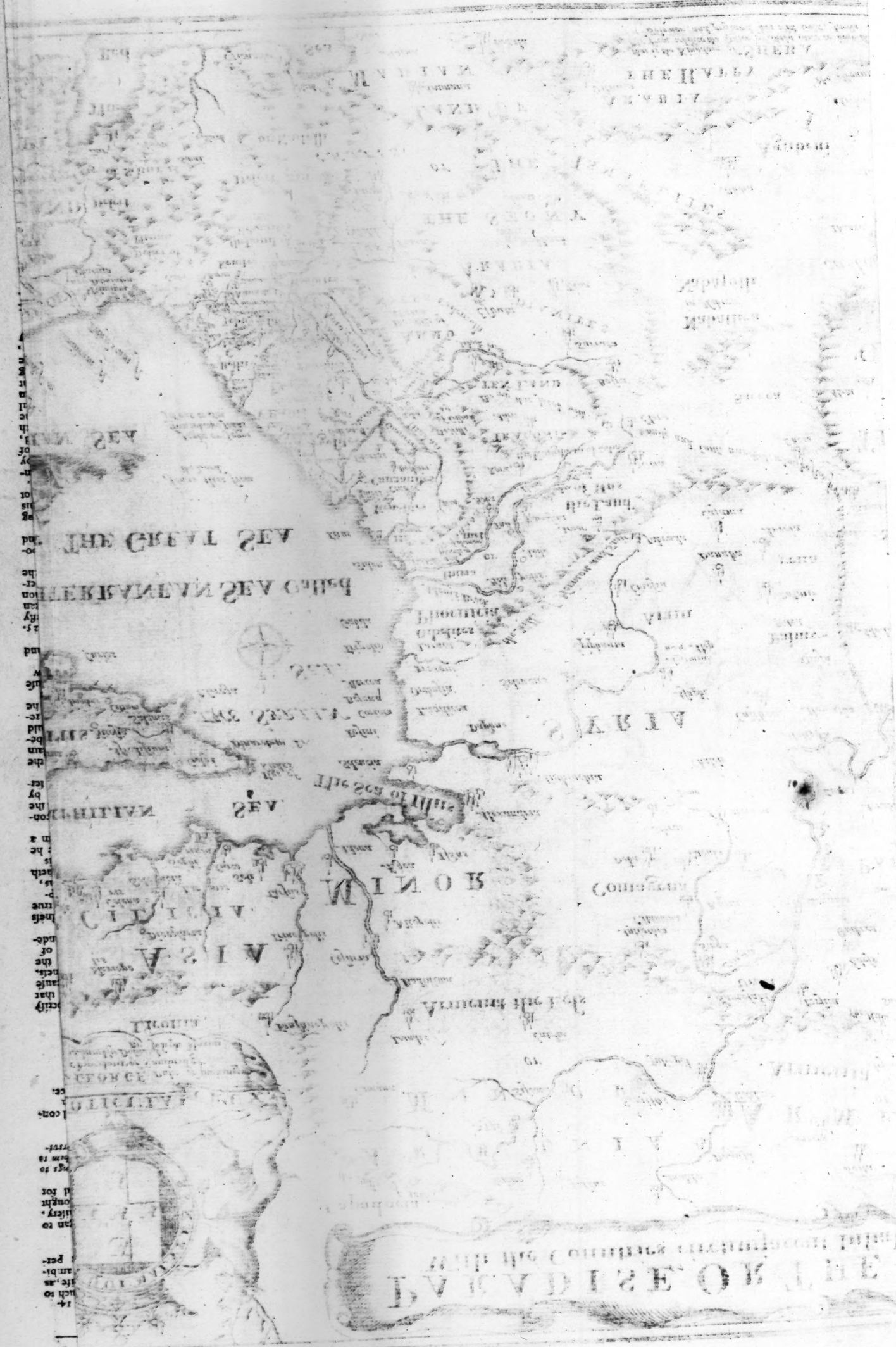
12 And the gold of that land *is* good: there *is* ‡ bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of ‡ Ethiopia.

14 And the name of the third river *is* ‡ Hiddekel: that *is* it which goeth toward the east of ‡ Assyria. And the fourth river *is* ‡ Euphrates.

a *That is*, the innumerable abundance of creatures in heaven and earth.
* Exod. 20. 11. & 31. 17. Deut. 5. 14. Hebr. 4. 4.
b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
c Appointed it to be kept holy, that man might therein consider the excellency of his works and Gods goodness towards him.
‡ Or, *the original and beginning.*
‡ Or, *tree*, as chap. 21. 15.
d God onely openeth the heavens and shutteth them, he sendeth drought, and rain according to his good pleasure.
e He sheweth whereof mans body was created, to the intent that man should not glory in the excellency of his own nature.
* 1 Cor. 15. 45.
f This was the name of a place, as some think, in Mesopotamia, most pleasant and abundant in all things.
g which was a sign of the life received of God.
h *That is*, of miserable experience, which came by disobeying God.
* Ecclus 24. 25.
i which Havilah is a country joyning to Persia East-ward, and inclineth toward the west.
‡ Or, *precious stone or pearl.* Pliny saith, *it is the name of a tree.*
‡ Or, *Cush.*
‡ Or, *Tygris.*
‡ Or, *Ashur.*
‡ Or, *Perath.*

15 And


THE GREAT SEA
MEDITERRANEAN SEA called
ASIA
EUROPE
AFRICA

PARADISE, OR THE G
With the Countries circumjacent Inhabited

FIDEI COTICULA CRUX

To his Grace GEORGE Duke of Buckingham Chancellour of Cambridge
This Map is humbly Dedicated
By Joseph Moxon

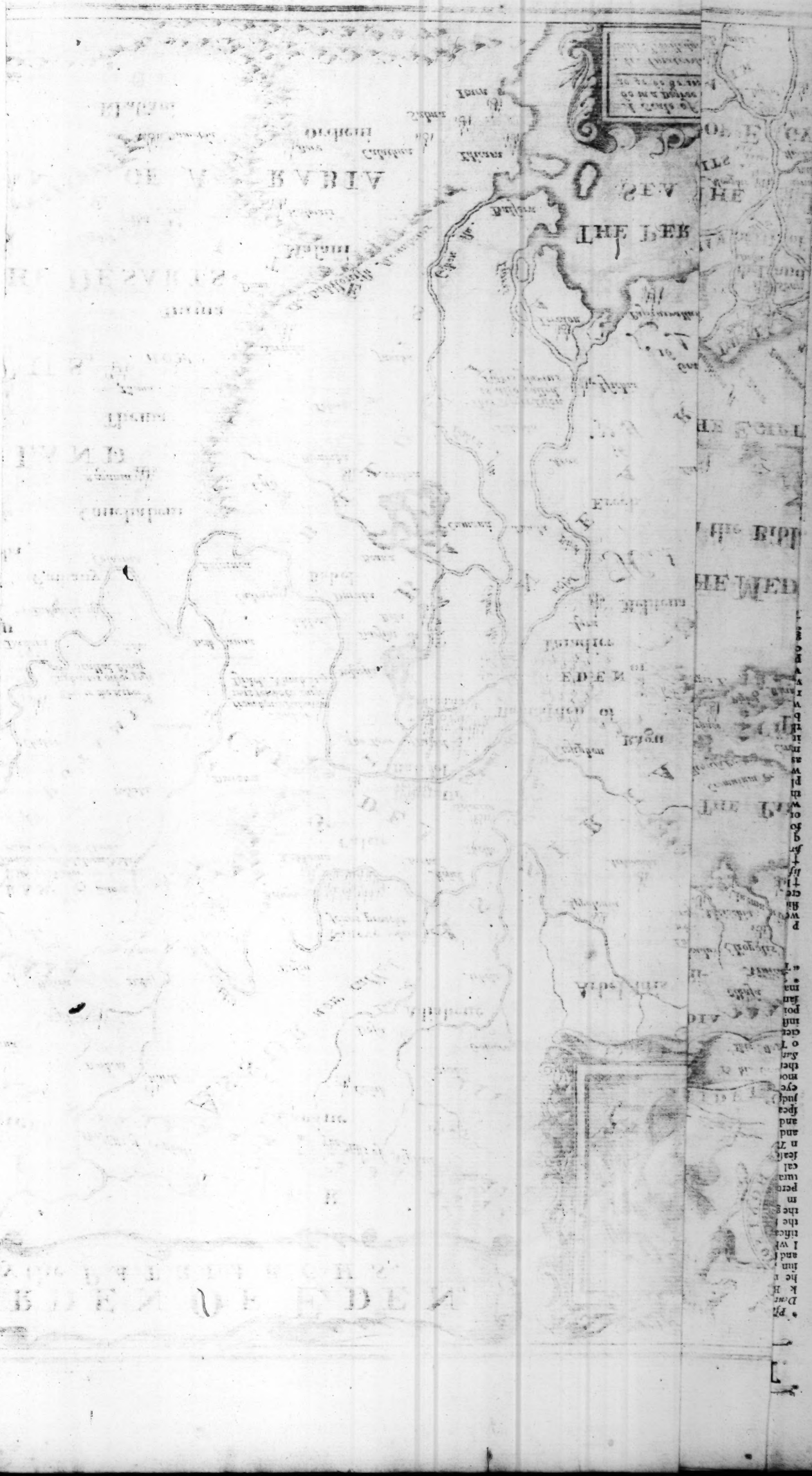
Capadocia
the Hills of Antitaurus
ARMENIA MINOR or Armenia the Less
ARMENIA or Armenia the
Armenia the Less
PISIDIA
Liconia
Pamphilia
ASIA
CILICIA
MINOR
Comagena
PADAN
THE PAMPHILIAN SEA
The Sea of Illus
SYRIA
Ciprus
THE SYRIAN SEA.
THE MEDITERRANEAN SEA Called in the Bible THE GREAT SEA
THE EGIPTIAN SEA
Jonas flies from the Lord
Japho or Joppe from whence Jonas set out to Sea
THE LAND OF CHAMMIS OF EGYPT
THE LAND of GOSHEN
Desert of Shur
Desert Zin
Red Sea
The Kingdom of Zoba
the Land of Hus
TRACONI
TEN LAND
Canaanites
Gebelites
Phoenicia
Aram
Palmyrena
Nabathea in Hebrew Nabajoth
ARABIA
THE STONY or THE ISMAELITES
Agubeni
ARABIA THE HAPPY
MADIAN
LAND OF
that is the Kingdom of SHEBA from whence the Queen of Sheba came to hear the Wisd Solomon, and presented him with Gold, Jewels etc.

E GARDEN OF EDEN.
habited by the *PATRIARCHS.*

ENIA MAJOR
or
the Great
Belania
Arsamysata
Hills of Taurus
Suma
Succana
Nisibis
Dorbetz
Marde
the Hills of Niphats
Calacine
Sigirsa
Calah
Oroba
Gomara
Dosa
Adiabene
ASSUR now called ASSYRIA
Deba
Arbela
Reſen
Meſcha
the Hils of
Singara
Sinna
Accad
the Hils of the East
Nineve where Jonas preacht
Balletha
MESOPADANARAM
Maran the City of Nahor sometimes called Aram Nahharain and also Charon
Zama
Betum
Labbana
Calne
Meſul
Birta
Thelbe
Arabia
Ella
Peliala
Dimatra
Ur
Selencia
Maube
Chabora
Daruna
Rapacus
Nedda
This is the River Euphrates other wise called Phrat
Path or from Iscca Balaam was fetcht to curse Iſrael. Numb. 22.3
Babel
The Tower of Babel
Nolgoſia
Barſita
Bela
Addea
Endraga
Duruba
Babel
Belginea
Beana
Cumana
Cathany
Colarina
Dedan
Dadara
Zita
Balagala
Scheba
Cauchabeni
Sabe
Regania
THE LAND
Thema
Agreni
OF CUS, now
Erga
Duma
THE DESARTS
Sortida
Jamba
Ielme
Biramba
Orchoa
Cesa
Grihon flu.
Ialamba
This River Piſon is also called Tigris fluvius
Gihon flu.
Balſera
Naphis
Serna
Cora
Banatha
Dumetha
Rhabani
Arthemita
Mountains of Arabia
Masani
Kedmais
Bere
Orcheni
Calathna
Idicara
Sabna
Itura
Gihon flu.
Tigris flu.
Euphrates flu.
Hiddekel flu.
Ceſiphon
Ragu
The Garden of EDEN or Paradice
Agra
Melitena
Arac
Erech
Panda
Tigris flu.
Tigris
Arabia
Aſſchia
Teredon
Paſſinuvallam
Gnaam
Eldimei
Sola
Teriana
Shuſhan
Sarone
NOD
Shuſhan
Ursan
Polodes
Arbelitis
Sara
The Mountains of Ararat where on the Ark of Noah reſted. Gen 8. 4.
Appolonia
Arbamitha
Thebarn
Cinna
Sitace
MEDIA
THE PERSIAN SEA
Genes. 3.

A Scale of 320 English Miles containing 60 in a Degree
20 40 60 80 100 200 300

At Amsterdam by Nicolaus Viſcher with Priviledge of y. H. M. Lords States Generall.



15 And the LORD God took the man and put him into the garden of Eden, to
k God would not have man idle, though as yet there was no need to labour.
k dress it, and to keep it.

16 And the LORD God [l] commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

l So that man might know there was a soveraign Lord, to whom he owed obedience.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for ‡ in the day that thou eatest thereof thou shalt surely [m] die.

† Heb. *eating them shalt eat of.*
‡ Or, *whensoever.*
m By this death he meaneth the separation of man from God, who is our life and chief felicity: and also that our disobedience is the cause thereof.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: I will make him an help † meet for him.

† Heb. *as before him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto [n] Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

n By moving them to come and submit themselves unto Adam.

20 And Adam gave names to all cattel, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

† Heb. *built.*
o Signifying, that mankind was perfect, when the woman was created, which before was like un unperfect building.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, † made he a° woman, and brought her unto the man.

* *Cor.* 11. 8.
‡ Or, *Manness, because she commeth of man: for in Hebrew Ish, is man, and Ishah the woman.*

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called ‡ Woman, because she was taken out of man.

* *Matth.* 19. 5. *Mark.* 10. 7. 1 *Cor.* 6. 16. *Ephes.* 5. 31.

24 * Therefore shall a man leave [p] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

p So that marriage requireth a greater duty of us towards our wives, then otherwise we are bound to shew to our parents.

25 And they were both naked, the man and his wife; and were not [q] ashamed.

q For before sin entred, all things were honest and comely.

CHAP. III.

1 The serpent deceiveth Eve. 6 Mans shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOw the serpent was more [a] subtile then any beast of the field which the LORD God had made; and he [b] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

a As Satan can change himself into an angel of light, so did he abuse the wisdome of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument, and to speak in him.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, [c] lest ye die.

c In doubting of Gods threatning, she yeelded to Satan.

4 And * the serpent said unto the woman, Ye shall not [d] † surely die.

* 2 *Cor.* 11. 3.
d This is Satans chiefest subtily to cause us not to fear Gods threatnings.
† Heb. *die the death.*

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, [e] knowing good and evil.

e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof, ye should be like to him.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, * and did eat, and gave also unto her husband with her, and he [f] did eat.

* 1 *Tim.* 2. 14.
f Not so much to please his wife, as moved by ambition at her perswasion.

7 And the eyes of them both were opened, and they [g] knew that they *were* naked; and they sewed fig-leaves together, and made themselves † aprons.

g They began to feel their misery, but they sought not to God for remedy.
† Hebr. *things to gird about them to hide their privities.*

8 And they heard the voice of the LORD God walking in the garden in the ‡ cool of the day: and Adam and his wife [h] hid themselves from the presence of the LORD God amongst the trees of the garden.

‡ Or, *wind.*
h The sinful conscience fleeth Gods presence.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* [i] naked; and I hid my self.

i His hypocrisy appeareth in that he hid the cause of his nakedness, which was the transgression of Gods commandement.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

k His wickedness and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.

12 And the man said; The woman whom thou [k] gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [l] The serpent beguiled me, and I did eat.

l In stead of confessing her sin, she increaseth it by accusing the serpent.

14 ¶ And the LORD God said unto the serpent, [m] Because thou hast done this, thou *art* cursed above all cattel, and above every beast of the field: upon thy belly shalt thou go, and [n] dust shalt thou eat all the dayes of thy life.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him to mercy.
n An a vile and contemptible beast *Isa.* 65. 25.

15 ¶ And I will put enmity between [o] thee and the woman, and between thy seed and her seed: it shall bruise thy [p] head, and thou shalt [q] bruise his heel.

o He chiefly meaneth Satan by whose motion and craft the serpent deceived the woman.
p That is, the power of sin and death.
q Satan shall sting Christ and his members, but not overcome them.

16 ¶ Unto the woman he said, I will greatly multiply thy [r] sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall * rule over thee.

r The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sin which the soul should have been punished for, that the spirit having conceived hope of forgiveness, might live by faith.
* 1 *Cor.* 14. 34.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: [f] cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

f The transgression of Gods commandment was the cause that both mankind and all other creatures were subject to the curse.

18 [t] Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

t These are not the natural fruits of the earth, but proceed of the corruption of sin.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wives name Eve, because she was the mother of all living.

u Or, gave them knowledge to make themselves coats.

21 ¶ Unto Adam also and to his wife did the LORD God [u] make coats of skins, and clothed them.

22 ¶ And the LORD God said, [x] Behold, the man is become as one of us, to know

x By this derision he reproacheth Adams misery whereinto he was fallen by ambition.

4 good and evil. And now lest he put forth his hand, and [y] take also of the tree of life, and eat, and live for ever:

y Adam deprived of life, lost also the sign thereof.

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The cause of Cain.* 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

a Mans nature, the state of marriage, and Gods blessing, were not utterly abolished through sin, but the quality or condition thereof was changed.
b *That is*, according to the Lords promise, *as chap.* 3. 15. *some read*, To the Lord, as rejoycing for the son which she had born, whom she would offer to the Lord as the first-fruits of her birth.

AND Adam knew Eve his wife: and she [a] conceived, and bare Cain, and said, I have gotten a man [b] from the LORD.

2 And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time, it came to pass, that Cain brought of the fruit of the ground an [c] offering unto the LORD.

c This declareth, that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation: albeit they were destitute of the sacrament of the tree of life.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto * Abel, and to his offering.

* *Hebr.* 11. 4.

5 But unto Cain and to his offering he had not [d] respect. And Cain was very wroth, and his countenance fell.

d Because he was an hypocrite, and offered onely for an outward shew without sincerity of heart.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be [e] accepted? and if thou doest not well, sin lieth at the [f] door. And unto thee *shall be* his [g] desire, and thou shalt rule over him.

e Both thou and thy sacrifice shall be acceptable to me.
f Sin shall still torment thy conscience.
g The dignity of the first-born is given to Cain over Abel.

8 ¶ And Cain talked with Abel his brother: and it came to pass * when they were in the field, that Cain rose up against Abel his brother, and slew him.

* *Mat.* 23 35. 1 *Joh* 3. 12. *Jude* 11.

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: [h] *Am* I my brothers keeper?

h This is the nature of the reprobate, when they are reproved of their hypocrisy, even to neglect God, and despight him.

10 And he said, What hast thou done? the [i] voice of thy brothers bloud crieth unto me from the ground.

i God revengeth the wrongs of his Saints, though none complain: for the iniquity it self crieth for vengeance.

11 ¶ And now *art* thou cursed [k] from the earth, which hath opened her mouth to receive thy brothers bloud from thy hand.

k The earth shall be a witness against thee, which mercifully received that bloud which thou most cruelly sheddest.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A [l] fugitive and a vagabond shalt thou be in the earth.

l Thou shalt never have rest: for thine heart shall bee in continnal fear and care.

13 And Cain said unto the LORD, [m] ‡ My punishment *is* greater then I can bear.

m He burdeneth God as a cruel Judge, because he did punish him so sharply.
‡ Or, *my sin is greater then can be pardoned.*

14 Behold, thou hast driven me out this day † from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.
† Heb. *from off the face of.*

15 And the LORD said unto him, Therefore whosoever slayeth Cain, [n] vengeance shall be taken on him seven-fold. And the LORD set a [o] mark upon Cain, lest any finding him should kill him.

n Not for the love he bare to Cain, but to suppress murder
o which was some visible sign of Gods judgement that others should fear thereby.

16 And Cain went out from the presence of thee LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife, and she conceived and bare Enoch: and he builded a [p] city; and called the name of the city, after the name, of his son, Enoch.

p Thinking thereby to be sure, and to have less occasion to fear Gods judgements against him.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him [q] two wives: the name of the one *was* Adah, and the name of the other Zillah.

q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Cain by Lamech.

20 And Adah bare Jabal: he was the ‡ father of such as dwell in tents, and *of such as have* cattel.
‡ Or, *first inventer.*

21 And his brothers name *was* Jubal: he was the father of all such as handle the harp and ‡ organ,
‡ Or, *flutes and pipes.*

22 And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, hearken unto my speech: [r] for I have slain a man to my wounding, and a young man to my hurt.

r His wives seeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none so lusty that were able to resist, although he were already wounded.

24 If Cain shall be avenged seven-fold, truly Lamech [s] seventy and seven-fold.

s Hee mocked at Gods sufferance in Cain, jesting, as though God would suffer none to punish him, and yet give him licence to murther others.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed in stead of Abel, whom Cain slew.

26 ¶ And to Seth, to him also there was born a son; and he called his name Enos: then began men to [t] call upon the name of the LORD.

t In these days God began to move the hearts of the godly to restore religion, which a long time by the wicked had been suppressed.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the ‡ book of the generations of Adam: In the day that God created man, in the [a] likeness of God made he him:
‡ Or, *rehearsal of the stock.*
a *Read Chap.* 1. 26.

2 Male and female created he them; and blessed them, and called their name [b] Adam, in the day when they were created.
b By giving them both one name, he noteth the inseparable conjunction of man and wife.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own [c] likeness, after his image; and called his name Seth.
c As well concerning his creation, as his corruption.

4 * And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.
* 1 *Chron.* 1. 1.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And

6 And [d] Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were [e] nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ * And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch [f] walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for [g] God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying, This ſame ſhall [h] comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 *The wickedneſs of the world, which provoked Gods wrath, and cauſed the floud.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the [a] ſons of God ſaw the daughters [b] of men, that they *were* [c] fair; and they took them wives of all which they ‡ choſe.

3 And the LORD ſaid, My ſpirit ſhall not always [d] ſtrive with man; for that he alſo *is* fleſh: yet his days ſhall be an [e] hundred and twenty years.

4 There were ‡ giants in the earth in thoſe days: and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which *were* of old, men [f] of renown.

5 ¶ And GOD ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his * heart *was* onely evil † continually.

6 And it [g] repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man [h] and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah [i] found grace in the eyes of the LORD.

9 ¶ Theſe *are* the ‡ generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filld with [k] violence.

12 And God looked upon the earth, and behold it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, ‡ The end of all fleſh is come before me: for the earth is filled with ‡ violence ‡ through them; and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of Gopher-wood: † rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And ‡ this *is the faſhion* which thou ſhalt make it *of:* The length of the ark *ſhall be* three hundred cubits, and breadth of it fifty cubits, and the height of it thirty cubits.

d He proveth Adams generation by them which came of Seth, to ſhew which is the true church, and alſo what care God had over the ſame from the beginning, in that he continued ever his grace toward it by a continual ſucceſſion.

e The chief cauſe of long life in the firſt age, was the multiplication of mankind, that according to Gods commandment at the beginning, the world might be increaſed with people, which might univerſally praiſe his name.

* *Hebr.* 11. 9.

f *That is,* he led an upright and godly life.

g To ſhew that there was a better life prepared, and to be a teſtimony of the immortality of ſouls and bodies. As to inquire where he became, is meer curioſity.

h Lamech had reſpect to the promiſe, *Chap.* 3. 15. and deſired to ſee the deliverer which ſhould be ſent, and yet ſaw but a figure thereof. He alſo ſpake this by the ſpirit of prophecy, becauſe Noah delivered the church, and preſerved it by his obedience

a The children of the godly which began to degenerate.

b Thoſe that came of wicked parents, as of Cain.

c Having more reſpect to their beauty, and to worldly conſiderations, then to their manners and godlineſs.

‡ Or, *had choſen.*

d Because man could not be won by Gods lenity and long ſufferance, whereby he ſtrove to overcome him, he would no longer ſtay his vengeance.

e which term God gave man to repent before he would deſtroy the earth, 1 *Pet.* 3. 20.

‡ Or, *tyrants.*

f which uſurped authority over others, and did degenerate from that ſimplicity wherein their fathers lived.

* *Chap.* 8. 21. *Matth.* 15. 19.

† Heb. *every day.*

g God doth never repent, but he ſpeaketh after our capacity, becauſe he did deſtroy him, and in that as it were, did diſavow him to be his creature.

h God declareth how much he deteſteth ſin, ſeeing the puniſhment thereof extendeth to the bruit beaſts.

i God was merciſull unto him.

‡ Or, *hiſtory.*

k *Meaning*, that all were given to the contempt of God, and oppreſſion of their neighbours.

‡ Or, *will deſtroy mankind.*

‡ Or, *oppreſſion, and wickedneſs.*

† Heb. *from the face of them.*

† Heb. *neſts.*

‡ Or, *of this meaſure.*

6

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* [1] lower, second, and third *stories* shalt thou make it.

[1] That is, of three heights.

17 And behold, I, even I do bring a floud of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I [m] establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

[m] To the intent that in this great enterprise, and mocking of the whole world, thou mayest be confirmed, that thy faith fail not.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 * Thus did Noah; according to all that God commanded him, [n] so did he.

* *Hebr.* 11. 7.
[n] That is, he obeyed Gods commandment in all points, without adding or diminishing.

CHAP. VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, Come thou and all thy house into the ark: for thee have I seen * [a] righteous before me in this ‡ generation.

* 2 *Pet.* 2. 5.
[a] In respect of the rest of the world, and because he had a desire to serve God and live uprightly.
‡ Or, *age*.

2 Of every [b] clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

[b] which might be offered in sacrifice whereof six were for breed, and the seventh for sacrifice.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth fourty days and fourty nights; and every living substance that I have made, will I destroy from off the face of the earth.

* *Matth.* 24. 37. *Luke* 17. 26. 1 *Pet.* 3. 20.

5 * And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old, when the floud of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark; because of the waters of the floud.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There [c] went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

[c] God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, *chap.* 2. 19.

10 And it came to pass after seven days, that the waters of the floud were upon the earth.

11 ¶ In the six hundredth year of Noahs life, in the [d] second moneth, the seventeenth day of the moneth, the same day were all the [e] fountains of the great deep broken up, and the windows of heaven were opened.

[d] which was about the beginning of *May*, when all things did most flourish.
[e] Both the waters in the earth did overflow, and also the clouds poured down.

12 And the rain was upon the earth fourty days and fourty nights.

13 In the self-same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two [f] of all flesh, wherein *is* the breath of life.

[f] Every living thing that God would have to be preserved on earth, came into the ark to Noah.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD [g] ‡ shut him in.

[g] So that Gods secret power defended him against the rage of the mighty waters.
‡ Or, *shut it upon him.*

17 ¶ And the floud was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters † prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

† Heb. *waxed very mighty.*

20 Fifteen cubits upwards did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry-land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah onely [i] remained *alive*, and they that *were* with him in the ark.

[i] Learn what it is to obey God onely, and to forsake the multitude. 1 *Pet.* 3. 20.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters asswage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God [a] remembred Noah, and [b] every living thing, and all the cattel that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

[a] Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
[b] If God remember every bruit beast, what ought to be the assurance of his children.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred & fifty days the waters were abated.

4 ¶ And

‡ Or, *stayed.*
c which contained part of *September*, and part of *October*.
‡ Or, *Armenia.*

4 ¶ And the ark ‡ rested in the [c] seventh moneth, on the seventeenth day of the moneth, upon the mountains of ‡ Ararat.

5 And the waters decreased continually until the [d] tenth moneth: in the tenth *moneth*, on the first *day* of the moneth, were the tops of the mountains seen.

d which was the moneth of *December.*

6 And it came to pass at the end of fourty days, that Noah opened the window of the ark which he had made.

" The raven is sent forth and returneth not.

7 ¶ And he sent forth a " raven, which went forth to and fro, untill the waters were dried up from off the earth.

" He sendeth the dove.

8 Also he sent forth " a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he [e] put forth his hand, and took her, and pulled her in unto him into the ark.

e It is like that the raven did fly to and fro, resting on the ark, but came not into it, as the dove that was taken in.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her ‡ mouth *was* an [f] olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

‡ Or, *bill.*
f which was a sign that the waters were much diminished: for the olives grow not on the high mountains.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the [g] first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

g Called, in Hebrew, *Abib*, containing part of *March*, and part of *April.*

14 And in the second moneth, on the seven and twentieth day of the moneth, was the earth dried.

15 ¶ And God spake unto Noah, saying,

h Noah declareth his obedience in that he would not depart out of the ark without Gods expres commandment, as he did not enter in without the same: the ark being a figure of the church, wherein nothing must be done without the word of God.
* *Chap.* 1. 22.
& 9. 1.

16 [h] Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, * and be fruitful, and multiply upon the earth.

18 ¶ And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

i For sacrifices, which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.
‡ Or, *a savour of rest.*
k *That is*, thereby he sheweth himself appeased, and his anger to rest.

20 ¶ And Noah [i] builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ‡ [k] a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans * heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

7
* *Chap.* 6. 5.
Matth. 15. 19.

22 While the earth remaineth, [l] seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *God blesseth Noah.* 4 *Bloud and murder are forbidden.* 8 *Gods covenant.* 13 *signified by the rainbow.* 18 *Noah repleniseth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 39 *and dieth.*

AND God [a] blessed Noah and his sons, and said unto them, * Be fruitful and multiply, and replenish the earth.

a God increased them with fruit, and declared unto them his counsel as touching the replenishing of the earth.
* *Chap.* 1. 28.
& 8. 17.

2 And the [b] fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

b By the virtue of this commandment beasts rage not so much against man as they would, yea, and many serve to his use thereby.

3 Every [c] moving thing that liveth shall be meat for you; even as the * green herb have I given you all things:

c By this permission man may with a good conscience use the creatures of God for his necessity.
* *Chap.* 1. 29.

4 ¶ * [d] But flesh with the life thereof, *which is* the bloud thereof, shall you not eat.

* *Lev.* 17. 14.
d *That is*, living creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

5 * And surely your bloud of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every mans ‡ brother will I require the life of man.

e *That is*, I will take vengeance for your bloud.
‡ Or, *neighbour.*
* *Matth.* 16. 52.
Revel. 13. 10.

6 Whoso * sheddeth mans bloud, [f] by man shall his bloud be * shed; for in the [g] image of God made he man.

f Not onely by the Magistrate, but oft times God raiseth up one murtherer to kill another.
* *Chap.* 1. 27.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

g Therefore to kill man is to deface Gods image, and so injury is not onely done to man, but also to God.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish my [h] covenant with you, and with your seed [i] after you;

h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet born, are comprehended in Gods covenant made with their fathers.

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And * I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.
* *Isa.* 54. 9.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my [k] bow in the cloud, and it shall be for a token of a covenant between me and the earth.

k Hereby we see that signs or sacraments ought not to be separated from the word.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my [l] covenant, which *is* between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh,

l when men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

8

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

m God doth repeat this the oftner to confirm Noahs faith ſo much the more.

17 And God ſaid unto Noah, [m] This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the [n] whole earth overſpread.

n This declareth what was the virtue of God bleſſing, when he ſaid, *Increaſe and bring forth, Chap.* 1. 28.

20 ¶ And ‡ Noah began *to be* an husbandman, and he planted a vineyard.

‡ Or, *Noah began again.*

21 And he drank of the wine, and was [o] drunken, and he was uncovered within his tent.

o This is ſet before our eyes to ſhew what an horrible thing drunkenneſs is.

22 And Ham the father [p] of Canaan ſaw the nakedneſs of his father, and [q] told his two brethren without.

p Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

q In deriſion and contempt of his father.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

r He pronounceth as a prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſterity were accurſed.

25 ¶ And he ſaid, [r] Curſed *be* Canaan; a [ſ] ſervant of ſervants ſhall he be unto his brethren.

ſ *That is*, a moſt vile ſlave.

26 ¶ And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be ‡ his ſervant.

‡ Or, *their.*

27 ¶ God ſhall ‡ [t] enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

‡ Or *perſwade*, or, *cauſe to return.*

t He declareth that the Gentiles which came of Japheth, and were ſeparate from the church, ſhould be joyned to the ſame by the perſwaſion of Gods ſpirit, and preaching of the Goſpel.

28 And Noah lived after the floud, three hundred and fifty years.

29 ¶ And all the days of Noah were nine hundred and fifty years, and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japheth.* 6 *The ſons of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

a Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſs of Gods grace towards their fathers.

NOw theſe *are* the [a] generations of the ſons of Noah: Shem, Ham, and Japheth: and unto them were ſons born after the floud.

2 ¶ The ſons of Japheth; Gomer, and Magog, and [b] Madai, and Javan, and Tubal, and Meſhech, and Tiras.

b Of Madai and Javan came the Medes & Greeks.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

c The Jews ſo call all countrys which are ſeparate from them by ſea, as Grecia, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

5 By theſe were the [c] iſles of the Gentils divided in their lands; every one after his tongue, after their families, in their nations.

d Of Cuſh and Mizraim came the Ethiopians and Egyptians.

6 ¶ And the ſons of Ham; [d] Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 ¶ And Cuſh begat Nimrod: he began to be a [e] mighty one in the earth.

e *Meaning*, a cruel oppreſſour and tyrant.

9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even [f] as Nimrod the mighty hunter before the LORD.

f His tyranny came into a proverb, as hated both of God and man: for he paſſed not to commit cruelty even in Gods preſence.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneth, in the land [g] of Shinar.

g For there was another city in Egypt, called alſo Babel.

11 Out of that Land went forth Aſhur, and builded Nineveh, and the ‡ city Rehoboth, and Calah.

‡ Or, *the ſtreets of the city.*

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

h Of Lud came the Lydians.

14 And Pathruſim, and Paſluhim (out of whom came Philiſtim) and ‡ Caphtorim.

‡ Or, *the Cappadocians.*

15 ¶ And Canaan begat Sidon his firſtborn, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countrys, *and* in their nations.

21 ¶ Unto [i] Shem alſo the father of all the children of [k] Eber, the brother of Japheth the elder, even to him were *children* born.

i In his ſtock the Church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, and treateth of Shem more at large.

k Of whom came the Hebrews, or Jews.

22 * The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

* 1 *Chron.* 1. 17.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth [l] divided; and his brothers name *was* Joktan.

l This diviſion came by the diverſity of languages, *as appeareth, chap.* 11. 9.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their familes, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and ‡ by theſe were the nations divided in the earth after the floud.

‡ Or, *of theſe came divers nations.*

CHAP.

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language, and of one speech.

2 And it came to pass [a] as [b] they journyed from the [c] east, that they found a plain in the land of [d] Shinar; and they dwelt there.

3 ¶ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us [e] build us a city and a towre, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 ¶ And the LORD came down to see the [f] city and the towre, which the children of men builded.

6 And the LORD said, [g] Behold, the people *is* one, and they have all one language: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

7 Go to, [h] let us go down, and [i] there confound their language, that they may not understand one anothers speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‡ Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ * These *are* the generations [k] of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the floud.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 * And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 * And Terah lived seventy years, and begat [l] Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the † Caldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren; she had no child.

31 ¶ And [n] Terah took Abram his son, and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abrams wife; and they went forth with them from Ur of the Caldees, to * go into the land of Canaan; and they came unto [o] Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

a In the year an hundred and thirty after the floud.
b *To wit*, Nimrod and his company.
c That is, from Armenia, where the Ark stayed.
d Which was afterward called Caldea.
e They were moved with pride and ambition, thinking to prefer their own glory to Gods honour.
f *Meaning*, that he declared by effect that he knew their wicked enterprise: for Gods power is every where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he took counsel with his own wisdom and power: *to wit*, with the Son and holy Ghost: signifying the greatness and certainty of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible judgement against mans pride and vain glory.
‡ Or, *confusion*.
* 1 *Chron.* 1. 17.
k He returneth to the genealogy of Abram, wherein the Church of God is described, which is Moses principal purpose.
* 1 *Chron.* 1. 25.
* 1 *Chron.* 1. 26. *Josh.* 24. 2.
l He maketh mention first of Abram, not because he was the first-born, but for the history, which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and fourty years old: for at the destruction of Sodom he was 99. And it was destroyed two and fifty years after the confusion of tongues.
† Heb. *Casdim*.
m Some think that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.
* *Josh.* 24. 2. *Nehem.* 9. 7. *Act.* 7. 4.
o which was a city of Mesopotamia.

CHAP. XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh having taken her from him, by plagues is compelled to restore her.

NOW the LORD had said unto Abram, [a] * Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a [b] land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be [c] a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him, and Lot went with him: And Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the [d] souls that they hath gotten in Haran; and they went forth to go into the land of Canaan, and

a From the floud to this time were four hundred twenty and three years.
* *Act.* 7. 3.
b In appointing him no certain place, he proveth so much more his faith and obedience.
c The world shall recover by thy seed, which is Christ, the blessing which they lost in Adam.
d *Meaning*, as well servants as cattel.

10 and into the land of Canaan they came.

e He wandred to and fro in the land before he could find a ſetling place: thus God exerciſeth the faith of his children.

6 ¶ And Abram [e] paſſed through the land unto the place of Sichem, unto the ‡ plain of Moreh. And the [f] Canaanite *was* then in the land.

‡ Or, *Oak-grave.*

f which was a cruel and rebellions nation, by whom God kept his in continual exerciſe.

7 ¶ And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an [g] altar unto the LORD, who appeared unto him.

g It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſign.

8 And he removed from [h] thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an [i] altar unto the LORD, and called upon the name of the LORD.

h Becauſe of the troubles that he had among that wicked people.

i And ſo, ſerved the true God, and renounced all idolatry.

9 [k] And Abram journied, going on ſtill toward the ſouth.

k Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quierneſs.

10 ¶ And there was a [l] famine in the land, and Abram went down into Egypt to ſojourn there: for the famine *was* grievous in the land.

l This was a new trial of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

11 ¶ And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

m By this we may learn not to uſe unlawfull means nor to put others in danger to ſave our ſelves, *read verſe* 20. albeit it may appear that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.

13 Say, I pray thee, thou *art* my [m] ſiſter, that it may be well with me for thy ſake; and my † ſoul ſhall live becauſe of thee.

† Heb. *That my ſoul may live,*

n To be his wife.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was [n] taken into Pharaohs houſe.

16 And he intreated Abram well for he ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

o The Lord took the defence of this poor ſtranger againſt a mighty king: and as he is ever careful over his, ſo did he preſerve Sarai.

17 And the LORD [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife? now therefore, behold thy wife, take *her*, and go thy way.

p To the intent that none ſhould hurt him either in his perſon or goods.

20 And Pharaoh [p] commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By diſagreement they part aſunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promiſe to Abram.* 18 *He removeth to Hebron, and there builded an altar.*

a His great riches gotten in Egypt, hindred him not to follow his vocation.

AND [a] Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journies from the ſouth, even to [b] Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

b He calleth the place by that name which was after given unto it *Chap.* 28. 19.

4 Unto the * place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

* *Chap.* 12. 7.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to [c] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

c This incommodity came by their riches, which brake friendſhip, and as it were the bond of nature.

* *Chap.* 36. 7.

7 ¶ And there was a ſtrife between the herdmen of Abrams cattel and the herdmen of Lots cattel: And the [d] Canaanite and the Perizzite dwelled then in the land.

d who ſeeing their contention, might blaſpheme God, and deſtroy them.

8 And Abram ſaid unto Lot, Let there be no [e] ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

e He cutteth off the occaſion of contention: therefore the evil ceaſeth.

9 Is not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt* [f] *take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

f Abram reſigneth his own right to buy peace.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the [g] garden of the LORD, like the land of Egypt as thou comeſt unto Zoar.

g which was in Eden. *Chap.* 2. 10.

11 Then Lot choſe him all the plain of Jordan: and Lot journied eaſt; and they ſeparated themſelves the [h] one from the other.

h This was done by Gods providence, that onely Abram and his ſeed might dwell in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and [i] ſinners before the LORD, exceedingly.

i Lot thinking to get Paradiſe found hell.

14 ¶ And the LORD ſaid unto [k] Abram after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward.

k The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.

15 For all the * land which thou ſeeſt, to thee will I give it, and to thy ſeed for [l] ever.

* *Chap.* 12. 7. & 15. 7, 18. & 26. *Deut.* 34. 4.

l Meaning a long time, and till the coming of Chriſt as. *Exod.* 12. 14. & 21. 6. *Deut.* 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land in the lentgh of it, and in the breadth of it: for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

CHAP.

CHAP. XIIII.

1 The battel of four kings againſt five. 12 Lot is taken priſoner. 14 Abram reſcueth him. 18 Melchizedek bleſſeth Abram. 20 Abram giveth him tithes. 22 The reſt of the ſpoil, his partners having had their portions, he reſtoreth to the king of Sodom.

AND it came to paſs in the days of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of [b] nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All theſe were [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the ‡ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Ladeſh, and ‡ ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the [e] vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and ‡ fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they [f] took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner; and *theſe were* [g] confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he ‡ armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of † Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people

17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * Kings dale.

18 ¶ And * Melchizedek king of Salem [h] brought forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he [i] bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God poſſeſſour of heaven and earth:

20 ¶ And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand, And he gave him * tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf.

22 And Abram ſaid to the king of Sodom, ‡ I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſour of heaven and earth,

23 † That I will not take from a thred even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abraham rich:

24 [k] Save onely that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiſeth him a ſon, and a multiplying of his ſeed. 6 Abram is juſtified by faith, 7 Canaan is promiſed again, and confirmed by a ſign, 12 and a viſion.

AFTER theſe things the ‡ word of the LORD came unto Abram in a * viſion, ſaying, Fear not, Abram: I *am* thy ſhield; *and* thy exceeding * great reward.

2 ¶ And Abram ſaid, [a] Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 ¶ And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, * Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

6 ¶ And he * beleeved in the LORD; and he counted it to him for righteouſneſs.

7 ¶ And he ſaid unto him, I *am* the LORD that brought thee out of * Ur of the Caldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, [b] whereby ſhall I know that I ſhall inherit it.

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three

a That *is*, of Babilon: by kings here, meaning them that were governours of cities.
b Of a people gathered of divers countries.
c Ambition is the chief cauſe of wars among princes.
‡ Or, *of the labourd fields.*
d Called alſo the Dead-ſea, or the lake Aſphaltite, near unto Sodom and Gomorrah.
‡ Or, *giants.*
‡ Or, *plain.*
‡ Or, *deſtroyed.*
† Heb. *Darmeſek.*
e And afterward was overwhelmed with water, and ſo was called the Salt-ſea.
‡ Or, *were diſcomfited.*
f The godly are plagued many times with the wicked: therefore their company is dangerous.
g God moved them to joyn with Abram, and preſerved him from their idolatry and ſuperſtitions.
‡ Or, *brought forth.*

11

* 2 *Sam.* 18. 18.
* *Heb.* 7. 1.
h For Abram and his ſouldiers refection, and not to offer ſacrifice.
i In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high prieſt.
* *Heb.* 7. 8.
† Heb. *ſouls.*
‡ Or, *I have ſworn.*
† Heb. *If I take from thee a thred*, &c. read 1 *Sam.* 14. 14.
k He would not that his liberality ſhould be hurtful unto others.

* *Chap.* 11. 28.
b This is a particular motion of Gods ſpirit, which is not lawfull for all to follow in asking ſigns: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

‡ Or, *the Lord ſpake to Abram,*
* *Num.* 12. 6.
* *Pſal.* 16 6.
a His fear was not onely left he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

* *Rom.* 4. 18.

* *Rom.* 4. 3. *Galat.* 3. 6. *James* 2. 23.

12 three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

e This was the old cuſtome in making covenants, *Jer.* 34. 18. to the which God added theſe conditions, that Abrams poſterity ſhould be as torn in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet delivered.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, † an horrour of great darkneſs fell upon him.

† Heb. *a fear of great darkneſs.*

13 And he ſaid unto Abram, * Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them * d four hundred years.

* *Acts.* 7. 6.

* *Exod.* 12. 40.

d Counting from the birth of Iſaac to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

14 And all that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

‡ Or, *after four hundred years.*

16 But in the ‡ fourth generation they ſhall come hither again: for the e iniquity of the Amorites *is* not yet full.

e Though God ſuffer the wicked for a time, yet his vengeance falleth upon them, when the meaſure of their wickedneſs is full.

17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 * In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

* *Chap.* 12. 7. & 13. 15. & 26. 4. *Deut.* 34. 4.

* 1 *Kings* 4. 21. 2 *Chron.* 9. 26.

† Heb. *Perath.*

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 6 *Hagar, being afflicted for deſpiſing her miſtreſs, runneth away.* 9 *An angel ſendeth her back to ſubmit her ſelf,* 11 *and telleth her of her child.* 15 *Iſhmael is born.*

NOw a Sarai Abrams wife bare him no children: and ſhe had an hand-maid an Egyptian, whoſe name *was* Hagar.

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath b reſtrained me from bearing: I pray thee go in unto my maid; ‡ it may be that I may † obtain children by her: and Abram hearkned to the voice of Sarai.

b She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age.

‡ Or, *peradventure.*

† Heb. *be builded by her.*

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was c deſpiſed in her eyes.

c This puniſhment declareth what they gaine that attempt any thing againſt the word of God.

5 And Sarai ſaid unto Abram, † My wrong *be* upon thee: I have given my maid into thy boſome; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

† Heb. *mine injury is upon thee.*

6 ¶ But Abram ſaid unto Sarai, Behold, thy maid *is* in thy ‡ hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

‡ Or, *power.*

7 And the d angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur:

d which was Chriſt, as appeareth *verſe* 13. & *Chap.* 18. 17.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 ¶ And the angel of the LORD ſaid unto her, e Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

e God rejecteth no eſtate of people in their miſeries, but ſendeth them comfort.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 ¶ And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a ‡ wild man; his hand *will be* againſt every man, and every mans hand againſt him: * and f he ſhall dwell in the preſence of all his brethren.

‡ Or, *fierce & cruel*, or, *as a wild aſs.*

* *Chap.* 25. 18.

f *That is*, the Iſhmaelites ſhall be a peculiar people by themſelves, and not a portion of another people.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, g Have I alſo here looked after him that ſeeth me?

g She rebuketh her own dulneſs, and acknowledgeth Gods grace, who was preſent with her every where.

14 * Wherefore the well was called ‡ Beer-la-hai-roi; behold, *it is* between Kadeſh and Bered.

* *Chap.* 24. 62.

‡ Or, *the well of him that liveth and ſeeth me.*

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* foureſcore and ſix years old, when Hagar bare Iſhmael to Abram.

CHAP. XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater bleſſing.* 10 *Circumciſion is inſtituted.* 15 *Sarai her name is changed, and ſhe bleſſed.* 16 *Iſaac is promiſed.* 23 *Abraham and Ishmael are circumciſed.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram and ſaid unto him, I *am* the ‡ Almighty God; * walk before me, and be thou ‡ perfect.

‡ Or, *All-ſufficient.*

* *Chap.* 5. 22.

‡ Or, *without hypocricy.*

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a a father of many nations.

a Not onely according to the fleſh, but of a far greater multitude by faith. *Rom.* 4. 17.

5 ¶ Neither ſhall thy name any more be called Abram; but thy name ſhall be b Abraham: * for a father of many nations have I made thee.

b The changing of his name is a ſeal to confirm Gods promiſe unto him.

* *Rom.* 4. 17.

6 And I will make thee exceeding fruitfull, and I will make nations of thee; and kings ſhall come out of thee.

7 And

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an * everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

* *Chap.* 13. 16.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 [c] This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; * Every man-child among you ſhall be circumciſed.

c Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joyned to it: which phraſe is common to all Sacraments.

* *Act.* 7. 8.

11 And ye ſhall circumciſe the [d] fleſh of your fore-skin; and it ſhall be * a token of the covenant betwixt me and you.

d The privie part is circumciſed, to ſhew that all that is begotten of man is corrupt and muſt be mortified.

* *Rom.* 4. 11.

12 And he that is eight dayes old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed [e] man-child, whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for under mankind all was conſecrated. And here is declared, that whoſoever contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but ‡ Sarah *ſhall* her name *be*.

‡ Or *Dame*, *or Princeſſe*.

16 And I will bleſſe her, and give thee a ſon alſo of her: yea, I will bleſſe her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and [f] laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred yeares old? and ſhall Sarah, that is ninety years old, bear?

f Which proceeded of a ſudden joy, and not of infidelitie.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee?

19 And God ſaid, * Sarah thy wife ſhall bear thee a ſonne indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an [g] everlaſting covenant, *and* with his ſeed after him.

* *Chap.* 18. 10. *and* 21. 2.

g The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitfull, and will multiplie him † exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

† Heb. *greatly*, *greatly*.

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next * year.

* *Chap.* 21. 2.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were bought with his money, every male among the men of Abrahams houſe; and [h] circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſaid unto him.

13

h They were well inſtructed which obeyed to be circumciſed without reſiſtance, which thing declareth, that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt, they may obey the will of God.

24 And Abraham *was* ninety yeares old and nine when he was circumciſed in the fleſh of his fore-skin.

25 And Iſhmael his ſon *was* thirteen yeares old when he was circumciſed in the fleſh of his fore-skin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the ſtrange promiſe.* 17 *The deſtruction of Sodom is revealed to Abraham.* 23 *Abraham maketh interceſſion for the men thereof.*

AND the LORD * appeared unto him in the ‡ plains of Mamre: and he ſat in the tent-door in the heat of the day.

* *Heb.* 13. 2.

‡ Or, *Oak-grove*

2 And he lift up his eyes and looked, and lo, three [a] men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

a That is, three Angels in mans ſhape.

3 And ſaid, [b] My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

b Speaking to one of them, in whom appeared to be moſt majeſty: for he thought they had been men.

4 Let a little water, I pray you, be fetched, and [c] waſh your feet, and reſt your ſelves under the tree.

c For men uſed, becauſe of the great heat, to goe bare-footed in thoſe parts.

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that you ſhall paſſe on: for therefore are ye [d] come to your ſervant. And they ſaid, So do as thou haſt ſaid.

d As ſent of God that I ſhould doe my duty to you.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three † meaſures of fine meal, knead *it*, and make cakes upon the hearth.

† Heb. *Seim.*

7 And Abraham ran unto the heard, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſſe it.

8 And he took butter and milk, and the calf which he had dreſſed, and ſet it before them; and he ſtood by them under the tree: and * they did eat.

e For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and ſuch like.

* *Chap.* 17. 19. *and* 21. 2. *Rom.* 9. 9.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, * I will certainly return unto thee according to the time [f] of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him.

f That is, about this time, when ſhe ſhall be alive, or when the child ſhall come into this life.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah [g] laughed within her ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my * lord being old alſo?

g For ſhe rather had reſpect to the order of nature, then beleeved the promiſe of God,

* 1 *Pet.* 3. 6.

13 And the LORD ſaid unto Abraham,

14 wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

* *Zech.* 8. 6. ‡ Or, *hid.*

14 Is any thing too *‡ hard for the LORD? At the time appointed will I return unto thee, according to the time of life; and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

h Jehovah, the Hebrew word, which we call (Lord) ſheweth, that this Angel was Chriſt: for this word is onely applyed to God. * *Chap.* 12. 3. *and* 22. 18

17 And the [h] LORD ſaid, ſhall I hide from Abraham that which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and *all the nations of the earth ſhall be bleſſed in him?

i ¶ He ſheweth that fathers ought not a to know Gods judgements, and to declare them to their children.

19 For I know him, [i] that he will command his children and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous;

k God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe. l For our ſins cry for vengeance, though none accuſe us.

21 I will [k] go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city; wilt thou alſo deſtroy, and nor ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the judge of all the earth † do right?

† Hebr. *do judgement.*

m God declareth that his judgements were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there and alſo that the wicked are ſpared for the righteous ſake. n Hereby we learn, that the nearer we approach unto God the more doth our miſerable eſtate appeare, and the more are we humbled.

26 And the LORD ſaid, If I find in Sodom [m] fifty righteous within the citie, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* [n] duſt & aſhes.

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, if I find there fourty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be fourty found there? And he ſaid, I will not do *it* for fourties ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there? And he ſaid, I will not do *it*, if I find thirty there

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there? And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this [o] once: Peradventure ten ſhall be found there? And he ſaid, I will not deſtroy *it* for tens ſake.

o If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church?

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 Lot entertaineth two angels. 4 The vitious Sodomites are ſtricken with blindneſs. 12 Lot is ſent for ſafety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are deſtroyed. 26 Lots wife is a pillar of ſalt. 30 Lot dwelleth in a cave. 31 The inceſtuous original of Moab and Ammon.

AND there came two [a] angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

a wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and *waſh your feet, and ye ſhall riſe up early, and go on your wayes. And they ſaid, Nay, but we will abide in the ſtreet all night.

* *Chap.* 18. 4.

3 And [b] he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread; and they did [c] eat.

b That is, he prayed them inſtantly.

c Not for that they had neceſſity, but becauſe the time was not yet come that they would reveal themſelves.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, [d] all the people from every quarter.

d Nothing is more dangerous: then to dwell where ſin reigneth: for it corrupteth all.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two [e] daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: onely unto theſe men do nothing; [f] for therefore came they under the ſhadow of my roof.

e He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.

f That I ſhould preſerve them from all injury.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, then with them. And they *preſſed ſore upon the man, *even* Lot, and came neare to break the door.

* 2 *Pet.* 2. 7.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men *that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

* *Wiſd.* 19. 17.

12 ¶ And

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city; bring *them* out of this place.

g This proveth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour.

13 For[g] we will destroy this place; because the * cry of them is waxen great before the face of the LORD: and the LORD hath sent us to destroy it.

* *Chap.* 18. 20.

14 And Lot went out, and spake unto his sons in law, which ‡ married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked unto his sons in law.

‡ Or, *should marry*,

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters † which are here; lest thou be consumed in the iniquity of the city.

† Heb. *which are found.*

h The mercy of God striveth to overcome mans slowness it following Gods calling.

16 And while he[h] lingred, * the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

* *Wisd.* 10. 6.

i He willed him to flee from Gods judgements, and not to be sorry to depart from that rich country, full of vain pleasures.

17 And it came to passe, when they had brought them forth abroad, that he said, Escape for thy life; [i] look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place than the angel had appointed him.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me escape thither, (*is* it not a[k] little one?) and my soul shall live.

† Heb. *thy face.*

21 And he said unto him, See, I have accepted † thee concerning this thing also, that I will not overthrow this citie, for the which thou hast spoken.

l Because Gods commandement was to destroy the citie, and to save Lot.

22 Haste thee, escape thither; for I cannot do [l] any thing till thou be come thither: therefore the name of the city was called [m] Zoar.

m which before was called Belah. Chap. 14. 2.

23 ¶ the sun was risen upon the earth when Lot entred into Zoar.

* *Deut.* 29. 23. *Isa.* 13. 19. *Jer.* 50. 40. *Ezek.* 16. 49. *Hos.* 11. 8. *Amos* 4. 11. *Luke* 17. 29. *Jude* 7.

24 Then * the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

n As touching the body onely; and this was a notable monument of Gods vengeance to all them that passed that way.

26 ¶ But his wife looked back from behind him, and she became a[n] pillar of salt.

27 ¶ And Abraham gat up early in the morning, to the place where he stood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace. 15

29 ¶ And it came to passe, when God destroyed the cities of the plain, that God remembred Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he [o] feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

o Having before felt Gods mercy, he durst not provoke him again by continuing among the wicked.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the [p] earth to come in unto us, after the manner of all the earth.

p Meaning, in the country, which the Lord had now destroyed.

32 Come, let us make our father [q] drink wine, and we will lie with him, that we may preserve seed of our father.

q For except he had been overcome with wine, he would never have done that abominable act.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to passe on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also: and go thou in, *and* lie with him, that we may † preserve seed of our father.

† Heb. *keep alive.*

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

r Thus God permitted him to fall most horribly in the solitary mountains, whom the wickednesse of Sodom could not overcome.

36 Thus were [r] both the daughters of Lot with child by their father.

37 And the first-born bare a sonne, and called his name Moab: the same *is* the father of the [s] Moabites unto this day.

s who as they were born in most horrible incest, so were they and their posteritie vile and wicked.

38 And the younger, she also bare a son, and called his name [t] Ben-ammi: the same *is* the father of the children of Ammon unto this day.

t That is, son of my people: signifying, that they rather rejoyced in their sin, than repented for the same.

CHAP. XX.

1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abrahams prayer.

AND Abraham journeyed from thence towards the south-country, and dwelled between Cadesh and [a] Shur, and sojourned in Gerar.

a which was toward Egypt.

2 And Abraham said of Sarah his wife [b] She *is* my sister: And Abimelech king of Gerar sent, and took Sarah.

b Abraham had now twice fallen into this fault; such is mans frailty.

3 But God came to Abimelech in a dream by night, and said to him. Behold, [c] thou *art but* a dead man, for the woman which thou hast taken: for she *is* a mans wife.

c So greatly God detesteth the breach of marriage.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also [d] a righteous nation?

d The infidels confessed that God would not punish but for just occasion: therefore whensoever he punisheth, the occasion is just.

5 Said he not unto me, She *is* my sister? and she, even she her self said, He *is* my brother: in the [e] integrity of my heart, and [f] innocency

e As one falling by ignorance, and not doing evil of purpose.

f Not thinking to doe any man harm.

16 nocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart: for I alſo [g] withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

g God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

7 Now therefore reſtore the man *his* wife: for he *is* a [h] prophet, and he [i] ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine.

h That is, one, to whom God revealeth himſelf familiarly.

i For the prayer of the godly is of force towards God.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [k] kingdome a great ſin? thou haſt done deeds unto me that ought not to be done.

k The wickedneſs of the king bringeth Gods wrath upon the whole realm.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the [l] fear of God *is* not in this place; and they will ſlay me for my wives ſake.

l He ſheweth that no honeſty can be hoped for, where the fear of God is not.

12 And yet indeed *ſhe is* my [m] ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

m By ſiſter, he meaneth his conſin germin, and by daughter, Abrahams niece, *Chap.* 11. 29. for ſo the Hebrews uſe theſe words.

13 And it came to paſſe, when God cauſed me to wander from my fathers houſe; that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, *ſay of me, He *is* my brother.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* ‡ before thee; dwell where it pleaſeth thee.

‡ Or, *in at thy commandment.*

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a [n] covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was [o] reproved.

n Such an head, as with whom thou mayeſt be preſerved from all dangers.

o God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a husband, as her vail and defence.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the LORD [p] had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

p Had taken away from them the gift of conceiving.

CHAP. XXI.

1 Iſaac is born: 4 he is circumciſed. 6 Sarahs joy. 9 Hagar and Iſhmael are caſt forth. 15 Hagar in diſtreſs. 17 The angel comforteth her. 22 Abimelechs covenant with Abraham at Beer-sheba.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah *as he had ſpoken.

* *Chap.* 17. 19. *and* 18. 10.
* *Matth.* 1. 2. *Act.* 7. 8. *Galat.* 4. 23. *Hebr.* 11. 11.

2 ¶ For Sarah *conceived, and bare Abraham a ſon in his [a] old age, at the ſet time of which God had ſpoken to him.

a Therefore the miracle was the greater.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 ¶ And Abraham circumciſed his ſon Iſaac, being eight dayes old, *as God had commanded him.

* *Chap.* 17. 12.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, [b] Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

b She accuſeth herſelf of ingratitude, that ſhe did not beleeve the Angel.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar, the Egyptian, which ſhe had born unto Abraham, [c] mocking.

c He derided Gods promiſe made to Iſaac, which the Apoſtle calleth perſecution. *Gal.* 4. 29.

10 Wherefore ſhe ſaid unto Abraham, *Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

* *Gal.* 4. 30.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman: In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be [d] called.

d The promiſed ſeed ſhall be counted from Iſaac, and not from Iſhmael. *Rom.* 9. 7. *Heb.* 11. 18.

13 And alſo of the ſon of the bond-woman will I make [e] a nation, becauſe he *is* thy ſeed.

e The Iſhmaelites ſhall come of him.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and [f] ſent her away: and ſhe departed, and wandred in the wilderneſſe of Beer-ſheba.

f True faith renounceth all naturall affections to obey Gods commandment.

15 ¶ And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 ¶ And God [g] heard the voice of the lad. And the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*:

g For his promiſe ake made to Abraham, and not becauſe the child had diſcretion and judgment to pray.

18 Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God [h] opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

h Except God open our eyes we can neither ſee, nor uſe the meanes which are before us.

20 And God was [i] with the lad; and he grew, and dwelt in the wilderneſs, and became an ‡ archer.

i As touching outward things, God cauſed him, to proſper.

‡ Or, *Shot in the bow, and was an hunter.*

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And

22 ¶ And it came to pass at that time, that Abimelech, and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest.

23 Now therefore swear unto me here by God, † that thou wilt not deal falsly with me, nor with my son, nor with my sons son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

† Heb. *if thou shalt lie unto me.*

24 And Abraham said, I will [k] swear.

k So that it is a lawfull thing to take an oath in matters of importance, for to justify the truth, and to assure others of our sincerity.

25 And Abraham reproved Abimelech because of a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, [l] I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

l Wicked servants do many evils unknown to their masters.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

‡ Or, *Well of the oath, or of seven*, meaning, *lambs.*

31 Wherefore hee called that place ‡ Beersheba: because there they sware both of them.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

32 Thus they made a [m] covenant at Beersheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

n That is, He worshipped God in all points of true religion.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and [n] called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that * God did tempt Abraham, and said unto him, Abraham. And he said, † Behold, *here* I *am.*

* Heb. 11.17.

† Heb. *Lo, I.*

2 And he said, Take now thy son, thine onely *son* Isaac, whom thou lovest, and get thee into the land of [a] Moriah; and [b] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

a Which signifieth, the fear of God, in the which place he was honoured, and Solomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was commanded to offer up him, in whom God had promised to blesse all the nations of the world

3 ¶ And Abraham rose up early in the morning, and sadled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering; and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and [c] come again to you.

c He doubted not, but God would accomplish his promise though he should sacrifice his son.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8 And Abraham said, My son, God will [d] provide himself a lamb for a burnt-offering: so they went both of them together.

d The onely way to overcome all tentations is to rest upon Gods providence.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order: and [e] bound Isaac his son, and * laid him on the altar upon the wood.

e For it is like that his father had declared to him Gods commandment whereunto he shewed himself obedient.

* *James* 2. 21.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I [f] know that thou feareſt God, seeing thou hast not withheld thy son, thine onely *son* from me.

f That is, by thy true obedience thou hast declared thy lively faith.

13 ¶ And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 ¶ And Abraham called the name of that place ‡ Jehovah-Jireh: as it is said *to* this day, In the mount of the LORD it shall [g] be seen.

‡ Or, *the Lord will see or provide.*

g The name is changed, to shew that God doth both see and provide secretly for his, and also evidently is seen and felt in time convenient

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, * By [h] my self have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine onely *son:*

* *Psal* 105. 9. *Luke* 1. 73. *Heb.* 6. 13.

h Signifying, that there is no greater then he.

17 That in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-† shore; and thy seed shall possess the gate of his enemies;

† Heb. *lip.*

18 * And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

* *Chap.* 12. 3. & 18. 18. *Acts* 3. 25. *Gal.* 3. 8.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his

18 brother, and Kemuel the father of † Aram,
† Or, *of the Syrians.*
22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abrahams brother.
24 And his [i] concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

[i] Concubine is often times taken in the good part, for thoſe women which were inferiour to the wives.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.
2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
3 ¶ And Abraham [a] ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,
4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.
5 And the children of Heth anſwered Abraham, ſaying unto him.
6 Hear us, my lord; thou *art* ‡ a mighty prince amongſt us: in the choiſe of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.
7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.
8 And he communed with them, ſaying, If it be † your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:
9 That he may give me the cave ‡ of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he ſhall give it me for a poſſeſſion of a burying-place amongſt you.
10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that [c] went in at the gate of his city, ſaying,
11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.
12 And Abraham [d] bowed down himſelf before the people of the land.
13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee heare me: I will give thee money for the field; take *it* of me, and I will bury my dead there.
14 And Ephron anſwered Abraham, ſaying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred [e] ſhekels of ſilver what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure.
18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that ‡ went in at the gate of his city.
19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.
20 And the field and the cave that *is* therein were made ſure unto Abraham for a poſſeſſion of a burying-place, [f] by the ſons of Heth.

[a] *That is,* when he had mourned: ſo the godly may mourn, if they paſs not meaſure: and the natural affection is commendable.

‡ Or, *a prince of God. That is* godly or excellent: for the Hebrews ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

† Heb. *in your ſoul.*

‡ Or, *double cave, becauſe one was within another.*

† Heb. *in full ſilver.*

[c] *Meaning,* all the citizens and inhabitants.

[d] To ſhew that he had them in good eſtimation and reverence.

[e] The common ſhekel is about 20 pence, ſo that 400 ſhekels amount to 33 pound 6 ſhillings and eight pence after 5 ſhillings ſterling the ounce.

‡ Or, *citizen.*

[f] *That is,* all the people confirmed the ſale.

CHAP. XXIV.

1 *Abraham ſweareth his ſervant.* 10 *The ſervants journy.* 12 *His prayer.* 14 *His ſign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his ſign,* 22 *receiveth jewels,* 23 *ſheweth her kindred,* 25 *and inviteth him home.* 26 *The ſervant bleſſeth God.* 29 *Laban entertaineth him.* 34 *The ſervant ſheweth his meſſage.* 50 *Laban & Bethuel approve it.* 58 *Rebekah conſenteth to go.* 62 *Iſaac meeteth her.*

AND Abraham was old *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things.
2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, *[a] Put, I pray thee, thy hand under my thigh:
3 And I will make thee [b] ſwear by the LORD the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:
4 But thou ſhalt go unto my [c] country, and to my kindred, and take a wife unto my ſon Iſaac.
5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?
6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon [d] thither again.
7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.
8 And if the woman will not be willing to follow thee, then thou ſhalt be † clear from

† Heb. *came into days.*

* *Chap.* 47. 29.
[a] Which ceremony declared the ſervants obedience toward his maſter, and the maſters power over the ſervant.
[b] This ſheweth, that an oath may be required in a lawfull cauſe.
[c] He would not that his ſon ſhould marry out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the Scriptures.
[d] Leſt he ſhould loſe the inheritance promiſed.
* *Chap.* 12. 7. & 13. 15. & 15. 18. & 26. 4.
† Heb. *innocent.*

from this my oath: onely bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand) and he aroſe, and went to ‡ Meſopotamia, unto the [c] city of Nahor.

‡ Or, *Aram*, or, *Syria of the twoſtonds*: to wit, *of Tygris and Emphrates.*

11 And he made his camels † to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

[d] *That is*, to Charran.

† Heb. *to bowe their knees.*

12 ¶ And he ſaid, O [f] LORD God of my maſter Abraham, I pray thee ‡ ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

[f] He groundeth his prayer upon Gods promiſe made to his maſter.

‡ Or, *Cauſe me to meet.*

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water:

14 ¶ [g] And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

[g] The Servant moved by Gods Spirit deſired to be aſſured by a ſign, whether God proſpered his journy or no.

15 ¶ And it came to paſſe before he had done ſpeaking, that behold, [h] Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

[h] God giveth good ſucceſs to all things that are undertaken for the glory of his name, and according to his word.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe [i] went down to the well, and filled her pitcher, and came up.

[i] Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 ¶ And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, untill they † have done drinking.

† Heb. *Have made an end of drinking.*

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her, held his peace, to wit, whether the LORD had made his journy proſperous, or not.

22 And it came to paſſe as the camels had done drinking, that the man took a golden ‡ [k] ear-ring, of [l] half a ſhekel weight, and two bracelets for the hands, of ten *ſhekels* weight of gold;

‡ Or, *Jewel for the fore head.*

[k] God permitted many things both in apparel and other things which are now forbidden: ſpecially when they appertain not to our mortification.

[l] The golden ſhekel is here meant, and not that of ſilver.

23 ¶ And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 ¶ She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in. 19

26 ¶ And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his [m] mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

[m] He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe

28 And the damſel ran, and told *them of* her mothers houſe the things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, [n] he ſtood by the camels at the well.

[n] For he waited on Gods hand, who had now heard his prayer.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and [o] he ungirded his [p] camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

[o] *To wit*, Laban.

[p] The gentle entertainment of ſtrangers uſed among the godly fathers.

33 And there was ſet *meat* before him to eat: but he ſaid, I [q] will not eat, untill I have told mine errand. And he ſaid, Speak on.

[q] The fidelity that ſervants owe to their maſters, cauſeth them to prefer their maſters buſineſs to their own neceſſity.

34 ¶ And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath [r] bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

[r] To bleſs, ſignifyeth here to inrich, or increaſe with ſubſtance, *as the text in the ſame verſe declareth.*

36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the [s] Canaanites, in whoſe land I dwell:

[s] The Canaanites were accurſed, and therefore the godly could not joyn with them in marriage.

38 But thou ſhalt go unto my [t] fathers houſe, and to my kindred, and take a wife unto my ſon.

[t] *Meaning*, among his kinsfolks, *as verſe 40.*

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred; and of my fathers houſe.

41 Then ſhalt thou be clear from *this* [u] my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

[u] which by mine authority I cauſed thee to make.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my ‡ way which I go:

‡ Or, *journy.*

43 * Behold, I ſtand by the well of water;

* *Verſe 13.*

20 and it shall come to passe, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath ‡ appointed out for my masters son.

‡ Or, *shewed.*

45 And before I had done speaking in mine [x] heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

x Signifying, that this prayer was not spoken by the mouth, but onely meditated in his heart.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, anp she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

y He sheweth, what is our duty, when we have received any benefit of the Lord.

48 [y] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the † right way to take my masters brothers daughter unto his son.

† Heb. *in the way of truth.*

z If you will freely and faithfully give your daughter to my masters son.

49 And now if you will deal [z] kindly and truly with my master, tell me: and if not, tell me; that I may turn to the [a] right hand, or to the left.

a That is, that I may provide elsewhere.

50 ¶ Then Laban and Bethuel answered, and said, [b] The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

b So soon as they perceive that it is Gods ordinance, they yield.

51 Behold, Rebekah *is* ‡ before thee, take *her*, and go, and let her be thy masters sons wife, as the LORD hath ‡ spoken.

‡ Or, *at thy commandment.*

‡ Or, *ordained.*

52 And it came to pass, that when Abrahams servant heard their words; he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, * Send me away unto my master.

* *Verse 56. & 59.*

55 And her brother and her mother said, Let the damsel abide with us † *a few* days, at the least ten; after that she shall go.

† Heb. *days, or ten.*

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at [c] her mouth.

c This sheweth that parents have not authority to marry their children without consent of the parties.

58 ¶ And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abrahams servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the [d] gate of those which hate them.

d That is, let it be victorious over his enemies: which blessing is fully accomplished in Jesus Christ.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the * well Lahai-roi; for he dwelt in the south-countrey.

* *Chap. 16. 14. & 25. 11.*

63 And Isaac went out to [e] meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold the camels *were* coming.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took [f] a vail and covered her self.

f The custome was that the spouse was brought to her husband, her head being covered in token of shamefastnesse and chastity.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarahs tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was ‡ comforted after his mothers *death.*

‡ Or, *had left mourning for his mother.*

CHAP. XXV.

The sons of Abraham by Keturah. 5 *The division of his goods.* 7 *His age and death:* 9 *His buriall.* 12 *The generations of Ishmael:* 17 *His age and death.* 21 *Isaac prayeth for Rebekah being barren.* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob.* 27 *Their difference,* 29 *Esau selleth his birth-right.*

THen again Abraham took [a] a wife, and her name *was* Keturah.

a when Sarah was dead.

2 And she bare him Zimran; and Jokshan, and Median, and Midian, and Ishbak, and Shuah.

3 And * Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

* 1 *Chron.* 1. 32.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto [b] the sons of the [c] concubines which Abraham had, Abraham [d] gave gifts, and sent them away from Isaac his son (while he yet lived) east-ward, unto the east-country.

b For by the virtue of Gods word he had not onely Isaac, but begat many mo.

c *Read chap.* 22. 24.

d To avoid the dissention that else might have come because of the heritage.

7 ¶ And these *are* the days of the years of Abrahams life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*, and was [e] gathered to his people.

e Hereby the ancients signified, that man by death perished not wholly: but as the souls of the godly lived after in perpetual joy, so the souls of the wicked in perpetual pain.

9 ¶ And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 * The field which Abraham purchased

* *Chap.* 23. 16.

of

of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the * well Lahai-roi.

* *Chap.* 16. 14. & 24. 19.

12 ¶ Now these *are* the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs hand-maid, bare unto Abraham.

* 1 *Chron.* 1. 29.

13 * And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael; Nebajoth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 ¶ And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his [f] people.

f which dwelt among the Arabians and were separate from the blessed seed.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria; *and* he † ‡ died in the presence of all his brethren.

† Heb. *fell.*
‡ Or, *Meaning either that his lot did befall him, or that he so died.*

19 And these *are* the generations of Isaac Abrahams son: Abraham begat Isaac.

20 And Isaac was fourty years old when he took Rebekah to wife, the daughter of Bethuel the † Syrian of Padan-aram, the sister to Laban the Syrian.

‡ Or, *Aramite of Mesopotamia.*

21 ¶ And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 ¶ And the children ‡ strugled together within her: and she said, If *it be* so, why *am* I [g] thus? And she went [h] to enquire of the LORD.

‡ Or, *hurt one another.*

g That is, with child, seeing one shall destroy another.
h For that is the onely refuge in all our miseries.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger then *the other* people; and * the elder shall serve the younger.

* *Rom.* 9. 12.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and * his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old, when she bare them.

* *Hos.* 12. 3.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a ‡ plain man dwelling in tents.

‡ Or, *simple and innocent.*

28 And Isaac loved Esau, because † he did eat of his venison: but Rebekah loved Jacob.

† Heb. *venison in his mouth.*

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, ‡ Feed me, I pray thee, with that same red *pottage;* for I *am* faint; therefore was his name called Edom.

‡ Or, *feed me quickly.*

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this [i] birth-right do to me?

i The reprobate esteem not Gods benefits except they feel them presently, and therefore they prefer present pleasures.

33 And Jacob said, Swear to me this day, And he sware unto him; and * [k] he sold his birth-right unto Jacob.

* *Heb.* 12. 16.
k Thus the wicked prefer their worldly commodities before Gods spirituall graces: but the children of God do the contrary.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right.

CHAP. XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12. *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the [a] land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

a In the land of Canaan.

2 ¶ And the LORD appeared unto him, and said, [b] Go not down into Egypt, dwell in the land which I shall tell thee of.

b Gods providence always watcheth to direct the ways of his children.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed * I will give all these countreys, and I will perform the oath which I sware unto Abraham thy father.

* *Chap.* 12. 3. *and* 15. 18. *and* 18. 18. *and* 22. 18. *and* 28. 14.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be * blessed.

5 Because that Abraham [c] obeyed my voice, and kept my † charge, my commandments, my statutes, and my laws.

c He commendeth Abrahams obedience because Isaac should be the more ready to follow the like for as God made this promise of his free-mercy, so doth the confirmation thereof proceed of the same fountain.
† Heb. *my keeping.*

6 And Isaac dwelt in Gerar.

7 ¶ And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he [p] feared to say, *She is* my wife; Lest, *said he* the men of the place should kill me for Rebekah, because she *was* fair to look upon.

p Heb. *my keeping.*
d whereby we see that fear and distrust is found in the most faithfull.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* [e] sporting with Rebekah his wife.

e Or, shewing some familiar sign of love, whereby it might be known that she was his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife; and thou shouldest have brought [f] guiltiness upon us.

f In all ages men were perswaded that Gods vengeance should light upon wedlock-breakers.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 ¶ Then

22

12 ¶ Then Isaac sowed in that land, and received in the same year an ‡ hundred-fold, and the LORD blessed him.

‡ Or, *an hundred measures.*

13 And the man waxed great, and ‡ went forward, and grew untill he became very great.

‡ Heb. *he went forth going and increasing.*

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines [g] envied him.

g The malicious envie alwayes the graces of God in others.

15 For all the wells which his fathers servants had digged in the dayes of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier then we.

17 ¶ And Isaac departed thence, and pitched his tent in the [h] vally of Gerar, and dwelt there.

h The Hebrew word signifyeth a flood, or valley, where water at any time runneth

18 And Isaac digged again the wells of water, which they had digged in the dayes of Abraham his fathers; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaacs servants digged in the valley, and found there a well of † springing water.

† Heb. *living.*

20 And the herdmen of Gerar did strive with Isaacs herdmen, saying, The water *is* ours: and he called the name of the well ‡ Esek, because they strove with him.

‡ Or, *contention, strife.*

21 And they digged another well, and strove for that also: and he called the name of it ‡ Sitnah.

‡ Or, *hatred.*

22 And he removed from thence, and digged another well, and for that they strove not: and he called the name of it ‡ Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitfull in the land.

‡ Or, *largenesse, roum.*

23 And he went up from thence to Beersheba.

24 And the LORD appeared unto him the same night, and said, I, *am* the God [i] of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abrahams sake.

i God assureth Isaac against all fear by rehearsing the promise made to Abraham.

25 And he builded an [k] altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaacs servants digged a well.

k To signifie that he would serve none other God, but the God of his father Abraham.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us; *even* betwixt us and thee, and let us make a covenant with thee;

l The Hebrews in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid lest that come to them which they would doe to others.

29 [l] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to passe the same day, that Isaacs servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‡ Shebah: therefore the name of the city *is* ‡ Beer-sheba unto this day.

‡ Or, *Oath.*

‡ Or, *The well of the oath.*

34 ¶ And Esau was fourty yeares old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which * were ‡ a grief of mind unto Isaac and to Rebekah.

* *Chap. 27. 46.*

‡ Or, *disobedient and rebellious.*

CHAP. XXVII.

1 *Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threatneth Jacob. 42 Rebekah disappointeth it.*

AND it came to passe that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: And he said unto him, † Behold, *here am* I.

† Heb. *Lo, I.*

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and † take me *some* venison;

† Heb. *hunt.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my [a] soul may blesse thee before I die.

a The carnal affection which he bare to his son, made him forget that which God spake to his wife, *Chap. 25. 23.*

5 And Rebekah heard when Isaac spake to Esau his son: And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and blesse thee before the LORD before my death.

8 Now therefore my son, obey my voice, according to that which I command thee.

9 [b] Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

b This subtilty is blame worthy, because she should have tarried till God had performed his promise.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may blesse thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem † to him as a ‡ deceiver; and I shall bring a curse upon me, and not a blessing.

† Heb. *before his eyes.*

‡ Or, *as though I would deceive him.*

‡ Or, *I will take the danger on me.*

13 And his mother said unto him, ‡ [c] Upon me

c The assurance of Gods decree made her bold.

me *be* thy curſe, my ſon: onely obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſonne Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the skinnes of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat: and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: And he ſaid, Here *am* I; who *art* thou, my ſon?

[d] Although Jacob was aſſured of this bleſſing by faith: yet he did evil to ſeek it by lies, and the more becauſe he abuſeth Gods name thereunto.

19 And Jacob ſaid unto his father, [d] I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not.

[e] This declareth that he ſuſpected ſome thing, yet God would not have his decree altered.

22 And Jacob went near unto Iſaac his father: and he felt him, and ſaid, The [e] voice *is* Jacobs voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: So he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſons veniſon, that my ſoul may bleſſe thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come neare now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed.

* *Hebr.* 11. 20.

28 Therefore * God give thee of the dew of heaven, and the fatneſſe of the earth, and plenty of corn and wine.

29 Let people ſerve thee, and nations bowe down to thee: be lord over thy brethren, and let thy mothers ſons bowe down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſſe, aſſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcare gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſons veniſon, that thy ſoul may bleſſe me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac [f] trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea *and* he ſhall be bleſſed.

[f] In perceiving his errour, by appointing his heir againſt Gods ſentence pronounced before.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſſe me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named [g] Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing: and he ſaid, Haſt thou not reſerved a bleſſing for me?

[g] In *Chap.* 25. he was ſo called becauſe he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver.

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him [h] thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee my ſon?

[h] For Iſaac did this as he was the miniſter and Prophet of God.

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſſe me, ‡ *even* me alſo, O my father. And Eſau liſt up his voice, * and wept.

‡ Or, *I am alſo* (*thy ſon*)
* *Heb.* 12. 17.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above.

40 And [i] by thy ſword ſhalt thou live, and ſhalt [k] ſerve thy brother: and it ſhall come to paſſe when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

[i] Becauſe thine enemies ſhall be round about thee,
[k] which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to liberty.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, * The dayes of mourning for my father are at hand, [l] then will I ſlay my brother Jacob.

* *Obad.* 1. 10.

[l] Hypocrites onely abſtain from doing evil for fear of men.

42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth [m] comfort himſelf, *purpoſing* to kill thee.

[m] He hath good hope to recover his birth-right by killing thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother, to Haran.

44 And tarry with him a few dayes: untill thy brothers fury turn away;

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be [n] deprived alſo of you both in one day?

[n] For the wicked ſon will kill the godly and the plague of God will afterward light on the wicked ſon.

46 And Rebekah ſaid to Iſaac, * I am weary of my life, becauſe of the [o] daughters of Heth: if Jacob take a wife of the daughters of

* *Chap.* 26. 35.
[o] which were Eſau's wives.

of Heth, ſuch as theſe *which are* of the daughters of the land, [p] what good ſhall my life do me?

p Hereby thee perſwaded Iſaac to agree to Jacobs departing.

CHAP. XXVIII.

1 Iſaac bleſſeth Jacob, and ſendeth him to Padan-aram. 9 Eſau marrieth Mahalath the daughter of Iſhmael. 12 The viſion of Jacobs ladder. 18 The ſtone of Beth-el. 20 Jacobs vow.

AND Iſaac called Jacob, and [a] bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

a This ſecond bleſſing was to confirm Jacobs faith, leſt he ſhould think that his father had given it without Gods motion.

2 * Ariſe, go to * Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

* *Hoſ.* 12. 12.
* *Chap.* 24. 10.

3 And God ‡ Almighty bleſſe thee, and make thee fruitfull, and multiply thee, that thou mayeſt be a multitude of people:

‡ Or, *all-ſufficient.*

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a [b] ſtranger, which God gave unto Abraham.

b The godly fathers were put in mindcontinually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took ‡ unto the wives which he had, Mahalath the daughter of [c] Iſhmael Abrahams ſon, the ſiſter of Nebajoth, to be his wife.

‡ Or, *beſides his wives.*

c Thinking hereby to have reconciled himſelf to his father: but all in vaine, for he taketh not away the cauſe of the evil.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

d Chriſt is the ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and we by him aſcend into heaven.

12 And he dreamed, and behold a [d] ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

* *Chap.* 35. 1. *and* 48. 3.

13 * And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee [e] will I give it, and to thy ſeed.

e He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the * weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

* *Deut.* 12. 20. *and* 19. 14.
* *Chap.* 12. 3. *and* 18. 18. *and* 22. 18. *and* 26. 4.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, untill I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was [f] afraid, and ſaid, How dreadfull *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

f He was touched with a godly fear and reverence.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and [g] ſet it up *for* * a pillar, and poured oyl upon the top of it.

g To be a remembrance onely of the viſion ſhewed unto him.
* *Chap.* 31. 13

19 And he called the name of that place ‡ Beth-el; but the name of that citie *was called* Luz at the firſt.

‡ Or, *houſe of God.*

20 And Jacob vowed a vow, ſaying, If [h] God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

h He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankfull.

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God.

22 And this ſtone which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth alſo Rachel, and ſerveth for her ſeven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.

THEN Jacob † went on his journey, and came into the land of the † people of the eaſt.

† Heb. *lifted up his feet.*
† Heb. *children.*

2 And he looked, and behold, a well in the field, [a] and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

a Thus he was directed by the onely providence of God, who brought him alſo to Laban's houſe.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My [b] brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

b It ſeemeth that in thoſe dayes the cuſtome was to call even ſtrangers brethren.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.*

6 And he ſaid unto them, [c] *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

c Or, is he in peace? by the which word the Hebrews ſignifie all proſperity.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

8 And they ſaid, We cannot, untill all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe keept them.

12 And

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſon: and ſhe ran and told her father.

13 And it came to paſs, when Laban heard the † tidings of Jacob his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe: and he told Laban [d] all theſe things.

† Heb. *hearing.*

d *That is*, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

14 And Laban ſaid to him, Surely thou *art* my [e] bone and my fleſh: and he abode with him † the ſpace of a moneth.

e *That is*, of my blood and kindred.

† Heb. *moneth of days.*

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, then that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a [f] few days, for the love he had to her.

f *Meaning*, after that the years were accompliſhed.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs in the [g] evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

g The cauſe why Jacob was deceived, was, that in old time the wife was covered with a vail, when ſhe was brought to her husband, in ſign of chaſtity and ſhamefaſtneſs.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an hand-maid.

25 And it came to paſs, that in the morning, behold it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

h He eſteemed more the profit that he had of Jacobs ſervice, then either his promiſe, or the manner of the country, though he alledged cuſtom for his excuſe.

26 And Laban ſaid, It [h] muſt not be ſo done in our † country, to give the younger before the firſt-born.

† Heb. *place.*

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his hand-maid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more then Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the LORD ſaw that Leah *was* hated, he opened her [i] womb: but Rachel *was* barren.

i This declareth that oft times they which are deſpiſed of men are favoured of God.

32 And Leah conceived and bare a ſon, and ſhe called his name " Reuben: for ſhe ſaid, Surely the [k] LORD hath looked upon my affliction; now therefore my husband will [l] love me.

" *That is*, ſee a ſon.

k Hereby appeareth that ſhe had recourſe to God in her affliction.

l For children are a great cauſe of mutual love between man and wife.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name " Simeon.

" *That is*, hearing.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my husband be joyned unto me, becauſe I have born him three ſons: therefore was his name called " Levi.

" *That is*, joyned.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name * " Judah, and † left bearing.

* *Matth.* 1.2.

" *That is*, praiſe.

† Heb. *ſtood from bearing.*

CHAP. XXX.

1 Rachel in grief for her barrenneſs giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Aſher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Iſſachar, Zebulun, and Dinah. 22 Rachel beareth Joſeph. 25 Jacob deſireth to depart. 27 Laban ſtayeth him on a new covenant. 37 Jacobs policy, whereby he became rich.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or els I die.

2 And Jacobs anger was kindled againſt Rachel; & he ſaid, *Am* I in [a] Gods ſtead, who hath withheld from thee the fruit of the womb?

a It is onely God that maketh barren and fruitful, and therefore I am not in fault.

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my [b] knees, that I may alſo have children by her.

b I will receive her children on my lap, as though they were mine own.

4 And ſhe gave him Bilhah her hand-maid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name " Dan.

" *That is*, judging.

7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon.

† Heb. *wreſtlings of God.*

8 And Rachel ſaid, With † great [c] wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name " * Naphtali.

c The arrogancy of mans nature appeareth, in that ſhe contemneth her ſiſter, after ſhe hath received this benefit of God to bear children.

" *That is*, my wreſtling.

* Called *Mat.* 4. 13. *Nephtalim.*

9 ¶ When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a ſon.

11 And Leah ſaid, [d] A troup cometh: and ſhe called his name " Gad.

d *That is*, God doth increaſe me with a multitude of children, for ſo Jacob doth expound this name Gad, *Chap.* 49.19.

12 And Zilpah Leahs maid bare Jacob a ſecond ſon.

" *That is*, a troup, *or* company.

13 And Leah ſaid, † Happy am I, for the daughters will call me bleſſed: and ſhe called his name " Aſher.

† Heb. *in my happineſs.*

" *That is*, happy.

14 ¶ And Reuben went in the days of wheat-harveſt, and found [e] mandrakes in the

e Which is a kind of herb whoſe root hath a certain likeneſs of the figure of a man.

26 field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldeſt thou take away my ſons mandraks alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandrakes. And he lay with her that night.

17 And God hearkned unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my [t] maiden to my husband: and ſhe called his name "Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name "* Zebulun.

21 And afterward ſhe bare a daughter, and called her name "Dinah.

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my [g] reproach.

24 And ſhe called his name "Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* † increaſed unto a multitude; and the LORD hath bleſſed thee † ſince my coming: and now when ſhall [h] I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted and ſpeckled among the goats: [i] and *of ſuch* ſhall be my hire.

33 So ſhall my [k] righteouſneſs anſwer for me † in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journy betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob [l] took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves, and put them not unto Labans cattel.

41 And it came to paſs whenſoever the [m] ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 Jacob upon diſpleaſure departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after him, 26 and complaineth of the wrong. 34 Rachels policy to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the [a] words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him † as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the [b] God of my father hath been with me.

6 And

f In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.
" *That is*, an hire.
" *That is*, dwelling.
* Called *Matth.* 4.13. *Zabulon.*
" *That is*, judgment.
g Becauſe fruitfulneſs came of Gods bleſſing, who ſaid, *Increaſe and multiply*: barrenneſs was counted as a curſe.
" *That is*, adding.
† Heb. *broken forth.*
† Heb. *at my foot.*
h The order of nature requireth that every one provide for his own family.
i That which ſhall hereafter be thus ſpotted.
k God ſhall teſtify for my righteous dealing by rewarding my labours.
i Heb. *tomorrow.*
l Jacob herein uſed no deceit, for it was Gods commandment as he declareth in *chap.* 31. *verſ.* 9 & 12.
m As they with took the ram about *September*, and brought her about *March*: the feebler took the ram in *May*, and lambed in *September*.
a The children uttered in words that which the father diſſembled in heart, for the covetous think, that whatſoever they cannot ſnatch, is pluck from them.
† Heb *as yeſterday and the day before.*
b The God whom my father worſhiped.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattel ring-ſtraked.

9 Thus [c] God hath taken away the cattel of your father, and given *them* to me.

c This declareth, that the thing, which Jacob did before, was by Gods commandment, and not through deceit.

10 And it came to paſs at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the ‡ rams which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled.

‡ Or, *he-goats.*

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doth unto thee.

13 I [d] *am* the God of Beth-el, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

d This angel was Chriſt which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.

* *Chap.* 28.18.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

15 Are we not counted of him ſtrangers? for he hath [e] ſold us, and hath quite devoured alſo our money.

e For they were given to Jacob in recompence of his ſervice, which was a kind of ſale.

16 For all the riches which God hath taken from our father, that *is* ours, & our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the [f] † images that *were* her fathers.

f For ſo the word here ſignifieth, becauſe Laban calleth them gods, *verſ.* 30.

† Heb. *teraphim.*

20 And Jacob ſtole away † unawares to Laban the Syrian, in that he told him not that he fled.

† Heb. *the heart of Laban.*

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journy; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad.

† Heb. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

† Heb. *haſt ſtolen me.*

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the [g] God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

g He was an idolater, and therefore would not acknowledge the God of Jacob for his God.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

† Heb. *felt.*

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both

38 This twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of * my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

* *Exod.* 22.12.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy

28 two daughters, and six years for thy cattel: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction & the labour of my hands, and rebuked *thee* yesternight.

h *That is*, the God whom Isaac did fear, and reverence.

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattel *are* my cattel, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore [i] come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

i His conscience reproved him of his misbehaviour toward Jacob, and therefore moved him to seek peace.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ‡ Jegar-sahadutha: but Jacob called it [k] Galeed.

‡ Or, *the heap of witness.*
k The one nameth the place in thy Syrian tongue, and the other in the Hebrew tongue.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And ‡ Mizpah: for he said, The LORD [l] watch between me and thee when we are ‡ absent one from another.

‡ Or, *watch-towre.*
l To punish the trespasser.
‡ Or, *hid.*

50 If thou shalt afflict my daughters, or if thou shalt take *other* [m] wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee;

m Nature compelleth him to condemn that vice, whereunto through covetousness he forced Jacob.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee.

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of [n] Nahor, the God of their father, judge betwixt us. And Jacob sware by the [o] fear of his father Isaac.

n Behold, how the idolaters mingle the true God with their feigned gods.
o *Meaning*, by the true God whom Isaac worshipped.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat ‡ bread: and they did eat bread, and tarried all night in the mount.

‡ Or, *meat.*

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [p] blessed them: and Laban departed, and returned unto his place.

p Wee see that there is ever some seed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 *Jacobs vision at Mahanaim.* 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for his deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and the * angels of God met him.

* *Chap.* 48. 16.

2 And when Jacob saw them, he said, [a] This *is* Gods host: and he called the name of that place Mahanaim.

a He acknowledgeth Gods benefits: who for the preservation of his, sendeth hosts of Angels.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my [b] lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

b He reverenced his brother in worldly things, because he chiefly looked to bee preferred to the spiritual promise.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was [c] greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

c Albeit hee was comforted by the Angels, yet the infirmity of the flesh doth appear.

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD, which saidst unto me, * Return unto thy country, and to thy kindred, and I will deal well with thee:

* *Chap.* 31. 13.

10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my [d] staff I passed over this Jordan, and now I am become two bands.

† Heb. *I am lesse then all thy mercies.*
d *That is*, poor, and without all provision.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the [e] mother with the children.

e *Meaning*, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a [f] present for Esau his brother;

f Not distrusting Gods assistance but using such means as God had given him.

14 Two hundred she-goats and twenty he-goats, two hundred ews and twenty rams,

15 Thirty milch camels with their colts, fourty kine and ten bulls, twenty she-asses and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants. Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, They *be* thy servant Jacobs; it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us: For he said, I [g] will appease him with the present that goeth before me,

g He thought it no loss to depart with these goods, to the intent hee might follow the vocation whereunto God called him.

me, and afterward I will ſee his face; peradventure he will accept † of me.

† Heb. *my face.*

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a [h] man with him, until the † breaking of the day.

h *That is*, God in form of man.

† Heb. *aſcending of the morning.*

25 And when he ſaw that he [i] prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him.

i For God aſſaileth his with the one hand, and upholdeth them with the other.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, * I will not let thee go, except thou bleſs me.

* *Hoſ.* 12.4.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, * Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou [k] power with God and with men, and haſt prevailed.

* *Chap.* 35.10.

k God gave Jacob both power to overcome, and alſo the praiſe of the victory.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt ask after my name? and he bleſſed him there.

30 And Jacob called the name of the place " Peniel: for I have ſeen God face to face, and my life is preſerved.

" *That is*, the face of God.

31 ¶ And as he paſſed over Penuel the ſun roſe upon him, and he [l] halted upon his thigh.

l The faithful ſo overcome their tentations, that they feel the ſmart thereof, to the intent that they ſhould not glory, but in humility.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

Chap. XXXIII.

1 The kindneſs of Jacob and Eſau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Iſrael.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he [a] delivered the children unto Leah, and unto Rachel, and unto the two hand-maids.

a That is if one part were aſſailed, the other might eſcape.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and [b] bowed himſelf to the ground ſeven times, until he came near to his brother.

b By this geſture, he partly did reverence to his brother, and partly prayed God to mitigate Eſau's wrath.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe † with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

† Heb. *to thee.*

6 Then the hand-maidens came near, they & their children, and they [c] bowed themſelves.

c Jacob and his family are the image of the church under the yoak of tyrants, which for fear are brought to ſubjection.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, † keep that thou haſt unto thy ſelf.

† Heb. *be that to thee that is thine.*

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though [d] I had ſeen the face of God, and thou waſt pleaſed with me.

d In that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plain ſign of Gods preſence.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he [e] urged him, and he took *it*.

e By earneſt entreaty.

12 And he ſaid, Let us take our journy, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according † as the cattel that goeth before me, and the children be able to endure; until [f] I come unto my lord unto Seir.

† Heb. *according to the foot of the work*, &c. *and according to the foot of the children.*

f He promiſed that, which (as ſeemeth) his mind was not to perform.

15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that *are* with me: And he ſaid, † What needeth it? Let me find grace in the ſight of my lord.

† Heb. *ſet, or, place.*

† Heb. *wherefore is this?*

16 So Eſau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called " Succoth.

" *That is*, booths.

18 ¶ And Jacob came to Shalem a city of * Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* Called. *Acts* 7. 16. *Sychem.*

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of * Hamor Shechems father, for an hundred ‡ pieces of mony.

* Called, *Acts* 7. 16. *Emmor.*

‡ Heb. *lambs.*

20 And he erected there an altar, and called [g] it " El-elohe-Iſrael.

g He calleth the ſign, the thing which it ſignifieth, in token that God had mightily delivered him.

" *That is*, God the God of Iſrael.

Chap. XXXIIII.

1 Dinah is raviſhed by Shechem. 4 He ſueth to marry her. 13 The ſons of Jacob offer the condition of circumciſion to the Shechemites. 20 Hamor and Shechem perſwade them to accept it. 25 The ſons of Jacob upon that advantage ſlay them, 27 and ſpoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, [a] went out to ſee the daughters of the land.

a This example teacheth, that too much liberty is not to be given to youth.

2 And when Shechem the ſon of Hamor the Hivite prince of the country ſaw her, he took her, and lay with her, and † defiled her.

† Heb. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel.

† Heb. *to her heart.*

4 ¶ And Shechem ſpake unto his father

30 Hamor, saying, [b] Get me this damsel to wife.

b This proveth that the consent of parents, is requisite in marriage, seeing the very infidels did also observe it as a thing necessary.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattel in the field) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: because he had wrought ‡ folly in Israel, in lying with Jacobs daughter; † which thing ought not to be done.

‡ Or, *villany.*

† Heb. *and it shall not be so done.*

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye ‡ marriages with us, *and* give your daughters unto us, and take our daughters unto you.

‡ Or, *affinity.*

10 And ye shall dwell with us: and the land shall be before you; dwell and trade you therein, and get you possessions thereon.

11 And Shechem said unto her father, and unto her brethren, ‡ Let me find grace in your eyes, and what ye shall say unto me I will give

‡ Or, *grant my requests.*

12 † Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

† Heb. *multiply greatly the dowry.*

13 ¶ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister)

14 And they said unto them, [c] We cannot do this thing, to give our sister to one that is uncircumcised: for that were a [d] reproach unto us.

c They made the holy ordinance of God, a means to compass their wicked purpose.
d As it is abomination for them that are baptized to joyn with infidels.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be [e] circumcised;

e Their fault is the greater, in that they make religion, a cloak for their craft.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamors son.

19 And the young man deferred not to do the thing, because he had delight in Jacobs daughter: and he *was* more honourable then all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the [f] gate of their city, and communed with the men of their city, saying,

f For the people used to assemble there, and justice was also ministred.

21 These men *are* [g] peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

g Thus many pretend to speak for a publick profit when they onely speak for their own private gain and commodity.

22 Onely herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

h Thus they lack no kind of perswasion, which prefer their own commodities before the common wealth.

23 *Shall* not [h] their cattel, and their substance, and every beast of theirs *be* ours? onely let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkned all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day when they were sore, that two of the sons of Jacob, [i] Simeon and Levi, Dinahs brethren, took each man his sword, and came upon the city boldly, and * slew [k] all the males.

i For they were the chief of the company.
* *Chap.* 49. 6.
k The people are punished with their wicked princes.

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechems house, and went out.

† Heb. *mouth of the sword.*

27 ¶ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, Ye have troubled me to make me to ‡ stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

‡ Or, *to be abhorred.*

31 And they said, Should he deal with our sister, as with an harlot?

CHAP. XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND [a] God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee * when thou fleddest from the face of Esau thy brother.

a God is ever at hand to succour his in their troubles.
* *Chap.* 27. 43.

2 ¶ Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be [b] clean, and change your garments:

b That by this outward act they should shew their inward repentance.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [c] ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

c For therein was some sign of superstition, as in tablets and *Agnus Dei*'s.

5 And they journeyed: and the [d] terrour of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

d Thus notwithstanding the inconvenience that came before, God delivered Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and * called the

* *Chap.* 28. 19.

the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekahs nurse died, and she was buried beneath Beth-el, under an oak: & the name of it was called ‡ Allon-bachuth.

‡ Or, *Oak of lamentation.*

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, * but Israel shall be thy name; and he called his name Israel.

* *Chap.* 32.28.

‡ Or, *All-sufficient.*

11 And God said unto him, I *am* God ‡ Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee: and kings shall come out of thy loyns.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

e As God is said to descend, when he sheweth some sign of his presence: so he is said to ascend when the vision is ended.

13 And God [e] went up from him, in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but [f] a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

f *The Hebrew word signifieth*, as much ground as one may go from bait to bait, which is taken for half a days journy.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass as her soul was in departing (for she died) that she called his name * Benoni: but his father called him Benjamin.

* *Chap.* 48.7.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

g The ancient fathers used this ceremony to testimony their hope of the resurrection to come, which was not generally revailed.

20 And Jacob set a [g] pillar upon her grave: that *is* the pillar of Rachels grave unto this day.

21 And Israel journeyed and spread his tent beyond the tower of Edar.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faults was nor changed.

22 ¶ And it came to pass when Israel dwelt in that land, that Reuben went and [h] * lay with Bilhah his fathers concubine: and Israel heard *it*. Now the sons of Jacob were twelve.

* *Chap.* 49.4.

23 ¶ The sons of Leah; Reuben, Jacobs first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leahs handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and foureſcore years.

29 And Isaac gave up the ghost and died, and * was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

* *Chap.* 25.8.

31

CHAP. XXXVI.

2 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons, and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

NOw these *are* the [a] generations of Esau, who *is* Edom.

a This genealogy declareth that Esau was blessed temporally, and that his fathers blessing took place in wordly things.

2 ¶ Esau took his wives of the [b] daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

b Besides those wives whereof is spoken, *Chap.* 26. 34.

3 And Bashemath Ishmaels daughter, sister of Nebajoth.

4 And * Adah bare to Esau, Eliphaz: and Bashemath bare Reuel.

* 1 *Chron.* 1.35.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattel, and his beasts, and all his substance, which he had got in the land of Canaan; and [c] went into the country, from the face of his brother Jacob.

c Herein appeareth Gods providence, which caused the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promise.

7 For their riches were more then that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattel.

8 Thus dwelt Esau in * mount Seir: Esau *is* Edom.

* *Jos.* 24.4.

9 ¶ And these *are* the generations of Esau, the father of ‡ the Edomites, in mount Seir.

‡ Or, *Edom.*

10 These *are* the names of Esau's sons; * Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

* 1 *Chron.* 1.35.

11 And the sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the ‡ sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

‡ Or, *nephews.*

14 And these were the sons of Aholibamah, the daughter of Anah, the ‡ daughter of Zibeon Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

‡ Or, *niece.*

15 ¶ These *were* ‡ [d] dukes of the sons of Esau: the son of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

‡ Or, *chief men.*

d If Gods promise be so sure towards them, which are not of his houshold, how much more will he perform the same to us?

16 Duke Korah, duke Gatam, *and* duke Amalek: These *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the ‡ sons of Adah.

‡ Or, *nephews.*

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the ‡ sons of Bashemath Esau's wife.

‡ Or, *nephews.*

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam,

32 duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ * Theſe *are* the ſons of Seir the Horite, who [c] inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 ¶ And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the [f] mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Ahahbamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the [g] kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of [h] Reboboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And theſe *are* the names of the dukes, *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion; he *is* Eſau the father of † the [i] Edomites.

* 1 *Chron.* 1. 38.

c Before that Eſau did there inhabite.

f who not contented with thoſe kinds of beaſts which God had created, found out the monſtrous generation of mules between the aſs and the mare.

g The wicked riſe up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, *Pſal.* 102. 28.

h which city is by the river Euphrates.

† Heb. *Edom.*

i Of Edom came the Idumeans.

CHAP XXXVII.

2 *Joſeph is hated of his brethren.* 5 *His two dreams.* 13 *Jacob ſendeth him to viſit his brethren.* 18 *His brethren conſpire his death.* 21 *Reuben ſaveth him.* 26 *They ſell him to the Iſhmeelites.* 31 *His father, deceived by the bloudy coat, mourneth for him.* 36 *He is ſold to Potiphar in Egypt.*

AND Jacob dwelt in the land † wherein his father was a ſtranger, in the land of Canaan.

† Heb. *of his fathers ſojournings.*

2 ¶ Theſe *are* the [a] generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their [b] evil report.

a *That is*, the ſtory of ſuch things as came to him and his family, as *chap.* 5. 1.

b He complained of the evil words and injuries which they ſpake and did againſt him.

3 Now Iſrael loved Joſeph more then all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* ‡ colours.

‡ Or, *pieces.*

4 And when his brethren ſaw that their father loved him more then all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph [c] dreamed a dream, and he told *it* his brethren: and they hated him yet they more.

c God reveiled to him by a dream what ſhould come to paſs.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they [d] hated him yet the more for his dreams, and for his words.

d The more that God ſheweth himſelf favourable to his, the more doth the malice of the wicked rage againſt them.

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold, the ſun and the moon, and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father [e] rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bowe down our ſelves to thee, to the earth?

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren envied him: but his father [f] obſerved the ſaying.

f He knew that God was author of the dream, but he underſtood not the meaning.

12 And his brethren went to feed their fathers flock in Shechem.

13 ¶ And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, † ſee whether it be well with thy brethren, and well with the flocks; and bring me word again So he ſent him out of the vale of Hebron, and he came to Shechem.

† Heb. *ſee the peace of thy brethren, &c.*

15 And a certain man found him, and behold,

hold, *he was* wandring in the field: and the man asked him, saying, What seekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came near unto them, they [g] conſpired againſt him, to ſlay him.

g The holy Ghoſt covereth not mens faults, as do vain writers, which make vice, virtue.

19 And they ſaid one to another, Behold, this ‡ dreamer cometh.

‡ Or, *maſter of dreams.*

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him; and we ſhall ſee what will become of his dreams.

21 And * Reuben heard *it*; and he delivered him out of their hands; and ſaid, † Let us not kill him.

* *Chap.* 43.22.

† Heb. *let us not ſmite his life.*

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of *many* colours that *was* on him.

h Their hypocriſy appeareth in this, that they feared man more then God, and thought it was not murther, if they ſhed not his blood: or els had an excuſe to cover their fault.

24 And they took him, & caſt [h] him into a pit: & the pit *was* empty, *there was* no water in it

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and ‡ balm, and myrrh, going to carry *it* down to Egypt.

‡ Or, *roſin, turpentine, or treacle.*

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content.

* *Pſal.* 105.17.

28 Then there paſſed by * Midianites, merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the [i] Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

i Moſes writing according to the opinion of them which took the Midianites and Iſhmaelites to be both one, doth here confound their names: as alſo appeareth, *verſe* 36. & *Chap.* 39. 1. *or els*, he was firſt offered to the Midianites, but ſold to the Iſhmaelites.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they ſent the coat of *many* colours, [k] and they brought *it* to their father; and ſaid This have we found: know now whether it *be* thy ſons coat or no.

k *To wit*, the meſſengers, which were ſent.

33 And he knew it, and ſaid, *It is* my ſons coat; an * evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

* *Chap.* 44.28.

34 And Jacob rent his clothes, and put ſack-cloth upon his loyns, and mourned for his ſon many days. 33

35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted: and he ſaid, For ‡ I will go down into the grave unto my ſon, mourning: Thus his father wept for him.

‡ Or, *I will mourn for him ſo long as I live.*

36 And the Midianites ſold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* †‡ captain of the guard.

† Heb. *eunuch*: But the word doth ſignify not onely *eunuchs*, but alſo *chamberlains contriers, and officers.*

‡ Heb. *chief of the ſlaughter-men*, or, *executioners.*

‡ Or, *chief ſteward.*

CHAP. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The treſpaſs of Onan. 11 Tamar ſtayeth for Shelah: 13 ſhe deceiveth Judah; 27 ſhe beareth twins, Pharez and Zarah.

AND it came to paſs at that time, that [a] Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

a Moſes deſcribeth the genealogy of Judah, becauſe the Meſſiah ſhould come of him.

2 And Judah ſaw there a daughter of a certain [b] Canaanite, whoſe name *was* * Shuah, and he took her, and went in unto her:

b Which affinity notwithſtanding was condemned of God.

* 1 *Chron.* 2.3.

3 And ſhe conceived and bare a ſon; and he called his name Er.

4 * And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

* *Num.* 26.19.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And * Er, Judahs firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

* *Num.* 26.19.

8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marry her, and raiſe up [c] ſeed to thy brother.

c This order was for the preſervation of the ſtock, that the child begotten by the ſecond brother, ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brothers wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did, diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, [d] Remain a widow at thy fathers houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*) & Tamar went and dwelt in his fathers houſe.

d For ſhe could not marry in any other family, ſo long as Judah would retain her in his.

12 ¶ And in proceſs of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnath, to ſhear his ſheep.

14 And ſhe put her widows garments off from her, and covered her with a vail, and wrapped her ſelf, and ſat in ‡ an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

‡ Or, *in the door of the fountains*: or, *where were two way.*

15 When Judah ſaw her, he thought her *to be*

34

be an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he [e] knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge till thou ſend *it*?

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his [f] friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not.

21 Then he asked the men of that place, ſaying, Where *is* the harlot, that *was* ‡ openly by the way-ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we † [g] be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſs about three moneths after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be [h] burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, [i] She hath been more righteous then I; becauſe that I gave her not to Shelah my ſon: and he knew her again [k] no more.

27 ¶ And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thred, ſaying, This came out firſt.

29 And it came to paſs as he [l] drew back his hand, that behold, his brother came out; and ſhe ſaid, ‡ How haſt [m] thou broken forth? *this* breach *be* upon thee: therefore his name Was called "* Pharez.

30 And afterward came out his brother? that had the ſcarlet thred upon his hand; and his name was called Zarah.

e God had wonderfully blinded him that he could not know her by her talk.

† Heb. *a kid of the goats.*

f That his wickedneſs might not be known to others.

‡ Or, *in Enajim.*

† Heb. *become a contempt.*

g He feareth man more then God.

h We ſee that the law, which was written in mans heart, taught them that whoredom ſhould be puniſhed with death albeit no law as yet was given.

i *That is*, ſhe ought rather to accuſe me, then I her.

k For the horrour of the ſin, condemned him.

l Their hainous ſin was ſignified by this monſtrous birth.

‡ Or, *wherefore haſt thou made this breach againſt thee?*

m Or the ſeparation between thee and thy brother.

" That is, *a breach.*

* 1 *Chron.* 2. 4. *Matth.* 1. 3.

CHAP. XXXIX.

1 *Joſeph advanced in Potiphars houſe.* 7 *He reſiſteth his miſtreſſes temptation.* 13 *He is falſly accuſed.* 19 *He is caſt in to priſon.* 21 *God is with him there.*

AND Joſeph was brought down to Egypt, and Potiphar [a] an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

a Read *Chap.* 37. 36.

2 And the [b] LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

b The favour of God is the fountain of all proſperity.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him [c] overſeer over his houſe, and all *that* he had he put into his hand.

c Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

d The wicked are bleſſed by the company of the godly.

6 And he left all that he had in Joſephs hand; and he [e] knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured.

e For he was aſſured that all things ſhould proſper well: therefore he eat and drank, and took no care.

7 ¶ And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, [f] Lie with me.

f In this word, he declareth the ſum whereunto all her flatteries did tend.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter woteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe then I; neither hath he kept back any thing from me, but thee; becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt [g] God?

g The fear of God preſerved him againſt her continual tentations.

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I [h] cried with a † loud voice.

h This declareth, that where incontinency is, thereunto is joyned extream impudency and craft.

† Heb. *great.*

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in unto me to mock me.

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 ¶ And

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Josephs master took him, and put him into the [i] prison, a place where the kings prisoners *were* bound: and he was there in the prison.

i His evil intreatment in the prison may be gathered out of *Psal.*105.18.

21 ¶ But the LORD was with Joseph, and † shewed him mercy, and gave him favour in the sight of the keeper of the prison.

† Heb. *extended kindness unto him.*

22 And the keeper of the prison committed to Josephs hand all the prisoners that *were* in the prison; and [k] whatsoever they did there he was the doer *of it*.

k *That is*, nothing was done without his commandment.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD *was* with him: and *that* which he did, the LORD made *it* to prosper.

CHAP. XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where [a] Joseph *was* bound.

a God worketh many wonderful means to deliver his.

4 ¶ And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, [b] each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

b *That is*, every dream had his interpretation, as the thing afterward declared.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they *were* sad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords house, saying, Wherefore † look ye *so* sadly to day?

† Heb. are *your faces evil?*

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to [c] God? tell me *them*, I pray you.

c Cannot God raise up such as shall interpret such things?

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me:

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand, and I took the grapes, & pressed them into Pharaohs cup: and I gave the cup into Pharaohs hand.

12 And Joseph said unto him, This [d] *is* the interpretation of it: the three branches *are* three days;

d He was assured by the Spirit of God, that his interpretation was true.

13 Yet within three days shall Pharaoh ‡ lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his butler. 35

‡ Or, *reckon.*

14 But † think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and [e] make mention of me unto Pharaoh, and bring me out of this house.

† Heb. *remember me with thee.*

e He refused not the meanes to be delivered, which he thought God had appointed.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also *was* in my dream; and behold, I *had* three ‡ [f] white baskets on my head.

‡ Or, *full of holes.*
f *That is*, made of white twigs, or, *as some read*, baskets full of holes.

17 And in the uppermost basket *there was* of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh, the work of a baker*, or, *cook.*

18 And Joseph answered, and said, [g] This *is* the interpretation thereof: the three baskets *are* three days.

g He sheweth that the ministers of God ought not to conceil that which God reveileth unto them.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaohs [h] birth-day, that he made a feast unto all his servants: and he ‡ lifted up the head of the chief butler, and of the chief baker among his servants.

h which was an occasion to appoint his officers, and so to examine them that were in prison.

‡ Or, *reckoned.*

21 And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaohs hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him.

CHAP. XLI.

1 Pharaohs two dreams. 9 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh [a] dreamed, and behold, he stood by the river.

a This dream was not so much for Pharaoh, as to be a mean to deliver Joseph, and to provide for Gods church.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a medow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the [b] second time: and behold, seven ears of corn came up upon one stalk, † rank and good.

b All these means God useth to deliver his servant, and to bring him into favour and authority.

† Heb. *fat.*

6 And behold, seven thin ears and blasted with the east-wind sprung up after them.

7 And the seven thin ears devoured the seven

36 ſeven rank and full ears; and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was [c] troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream: but *there was* [d] none that could interpret them unto Pharaoh.

c This fear was enough to teach him, that this viſion was ſent of God.

d The wiſe of the world underſtand not Gods ſecrets, but to his ſervants his will is revealed.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I [e] do remember my faults this day.

e He confeſſeth his fault againſt the king, before he ſpeaks of Joſeph.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he * interpreted to us our dreams, to each man according to his dream he did interpret.

* *Chap.* 40. 12. &c.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ * Then Pharaoh ſent and [f] called Joſeph, and they †brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

* *Pſal.* 105. 20.

f The wicked ſeek to the prophets of God in their neceſſity, whom in their proſperity they abhor.

† Heb. *made him run.*

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* ‡ thou canſt underſtand a dream, to interpret it.

‡ Or, when *thou heareſt a dream, thou canſt interpret it.*

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: [g] God ſhall give Pharaoh an anſwer of peace.

g As though he would ſay, if I interpret thy dream, it cometh of God, and not of me.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat fleſhed and well-favoured; and they fed in a medow.

19 And behold, ſeven other kine came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

21 And when they had †eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

† Heb. *come to the inward parts of them.*

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

23 And behold, ſeven ears, ‡ withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them.

‡ Or, *ſmall.*

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* [h] one: God hath ſhewed Pharaoh what he *is* about to do.

h Both his dreams tend to one end.

26 The ſeven good kine *are* ſeven years; and ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears, blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

† Heb. *heavy.*

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* ‡ eſtabliſhed by God, and God will ſhortly bring it to paſs.

‡ Or, *prepared of God.*

33 Now therefore let Pharaoh [i] look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

i The office of a true Prophet is not onely to ſhew the evils to come, but alſo the remedies for the ſame.

34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

‡ Or, *overſeers.*

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land †periſh not through the famine.

† Heb. *be not cut off.*

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch an one* as this *is*, a man in whom the [k] ſpirit of God *is*?

k None ſhould be preferred to honour, that have not gifts of God meet for the ſame.

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God had ſheweth thee all this, *there is* none ſo diſcreet and wiſe as thou *art*.

40 * Thou ſhalt be over my houſe, and according unto thy [l] word ſhall all my people † be ruled: onely in the throne will I be greater then thou.

* *Pſal.* 105. 21. *Acts* 7. 10.

l *Some read*, the people ſhall kiſs thy mouth, *that is*, ſhall obey thee in all things.

† Heb. *be armed*; or, *kiſs.*

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arrayed him in veſtures of ‡ fine linen, and put a gold chain about his neck.

‡ Or, *Silk.*

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, ‡ †[m] Bowe the knee: and he made him *ruler* over all the land of Egypt.

‡ Or, *tender father.*

† Heb. *Abrech.*

m In ſign of honour: *ſome expound it*, tender father, or father of the king, or kneel down.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wife Aſenath

‡ Or, *prince*

Aſenath the daughter of Poti-pherah ‡ prieſt of On: and Joſeph went out over *all* the land of Egypt.

n His age is mentioned both to ſhew that his authority came of God, and alſo that he ſuffered impriſonment, and exile twelve years and more.

46 And Joſeph *was* [n] thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfulls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for *it was* without number.

* *Chap.* 46. 20. & 48. 5.

‡ Or, *prince.*

50 ¶ * And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah ‡ prieſt of On, bare unto him.

" *That is*, forgetting.

51 And Joſeph called the name of the firſtborn " Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, & all my [o] fathers houſe.

o Notwithſtanding that his fathers houſe was the true church of God: yet the company of the wicked, and proſperity cauſed him to forget it.

" *That is*, fruitful.

Pſal. 105. 16.

52 And the name of the ſecond called he " Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 ¶ And the ſeven years of plenteouſneſs that was in the land of Egypt were ended.

54 ¶ * And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

† Heb. *all wherein was.*

56 And the famine was over all the face of the earth: and Joſeph opened † all the ſtorehouſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countrys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

Chap. XLII.

1 Jacob ſendeth his ten ſons to buy corn in Egypt. 6 They are impriſoned by Joſeph for ſpies. 18 They are ſet at liberty, on condition to bring Benjamin. 21 They have remorſe for Joſeph. 24 Simeon is kept for a pledg. 25 They return with corn, and their mony. 29 Their relation to Jacob. 36 Jacob refuſeth to ſend Benjamin.

* *Act.* 7. 12.

NOw when * [a] Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why [b] do ye look one upon another?

a This ſtory ſheweth plainly, that all things are governed by Gods providence for the profit of his church.

b As men deſtitute of counſel.

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 ¶ And Joſeph *was* the governour over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

c This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by Gods word.

† Heb. *hard things with them.*

7 And Joſeph ſaw his brethren, and he knew them, but [c] made himſelf ſtrange unto them, and ſpake † roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

* *Chap.* 37. 5.

9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

d The Egyptians which were Idolaters, uſed to ſwear by their kings lifes: but God forbiddeth to ſwear by any but him: yet Joſeph dwelling among the wicked, ſmelleth of their corruptions

15 Hereby ye ſhall be proved: [d] by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

† Heb. *bound.*

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether *there be any* truth in you: or els by the life of Pharaoh ſurely ye *are* ſpies.

† Heb. *gathered.*

17 And he † put them all together into ward, three days.

e And therefore am true and juſt.

18 ¶ And Joſeph ſaid unto them the third day, This do, and live: *for* I [e] fear God.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

* *Chap.* 43. 5.

20 But * bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

f Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

21 ¶ And they ſaid one to another, [f] We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

* *Chap.* 37. 21.

22 And Reuben anſwered them, ſaying, * Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo, his [g] blood is required.

g God will take vengeance upon us, and meaſure us with our own meaſure.

† Heb. *an interpreter was between them.*

23 And they knew not that Joſeph underſtood *them*; for † he ſpake unto them by an interpreter.

h Though he ſhewed himſelf rigorous yet his brotherly affection remained.

24 ¶ And he turned himſelf about from them, and [h] wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their

38 sacks with corn, and to restore every mans mony into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his mony: for behold, it *was* in his sacks mouth.

28 And he said unto his brethren, My mony is restored; and lo, *it is* even in my sack: and their heart † failed *them*, and they were [a] afraid, saying one to another, What *is* this *that* God hath done unto us?

† Heb. *went forth.*

[a] Because their conscience accused them of their sin, they thought God would have brought them to trouble by this mony.

29 ¶ And they came unto Jacob their father, unto the land of Canaan: and told him all that befell unto them, saying,

30 The man, *who is* the lord of the land, spake † roughly to us, and took us for spies of the country.

† Heb. *with us hard things.*

31 And we said unto him, We *are* true men; we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone.

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, *but* that you *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every mans bundle of mony *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 ¶ And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against [k] me.

[k] For they seemed not to be touched with any love toward their brethren, which increased his sorrow: and partly, he suspected them for Joseph.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone; if mischief befal him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Chap. XLIII.

1 *Jacob is hardly perswaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

[a] This was a great tentation to Jacob to suffer so great famine in that land where God had promised to bless him.

AND the [a] famine *was* sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your * brother *be* with you.

† Heb. *protesting protested.*
* *Chap.* 42.20.

4 If thou wilt send our brother with us, we will go down and buy thee food

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenour of these words: † Could we certainly know that he would say, Bring your brother down?

† Heb. *asking asked us.*

† Heb. *mouth.*

† Heb. *knowing could we know?*

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: * if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

* *Psal.* 44.32.

10 For except we had lingred, surely now we had returned ‡ this second time.

‡ Or, *twice by this.*

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little hony, spices, and myrrh, nuts, and almonds.

12 And take [b] double mony in your hand: and the mony that was brought again in the mouth of your sacks, carry *it* again in your hand; peadventure it *was* an oversight.

[b] when we are in slity or danecee God forbidger, not to use alderh ft means to hone ur estate better o tion.

13 Take also your brother, and arise, go again unto the man.

and cou d

14 And [c] God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: ‡ If I be [d] bereaved *of my children*, I am bereaved.

[c] Our chief trust ought to be in God, and not in worldly means.
‡ Or, *And if, as I have been, &c.*
[d] He speaketh these words not so much of despair, as to make his sons more careful to bring again their brother.

15 ¶ And the men took that present, and they took double mony in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and † slay, and make ready: for *these* men shall † dine with me at noon.

† Heb. *kill a killing*
‡ Heb. *eat.*

17 And the man did as Joseph bade: and the man brought the men into Josephs house.

18 And the men were [e] afraid, because they were brought into Josephs house, and they said, Because of the mony that was returned in our sacks at the first time, are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

[e] So the judgement of God pressed their consciences.
† Heb. *roll himself upon us.*

19 And they came near to the steward of Josephs house, and they communed with him at the door of the house,

20 And said, O sir, * † we came indeed down at the first time to buy food.

* *Chap.* 42.3.
† Heb. *coming down we came down.*

21 And it came to pass when we came to the inn, that we opened our sacks, and behold, *every* mans mony *was* in the mouth of his sack, our mony in full weight: and we have brought it again in our hand.

22 And

22 And other mony have we brought down in our hands to buy food: we cannot tell who put our mony in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: [f] your God and the God of your father hath given you treaſure in your ſacks: † I had your mony. And he brought Simeon out unto them

24 And the man brought the men into Joſephs houſe, and * gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent, which *was* in their hand, into the houſe, and bowed themſelves to him to the earth.

27 And he asked them of *their* † welfare, and ſaid, † *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his [g] mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſt; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they [h] ſet on for him by himſelf, and for them by themſelves, and for the Egyptians which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an [i] abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and † [k] were merry with him.

CHAP. XLIIII.

1 Joſephs policy to ſtay his brethren. 14 Judahs humble ſupplication to Joſeph.

AND he commanded † the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans mony in his ſacks mouth.

2 And [a] put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-mony: and he did according to the word that Joſeph had ſpoken.

3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and [b] whereby indeed he ‡ divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the mony which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they [c] rent their clothes, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly ‡ divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? [d] God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man, in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even [e] as Pharaoh.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaideſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaideſt unto thy ſervants, * Except your youngeſt brother come down * *Chap.43.3.*

f Notwithſtanding the corruptions of Egypt, yet Joſeph taught his family to fear God.
† Heb. *your mony came to me.*
* *Chap.* 18.4. & 24.32.
† Heb. *peace.*
† Heb. *Is there peace to your father?*
g For they two onely were born of Rachel.
h To ſignify his dignity.
i The nature of the ſuperſtitious is to condemn all other in reſpect of themſelves.
† Heb. *drank largely.*
k Sometime this word ſignifieth to be drunken, but here it is meant, that they had enough, and drank of the beſt wine.
† Heb. him *that* was *over his houſe.*
a We may not by this example uſe any unlawful practices, ſeeing God hath commanded us to walk in ſimplicity.
b Becauſe the people thought he attributeth to himſelf that knowledge: or els he faineth that he conſulted with ſoothſayers for it, which ſimulation is worthy to be reproved.
‡ Or, *maketh trial.*
c To ſignify how greatly the thing diſpleaſed them, and how ſorry they were for it.
‡ Or, *make trial.*
d If we ſee no evident cauſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.
e Equal in authority: or neat unto the king.

40 with you, you ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my [f] wife bare me two *ſons*.

f Rachel bare to Jacob, Joſeph, and Benjamin.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince.

* *Chap.* 37. 33.

29 And if ye take this alſo from me, and miſchief befal him, [g] ye ſhall bring down my gray hairs with ſorrow to the grave.

g Ye ſhall cauſe me to die for ſorrow.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

* *Chap.* 43. 9.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For [h] how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall † come on my father.

h *Meaning* he had rather remain there priſoner, then to return and ſee his father in heavineſs.

† Heb. *find my father.*

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren.* 5 *He comforteth them in Gods providence.* 9 *He ſendeth for his father.* 16 *Pharaoh confirmeth it.* 21 *Joſeph furniſheth them for their journy, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THen Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, [a] Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Not that he was aſhamed of his kindred, but that he would cover his brethrens fault.

2 And he † wept aloud: and the Egyptians and the houſe of Pharaoh heard.

† Heb. *gave forth his voice in weeping*

3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were ‡ troubled at his preſence.

* *Acts* 7. 13.

‡ Or, *terrified.*

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 ¶ Now therefore be not [b] grieved, † nor angry with your ſelves, that ye ſold me hither: * for God did ſend me before you, to preſerve life.

b This example teacheth, that we muſt by all means comfort them which are truly humbled, and wounded for their ſins.

† Heb. *neither let there be anger in your eyes.*

* *Chap.* 50. 20.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt

7 And God ſent me before you, † to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

† Heb. *to put for you a remnant.*

8 So now *it was* not you *that* ſent me hither, but [c] God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

c Albeit God deteſt ſin, yet he turneth mans wickedneſs to ſerve to his glory.

9 ¶ Haſt you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee (for yet *there are* five years of famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* [d] my mouth that ſpeaketh unto you.

d *That is*, that I ſpeak in your own language, and have no interpreter.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſt, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them; and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it † pleaſed Pharaoh well, and his ſervants.

† Heb. *was good in the eyes of Pharaoh.*

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan.

18 And take your father, and your houſholds, and come unto me: and I will give you the [e] good of the land of Egypt, and ye ſhall eat the [f] fat of the land.

e The moſt plentiful ground.

f The chiefeſt fruits and commodities.

19 Now thou art commanded, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo † regard not your ſtuff: for the good of all the land of Egypt *is* yours.

† Heb. *let not your eye ſpare*, &c.

21 ¶ And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † commandment of Pharaoh, and gave them † Heb. *mouth.* proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes † laden with the good things of † Heb. *carrying.* Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye [g] fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

25 ¶ And

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governour over all the land of Egypt. And † Jacobs heart [h] fainted, for he believed them not.

† Heb. *his.*
h As one between hope and fear.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It *is* enough; Joseph my son *is* yet alive: I will go and see him before I die,

CHAP. XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journy with all that he had, and came to Beer-sheba, and [a] offered sacrifices unto the God of his father Isaac.

a whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessity drove him.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

b Conducting thee by my power.
c In thy posterity.
d Shall shut thine eyes when thou diest: which appertained to him that was most dear, or chief of the kindred.

4 I will [b] go down with thee into Egypt; and I will also surely [c] bring thee up *again:* and Joseph shall [d] put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, * Jacob, and all his seed with him:

* *Josh.* 24.4. *Psal* 105.23. *Isa.* 52.4.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

* *Exod.* 1.1. & 6.14.

8 ¶ And * these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: * Reuben Jacobs first-born.

* *Num.* 26.5. 1 *Chron.* 5.1.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

* *Exod.* 6.15. 1 *Chron.* 4.24.

10 ¶ And * the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

* 1 *Chron* 6.1.

11 ¶ And the sons of * Levi; Gershon, Kohath, and Merari.

* *Chap.* 38.3. 1 *Chron.* 2.3. & 4.21.

12 ¶ And the sons of * Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er, and Onan died in the land of Canaan. And the sons of Pharez were Hezron, and Hamul.

* 1 *Chron.* 7.1.

13 ¶ * And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Ellon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ * And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

* 1 *Chron.* 7.30

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacobs wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh, and Ephraim, * which Asenath the daughter of Poti-pherah ‡ priest of On bare unto him.

* *Chap.* 41.50.
‡ Or, *prince.*

21 ¶ * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

* 1 *Chron.* 7.6. & 8.1.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 And the souls that came with Jacob into Egypt, which came out of his † loyns, besides Jacobs sons wives, all the souls *were* threescore and six;

† Heb. *thigh.*

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

* *Deut.* 10.22.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [e] shepherds, for † their trade hath been to feed cattel; and they have brought their flocks, and their herds, and all that they have.

e He was not ashamed of his father and kindred, though they were of mean condition.
† Heb. *they are men of cattel.*

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattel, from our youth even until now, both we *and* also our fathers:

42 that ye may dwell in the land of Goſhen; for every ſhepherd *is* an [f] abomination unto the Egyptians.

f God, ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

CHAP. XLVII.

1 Joſeph preſenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians mony, 16 their cattel, 18 their lands to Pharaoh. 22 The prieſts land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacobs age: 29 He ſweareth Joſeph to bury him with his fathers.

THen Joſeph came and told Pharaoh, and ſaid, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* [a] five men, and preſented them unto Pharaoh.

a That the king might be aſſured they were come, and ſee what manner of people they were.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks; for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

b Joſephs great modeſty appeareth, in that he would enterpriſe nothing without the kings commandment.

6 The [b] land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattel.

7 ¶ And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

† Heb. *how many are the days of the years of thy life?* * *Heb.* 11.9,13.

8 And Pharaoh ſaid unto Jacob, † How old *art* thou?

9 And Jacob ſaid unto Pharaoh, * The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of [c] Rameſes, as Pharaoh had commanded.

c which was a city in the country of Goſhen, *Exod.* 1.11.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, ‡ † [d] according to *their* families.

‡ Or, *as a little child is nouriſhed.* † Heb. *according to the little ones.* d *Some read*, that he fed them as little babes, becauſe they could not provide for themſelves againſt that famine.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore; ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the mony that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [e] Joſeph brought the money into Pharaohs houſe.

e wherein he both declareth his fidelity toward the king, and his mind free from covetouſneſs.

15 And when mony failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the mony faileth.

16 ¶ And Joſeph ſaid, Give your cattel; and I will give you for your cattel, if mony fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he † fed them with bread, for all their cattel, for that year.

† Heb. *led them.*

18 ¶ When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our mony is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our [f] land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

f For except the ground be tilled and ſown, it periſheth, and is as it were dead.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people, he [g] removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

g By this changing, they ſignified that they had nothing of their own, but received all of the kings liberality

22 ¶ Onely the land of the ‡ prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

‡ Or, *princes.*

23 ¶ Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; [h] except the land of the ‡ prieſts onely, *which* became not Pharaohs.

h Pharaoh providing for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt in the countrey of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

‡ Or, *princes.*

28 ¶ And Jacob lived in the land of Egypt ſeventeen years: ſo † the whole age of Jacob was an hundred fourty and ſeven years.

† Heb. *the days of the years of his life.*

29 ¶ And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto

unto him, If now I have found grace in thy ſight, * put I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

* *Cap.* 24. 2.

30 But I will [i] lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid.

i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land. * *Heb.* 11. 21.

31 And he ſaid, Swear unto me: And he ſware unto him. And * Iſrael [k] bowed himſelf upon the beds head.

k He rejoyced that Joſeph had promiſed him, and ſetting himſelf up upon his pillow, praiſed God, *Read* 1 *Chron.* 29. 10.

CHAP. XLVIII.

Joſeph with his ſons viſiteth his father. 2 *Jacob ſtrengtheneth himſelf to bleſs them.* 3 *He repeateth the promiſe.* 5 *He taketh Ephraim and Manaſſeh as his own.* 7 *He telleth Joſeph of his mothers grave.* 9 *He bleſſeth Ephraim and Manaſſeh.* 17 *He preferreth the younger before the elder.* 21 *He propheſieth their return to Canaan.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his [a] two ſons, Manaſſeh and Ephraim.

a Joſeph more eſteemeth that his children ſhould be received into Jacobs family, which was the church of God, then to enjoy all the treaſures of Egypt.

2 ¶ And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthned himſelf, and ſat upon the bed.

3 ¶ And Jacob ſaid unto Joſeph, God Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me,

* *Chap.* 28. 13. & 35. 6.

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an [b] everlaſting poſſeſſion.

b which is true in the carnal Iſrael unto the coming of Chriſt, and in the ſpiritual for ever.

5 ¶ And now thy * two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

* *Chap.* 41. 50.
* *Joſh* 13. 7.

6 And thy iſſue, which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, * Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

* *Chap.* 35. 19.

8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe?

9 ¶ And Joſeph ſaid unto his father, They *are* my ſons, whom [c] God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

c The faithfull acknowledge all benefits to come of Gods free mercies.

10 (Now the eyes of Iſrael were † dim for age, *ſo that* he could not ſee) And he brought them near unto him; and he kiſſed them, and embraced them.

† Heb. *heavy.*

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with h sface to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon [d] Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born,

d Gods judgment is oft times contrary to mans, and he preferreth that which man deſpiſeth

15 And * he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

* *Heb.* 11. 21.

16 The [e] Angel, which redeemed me from all evil, bleſs the lads; and let my [f] name be named on them, and the name of my fathers Abraham and Iſaac: and let them † grow into a multitude in the midſt of the earth.

e This angel muſt be underſtood of Chriſt as *Chap.* 31 13. & 32 1.
f Let them be taken as my children.
† Heb. *as fiſhes do increaſe.*

17 ¶ And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it [g] diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head unto Manaſſehs head.

g Joſeph faileth in binding Gods grace to the order of nature.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater then he, and his ſeed ſhall become a † multitude of nations.

† Heb. *fulneſs.*

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as [h] Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

h In whom Gods grace ſhould manifeſtly appear.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of [i] your fathers.

i which they had by faith in the promiſe.

22 Moreover, I have given to thee one portion above thy brethren, which [k] I took out of the hand of the Amorite with my ſword and with my bow.

k By my children whom God ſpared for my ſake.

CHAP. XLIX.

Jacob calleth his ſons to bleſs them. 3 *Their bleſſing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you *that* which ſhall befall you in the [a] laſt days.

a when God ſhall bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſiah, he nameth it the laſt days.

2 Gather your ſelves together, and hear ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my [b] might, and the beginning of my ſtrength, [c] the excellency of dignity, and the excellency of power.

b Begotten in my youth.
c If thou hadſt not loſt thy birthright by thine offence.

4 Unſtable as water, † thou ſhalt not excell, becauſe thou * wenteſt up to thy fathers bed, then defiledſt thou *it*: ‡ He went up to my couch.

† Heb. *do not thou excel.*
* *Chap.* 35. 22.
1 *Chron.* 5. 1.
‡ Or, *my couch is gone.*

5 Simeon and Levi *are* brethren: † inſtruments of cruelty *are in* their habitations.

‡ Or, *their ſwords are weapons of violence,*

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine [d] honour be not thou united: for in their anger they ſlew a * man

d Or *tongue: meaning*, that he neither conſented to them in word nor thought.

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e The Shechemites, *Chap.* 34. 26.
‡ Or, *houghed oxen.*
f For Levi had no part, and Simeon was under Judah, *Joſh.* 19. 1. till God gave them the place of the *Amalekites*, 1 *Chron.* 4. 42.
g As was verified in David and Chriſt.

[e] man, and in their ſelf-will they ‡ digged down a wall.

7 Curſed *be* their anger, for *it was* fierce: and their wrath, for it was cruel: I will [f] divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall [g] bowe down before thee.

h His enemies ſhall ſo fear him.

9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; [h] who ſhall rouſe him up?

i which is Chriſt the Meſſiah, the giver of all proſperity: who ſhall call the Gentiles to ſalvation.

10 The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until [i] Shiloh come, and unto him *ſhall* the gathering of the people *be*.

k A country moſt abundant with vines and paſtures is promiſed him.

11 Binding his ſole unto the [k] vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the bloud of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

14 ¶ Iſſachar *is* [l] a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

m Shall have the honour of a tribe.

16 ¶ Dan [m] ſhall judge his people, as one of the tribes of Iſrael.

n *That is*, full of ſubtilty.
‡ Heb. *an arrow-ſnake.*

17 Dan ſhall be a [n] ſerpent by the way, † an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

o Seeing the miſeries that his poſterity ſhould fall into, he burſteth out in prayer to God to remedy it.

18 [o] I have waited for thy ſalvation, O LORD

19 ¶ Gad, a troup ſhall overcome him but he ſhall overcome at the laſt.

p He ſhall abound in corn and pleaſant fruit.

20 ¶ Out of Aſher his [p] bread *ſhall be* fat, and he ſhall yield royal dainties.

q Overcoming more by fair words then by force.
† Heb. *daughter*

21 ¶ Naphtali *is* a hind let looſe: he giveth [q] goodly words.

22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* † branches run over the wall.

r As his brethren, when they were his enemies, Potiphar, and others.

23 [r] The archers have ſorely grieved him, and ſhot *at him*, and hated him.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the [ſ] ſtone of Iſrael.

ſ *That is*, God.

25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb.

t In as much as he was more near to the accompliſhment of the promiſe, and it had been more often confirmed.
u Either in dignity, or when he was ſold from his brethren.

26 The bleſſings of thy father have prevailed [t] above the bleſſings of my progenitours, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was [u] ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 ¶ And he charged them and ſaid unto them, I am to be gathered unto my people: * bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite. * *Chap.* 47. 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan: * which Abraham bought with the field, of Ephron the Hittite, for a poſſeſſion of a burying-place. * *Chap.* 23. 16.

31 (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife, and there I buried Leah)

32 The purchaſe of the field, and of the cave that *is* therein, *was* from the children of Heth.

x whereby is ſignified how quietly he died.

33 ¶ And when Jacob had made an end of commanding his ſons, [x] he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

1 The mourning for Jacob. 4 Joſeph getteth leave of Pharaoh to go to bury him. 7 The funeral, 15 Joſeph comforteth his brethren who craved his pardon. 22 His age. 23 He ſeeth the third generation of his ſons 24 He propheſieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is cheſted.

AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him.

a *He meaneth* them that embalmed the dead, and buried them.

2 And Joſeph commanded his ſervants the [a] phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

† Heb. *wept.*
b They were more exceſſive in lamenting then the faithful.

3 And fourty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians † mourned for him [b] threeſcore and ten days.

4 ¶ And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

* *Chap.* 47. 29.

5 * My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

c The very infidels would have oaths performed.

6 And Pharaoh ſaid, Go up, and bury thy father, according [c] as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: onely their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſe-men: and it was a very great company.

10 And they came to the threſhing-floor of

of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called " Abel-mizraim, which *is* beyond Jordan.

" *That is*, the mourning of the Egyptians.

12 And his sons did unto him according as he commanded them.

13 For *his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham *bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

* *Act.* 7. 16.

* *Chap.* 23. 16.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, [d] Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

d An evil conscience is never fully at rest.

† Heb. *charged.*

16 And they † sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the [e] God of thy father. And Joseph wept when they spake unto him.

e *Meaning*, that they which have one God, should bejoyned in most sure love.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, * Fear not: for *am* [f] I in the place of God?

* *Chap.* 45. 5.

f Who by the good success, seemeth to remit it, and therefore it ought not to be revenged by me.

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them.

† Heb. *to their hearts.*

22 ¶ And Joseph dwelt in Egypt; he, and his fathers house: and Joseph lived an [g] hundred and ten years.

g Who notwithstanding he bare rule in Egypt about fourscore years, yet he was joyned with the church of God in faith and religion.

23 ¶ And Joseph saw Ephraims children, of the third *generation:* * the children also of Machir, the son of Manasseh, were † brought up upon Josephs knees.

* *Num.* 32. 39.

† Heb. *born.*

24 And Joseph said unto his brethren, I die: and * God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

* *Heb.* 11. 22.

25 ¶ And * Joseph took an oath of the children of Israel, saying, [h] God will surely visit you, & ye shall carry up my bones from hence

* *Exod.* 13. 19.

h He speaketh this by the spirit of prophecy, exhorting his brethren to have full trust in Gods promise for their deliverance.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Jacob by Gods commandment Genes. 46. 3. had brought his family into Egypt, where they remained for the space of four hundred years; and of seventy persons grew to an infinite number, so that the king and the countrey grudged and endeavoured both by tyranny and cruel slavery to suppress them: The Lord according to his promise Genes. 15. 14 had compassion of his church, and delivered them; but plagued their enemies in most strange and sundry sorts: And the more that the tyranny of the wicked raged against his church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the red sea, which gave an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefits: And albeit he had given them the Passover to be a sign and memorial of the same; yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: Sometime moved with ambition, sometime for lack of drink or meat to content their lusts, sometime by idolatry, or such like: Wherefore God visited them with sharp rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickedness. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts; but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and law, both concerning the manner of serving him, and also the form of judgments and civil policy: to the intent that they should not serve God after their own inventions, but according to that order which his heavenly wisedom had appointed.

CHAP.

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CHAP. I.

1 The children of Iſrael after Joſephs death do multiply. 8 The more they are oppreſſed by a new king, the more they multiply. 15 The godlineſs of the midwives in ſaving the men-children alive. 22 Pharaoh commandeth the male-children to be caſt into the river.

* *Gen.*46.8. *Chap.* 6.14.
a Moſes deſcribeth the wonderful order that God obſerveth in performing his promiſe to Abraham, *Gen.*15.14.

NOw * a these *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls, that came out of the † loyns of Jacob, were * ſeventy ſouls: for Joſeph was in Egypt *already*.

† Heb. *thigh.*
* *Gen.*46.27. *Deut.*10.22.

6 And Joſeph died, and all his brethren, and all that generation.

* *Act.* 7.17.

7 * And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the b land was filled with them.

b He meaneth the country of Goſhen.

8 ¶ Now there aroſe up a new king over Egypt, which c knew not Joſeph.

c He conſidered not how God had preſerved Egypt for Joſephs ſake.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* mo and mightier then we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they joyn alſo unto our enemies, and fight againſt us, and *ſo* get them up d out of the land.

d Into Canaan, and ſo we ſhall loſe our commodity.

11 Therefore they did ſet over them taskmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

† Heb. *And as they afflicted them, ſo they multiplied, &c.*
e The more that God bleſſeth his, the more doth the wicked envy them.

12 † But the more they afflicted them, the more they multiplied and grew. And e they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter, with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one f *was* Shiphrah, & the name of the other Puah)

f Theſe ſeem to have been the chief of the reſt.

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools: if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

g Their diſobedience herein was lawful, but their diſſembling evil.

19 And the midwives ſaid unto Pharaoh, Becauſe the g Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he h made them houſes.

h *That is*, God increaſed the families of the Iſraelites by their means.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall i caſt into the river, and every daughter ye ſhall ſave alive.

i When tyrants cannot prevail by craft they burſt forth into open rage.

CHAP. II.

1 Moſes is born, 3 and in an ark caſt into the flags. 5 He is found, and brought up by Pharaohs daughter. 11 He ſlayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gerſhom is born. 23 God reſpecteth the Iſraelites cry.

* *Chap.* 6.20. *Num.* 26.59.
a This Levite was called Amram, who married Jochebed. *Chap.* 6.20.

AND there went * a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was* a goodly *child*, ſhe * hid him three moneths.

* *Act.* 7.20. *Heb.* 11.23.

3 ¶ And when ſhe could not longer hide him; ſhe took for him an ark of bulruſhes, and daubed it with ſlime, and with pitch, and b put the child therein; and ſhe laid *it* in the flags by the rivers brink.

b Committing him to the providence of God whom ſhe could not keep from the rage of the tyrant.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh her ſelf at the river, and her maidens walked along by the rivers ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go. And the maid went, and called the c childs mother.

c Mans counſel cannot hinder that which God hath determined ſhall come to paſs.

9 And Pharaohs daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name " Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

" *That is*, drew out.

11 ¶ And it came to paſs in thoſe days, when Moſes was d grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

d *That is*, was fourty years old, *Acts.* 7.23.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he e ſlew the Egyptian, and hid him in the ſand.

e Being aſſured that God had appointed him to deliver the Iſraelites, *Acts.* 7.25.

13 ¶ And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong,

wrong, wherefore ſmiteſt thou thy fellow?

† Heb. *a man, a prince.*

14 And he ſaid, Who made thee † a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes

f Though by his fear he ſhewed his infirmity, yet faith covered it *Heb.* 11. 27.

feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

‡ Or, *prince.*

16 Now the ‡ prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptain delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? g Call him, that he may eat bread.

g wherein he declared a thankful mind, which would recompenſe the benefit done unto his.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name * Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

* *Chap.* 18. 3.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they h cried; and their cry came up unto God, by reaſon of the bondage.

h God humbleth his by afflictions, that they ſhould cry unto him, and receive the fruit of his promiſe.

24 And God heard their groaning, and God remembred his * covenant with Abraham, with Iſaac, and with Jacob.

* *Gen.* 15. 14. & 46 4.

25 And God looked upon the children of Iſrael, and God † i had reſpect unto *them.*

† Heb. *knew.*
i He judged their cauſe. *or*, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth Jethro's flock. 2 God appeareth to him in a burning buſh. 9 He ſendeth him to deliver Iſrael. 14 The name of God. 15 His meſſage to Iſrael

NOw Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the back-ſide of the deſert, and came to the a mountain of God, *even* to b Horeb.

a It was ſo called after the law was given.
b Called alſo Sinai.

2 ¶ And the Angel of the LORD appeared unto him in a flame of fire out of the midſt of a c buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

* *Acts.* 7. 30.

c This ſignifieth that the church is not conſumed by the fire of afflictians, becauſe God is in the midſt thereof.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the d LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

d whom he called the Angel, *verſe* 2.

5 And he ſaid, Draw not nigh hither: e put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* f holy ground.

e Reſign thy ſelf up to me, *Ruth.* 4. 7. *Joſ.* 5. 15.
f Becauſe of my preſence.

6 Moreover he ſaid, * I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was g afraid to look upon God.

* *Matth.* 22. 32. *Acts.* 7. 32.

g For ſin cauſeth man to fear Gods juſtice.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their h task-maſters: for I know their ſorrows.

h whoſe cruelty was intollerable.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land: unto a good land and a large, unto a land i flowing with milk and hony; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

i Moſt plentiful of all things.

9 ¶ k Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

k He heard before, but now he would revenge it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* l I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

l He doth not fully diſobey God, but acknowledgeth his own weakneſs.

12 And he ſaid, m Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

m Neither fear thine own weakneſs, nor Pharaohs tyranny.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? what ſhall I ſay unto them?

14 ¶ And God ſaid unto Moſes, I n AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

n The God which hath ever been, am, and ſhall be: the God Almighty, by whom all things have their being, and the God of mercy, mindful of my promiſe; *Revel.* 1. 4.

15 ¶ And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and hony.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us; and now let us go

(we

48 (we beſeech thee) three days journy into the wilderneſs, that we may ° ſacrifice to the LORD our God.

o Becauſe Egypt was full of idolatry, God would appoint them a place where they ſhould ſerve him purely.

19 ¶ And I am ſure that the king of Egypt will not let you go, ‡ no, not by a mighty hand.

‡ Or, *but by ſtrong hand.*

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty:

p This example may not be followed generally: though at Gods commandment they did it juſtly, receiving ſome recompenſe of their labours.

22 P * But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil ‡ the Egyptians.

* *Chap.* 11. 2. & 12. 35.

‡ Or, *Egypt.*

CHAP. IIII.

1 Moſes's rod is turned into a ſerpent. 6 His hand is leprous. 10 He is loath to be ſent. 14 Aaron is appointed to aſſiſt him. 11 Moſes departeth from Jethro. 21 Gods meſſage to Pharaoh. 24 Zipporah circumciſeth her ſon. 27 Aaron is ſent to meet Moſes. 31 The people believeth them.

AND Moſes anſwered, and ſaid, But behold, [a] they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the LORD ſaid unto him, What *is* that in thine hand? and he ſaid, A rod.

3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

b This power to work miracles was to confirm his doctrine, and to aſſure him of his vocation.

4 And the LORD ſaid unto Moſes, [b] Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, & plucked it out of his boſom, & behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the [c] water of the river, and pour *it* upon the dry-land, and the water, which thou takeſt out of the river, † ſhall become bloud upon the dry-land.

c Becauſe theſe three ſigns ſhould be ſufficient witneſs to prove that Moſes ſhould deliver Gods people.

† Heb. *ſhall be, and ſhall be.*

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor ſinee thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

† Heb. *a man of words.*

† Heb. *ſince ye ſterday, nor ſince the third day.*

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be * with thy mouth, and teach thee what thou ſhalt ſay.

* *Matth.* 10. 19. *Mark* 13. 11. * *Luke* 12. 11.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‡ wilt [d] ſend.

‡ Or, *ſhould'ſt.*

d *That is*, of the Meſſiah: or ſome other that is more meet then I.

14 And the [e] anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

e Though we provoke God juſtly to anger, yet he will never reject his.

15 And thou ſhalt ſpeak unto him, and put words [f] in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and * thou ſhalt be to him in ſtead of [g] God.

* *Chap.* 7. 1.

g *Meaning*, as a wiſe counſellour and full of Gods ſpirit.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father in law. and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the [h] rod of God in his hand.

h whereby he wrought the miracles.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will [i] harden his heart, that he ſhall not let the people go.

i By retaining my ſpirit, and delivering him unto Satan to increaſe his malice.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* [k] my firſt-born.

k *Meaning*, moſt dear unto him.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came paſs by the way in the inn, that the LORD met him, and [l] ſought to kill him.

l God puniſhed him with ſickneſs for neglecting his ſacrament.

25 Then [m] Zipporah took a ſharp ‡ ſtone, and cut off the fore-skin of her ſon, and † caſt *it* as his feet, and ſaid, Surely a bloudy huſband *art* thou to me.

m This act was extraordinary, for Moſes was ſore ſick, and God even then required it.

‡ Or, *knife.*

† Heb. *made it touch.*

26 So he let him go: then ſhe ſaid, A bloudy husband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the

the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the [n] people beleeved: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

n So that Moſes had now experience of Gods promiſe, that he ſhould have good ſucceſs.

CHAP. V.

1 Pharaoh chideth Moſes and Aaron for their Meſſage. 5 He increaſeth the Iſraelites task. 15 He checketh their complaints. 19 They crie out upon Moſes and Aaron 22 Moſes complaineth to God.

AND afterward Moſes and Aaron went in, and told [a] Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people, go that they may hold a [b] feaſt unto me in the wilderneſs.

a Faith overcometh fear, and maketh men bold in their vocation.
b And offer ſacrifice.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, [k] The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the LORD our God: leſt he fall upon us with peſtilence, or with the ſword.

k *Chap.* 3. 18.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you [c] make them reſt from their burdens.

c As though ye would rebel.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their [d] officers, ſaying.

d which were of the Iſraelites, and had charge to ſee them do their work.

7 Ye ſhall no more give the people ſtraw to made brick, as heretofore: let them go and gather ſtraw for themſelvs.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they crie, ſaying, Let us go *and* ſacrifice to our God.

† Heb. *let the work be heavie upon the men*,

9 † Let there more work be laid upon the men, that they may [e] labour therein: and let them not regard [f] vain words.

e The more cruelly that tyrants rage, the nearer is Gods help.
f Of Moſes and Aaron.

10 ¶ And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble in ſtead of ſtraw.

13 And the task-maſters haſted *them*, ſaying, Fulfill your works, *your* † daily tasks, as when there was ſtraw.

† Heb. *matter of a day in his day*

14 And the officers of the children of Iſrael, which Pharaohs task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 And he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour † to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to [g] put a ſword in their hand to ſlay us.

† Heb. *to ſtink.*

g It is a grievous thing to the ſervants of God, to be accuſed of evil, eſpecially of their brethren, when they do as their duty requireth

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath don evil to this people; † neither haſt thou delivered thy people at all,

† Heb. *delivering, thou haſt not delivered.*

CHAP. VI.

1 God reneweth his promiſe by his name JEHOVAH. 14 The genealogie of Reuben, 15 of Simeon, 16 of Levi, of whom came Moſes and Aaron.

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but *by* my name [a] JEHOVAH was I not known to them.

a whereby he ſignifieth that he will perform indeed, that which he promiſed to their fathers for this name declareth that he is conſtant, and will perform his promiſe.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgements.

50

7 And I will [b] take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did † ſwear to give it, to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage; I *am* the LORD.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael; but they [c] hearkened not unto Moſes, for † anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying.

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me: how then ſhall Pharaoh hear me, who *am* of [d] uncircumciſed lips?

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the [e] heads of their fathers houſes: The ſons of Reuben, the firſt-born of Iſrael; Hanoch and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 * And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachim, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of * the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the years of the life of Levi *were* an [f] hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni and Shimi, according to their families.

18 And * the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And [k] Amram took him Jochebed his fathers [g] ſiſter to wife; and ſhe bare him Aaron & Moſes: and the years of the life of Amram *were* an hundred and thirtie and ſeven years.

21 ¶ And the ſons of Izhar; [h] Korah and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of [i] Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſon of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſon took him *one* of the daughters of Putiel to wife; and * ſhe bare him Phinchas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron, and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their [k] armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes & Aaron.

28 ¶ And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt.

29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I *am* of [l] uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

1 *Moſes is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a ſerpent.* 11 *The ſorcerers do the like.* 13 *Pharaohs heart is hardened.* 14 *Gods meſſage to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD ſaid unto Moſes, See, I have made thee a [a] god to Pharaoh, and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great [b] judgements.

5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* [c] fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh,

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying.

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the [d] ſorcerers; now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

13 And

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b *Hemcanth*, as touching the outward vocation; the dignitie whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.
† Heb *lift up my hand.*

c So hard a thing it is to ſhew true obedience under the croſs.
† Heb *ſhortnes*, or *ſtraitneſs.*

d Or, barbarous and rude in ſpeech: and by this word (uncircumciſed) is ſignified, the whole corruption of mans nature.

e This genealogie ſheweth of whom Moſes and Aaron came.
* *Gen.* 46. 9.
1 *Chron.* 5. 3.

* *Chron.* 4 24.

* *Num.* 3. 17,
1 *Chron.* 6. 1.

f For he was 42 years old when he came into Egypt, and there lived 94.

* *Num.* 26. 57.
1 *Chron.* 6 2.

g *Chap.* 2 2. *Num.* 26, 59. which kind of marriage was after in the law forbidden, *Lev.* 18. 12.
h Moſes and he were brothers children, whoſe rebellion was puniſhed, *Num.* 16. 1.

i who was a prince of Judah, *Num.* 2. 3.

Num. 25. 11.

k For their families were ſo great, that they might be compared to armies.

l The diſobedience both of Moſes, and of the people ſheweth that their deliverance came onely of Gods free mercie.

a I have given thee power and authoritie to ſpeak in my name, and to execute my judgements upon him.

b To ſtrengthen Moſes faith, God promiſeth again to puniſh moſt ſharply the oppreſſions of his church.

c Moſes lived in affliction and baniſhment fortie years, before he enjoyed his office to deliver Gods people.

d It ſeemeth that theſe were Jannes and Jambres, read 2. *Tim.* 3. 8. and ſo, ever the wicked maliciouſly reſiſt the truth of God.

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the [e] rivers brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

e *To wit*, the river Nilus.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river, ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their † pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb. *gathering of their waters*,

20 And Moſes and Aaron did ſo, as the LORD commanded: and he* lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the * waters that *were* in the river, were turned to blood.

* *Chap.* 17. 5.

* *Pſal.* 78. 44.

21 And the [f] fiſh that *was* in the river, died: and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

f To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſervation of life

22 * And the magicians of Egypt did ſo [g] with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

* *Wiſd.* 17 7.

g In outward appearance, and after that the ſeven days were ended.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 *Frogs are ſent.* 8 *Pharaoh ſueth to Moſes,* 12 *and Moſes by prayer removeth them away.* 16 *The duſt is turned into lice, which the magicians could not do.* 20 *The ſwarms of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

a There is nothing ſo weak, that God cannot cauſe to overcome the greateſt power of man.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with [a] frogs.

51

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy ‡ kneading-troughs.

‡ Or, *dough*.

4 And the frogs ſhall come up both on thee, and upon thy people, & upon all thy ſervants.

5 And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the [b] waters of Egypt, and the frogs came up, and covered the land of Egypt.

b But Goſhen, where Gods people dwelt, was excepted.

7 * And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

* *Wiſd.* 17. 7.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the LORD.

c Not love, but fear cauſeth the very infidels to ſeek unto God.

9 And Moſes ſaid unto Pharaoh, ‡ Glory over me: ‡ when ſhall I intreat for thee, and for thy ſervants, and for thy people, † to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river onely?

‡ Or, *have this honour over me*, &c.

‡ Or, *againſt when*?

† Heb. *to cut off*

10 And he ſaid, ‡ To morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

‡ Or, *againſt to morrow*.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river onely.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died [d] out of the houſes, out of the villages, and out of the fields,

d In things of this life God oft times heareth the prayers of the juſt for the ungodly.

14 And they gathered them together upon heaps, and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt; all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they [e] could not: ſo there were lice upon man, & upon beaſt.

e God confounded their wiſdom and authoritie in a thing moſt vile.

19 Then the magicians ſaid unto Pharaoh, This *is* the [f] finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

f They acknowledged that this was don by Gods power and not by forcetie. *Luke* 11. 20.

52

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh: lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Els if thou wilt not let my people go, behold, I will ſend ‡ ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes; and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

‡ Or, *a mixture of noiſom beaſts &c.*

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put † a diviſion between my people, and thy people: * to morrow ſhall this ſign be.

† Heb. *a redemption.*
‡ Or, *by to morrow*
* *Wiſd.* 16. 9.

24 And the LORD did ſo; and * there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was ‡ corrupted by reaſon of the ſwarm *of flies*.

† Or, *deſtroyed*

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid. It is not meet ſo to do; for we ſhall ſacrifice the [g] abomination of the Egyptians to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

g For the Egyptians worſhipped divers beaſts as the ox, the ſheep, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.
* *Chap.* 3. 18.

27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as * he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye my ſacrifice to the LORD your God, in the wilderneſs: onely you ſhall [h] not go very far away; intreat for me.

h So the wicked preſcribe unto Gods meſſengers how far they ſhall go

29 And Moſes ſaid, Behold, I go out from thee, and I will entreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal [i] deceitfully any more, in not letting the people go to ſacrifice to the LORD.

i He could not judge his heart, but yet he chargeth him to do this unfainedly.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

k where god giveth not faith, no miracles can prevail.

32 And Pharaoh [k] hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 The murrain of beaſts. 8 The plague of boils, and blains. 13 The meſſage about the hail. 22 The plague of hail. 27 Pharaoh ſueth to Moſes, 35 but yet is hardened.

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep *there ſhall be* a very grievous murrain.

4 And the LORD ſhall [a] ſever between the cattel of Iſrael, and the cattel of Egypt, and there ſhall nothing die of all *that is* the childrens of Iſrael.

a He ſhall declare his heavy judgement againſt his enemies, and his favour toward his children.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow; and all the cattel of Egypt died, but of the cattel of the children of Iſrael died not one.

7 And Pharaoh [b] ſent, and behold, there was not *one* of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, & Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; * as the LORD had ſpoken unto Moſes.

* *Chap.* 4 21.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine [c] heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

c So that thine own conſcience ſhall condemn thee of ingratitude and malice.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth.

16 And in very deed for * this *cauſe* have I † raiſed thee up, for to ſhew *in* thee my power, and that my [d] name may be declared throughout all the earth.

* *Rom.* 9. 17.
† Heb. *made thee ſtand,*
d *That is,* that all the world may ſignifie my power in overcoming thee.

17 As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now.

19 Send therefore now, *and* [e] gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

e Here we ſee, though Gods wrath be kindled, yet there is a certain mercie ſhewed even to his enemies.

20 He

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

† Heb. *ſet not his heart unto*
f The word of the miniſter is called the word of God.

21 And he that † regarded not the f word of the LORD, left his ſervants and his cattel in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Onely in the land of Goſhen where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have
g The wicked confeſs their ſins to their condemnation, but they cannot believe to obtain remiſſion.
† Heb. *voices of God*
g ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no more † mightie thundrings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, Aſſoon as I am gon out of the citie, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou maiſt know, how that the
* *Pſal.* 24. 1.
* earth *is* the LORDS.

30 But *as for* thee and thy ſervants, I know
h *Meaning*, that when they have their requeſt, they are never the better, though they make many fair promiſes, wherein we ſee the practiſes of the wicked.
† Heb. *hidden*, or *dark*.
h that ye will not yet fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled:

32 But the wheat and the rie were not ſmitten: for they *were* † not grown up.

33 And Moſes went out of the citie from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken † by Moſes.
† Heb. *by the hand of Moſes.*

CHAP. X.

1 God threatneth to ſend locuſts. 7 Pharaoh moved by his ſervants, inclineth to let the Iſraelites go. 12 The plague of the locuſts. 16 Pharaoh ſueth to Moſes. 21 The plague of darkneſs. 24 Pharaoh ſueth unto Moſes, 27 but yet is hardened.

AND the LORD ſaid unto Moſes, Go in
* *Chap.* 4. 21.
unto Pharaoh: * for I have hardened his heart, and the heart of his ſervants: that I might ſhew theſe my ſigns before him:

2 And that thou maiſt tell in the a ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have don amongſt them; that ye may know how that I *am* the LORD.
a The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever, where alſo wee ſee the dutie of parents toward their children.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to b humble thy ſelf before me? Let my people go, that they may ſerve me.
b The end of afflictions is, to humble our ſelvs with true repentance under the hand of God.

4 Els if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſt.
* *Wiſd.* 16. 9.

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth, for you out of the field.
† Heb. *eye*

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a c ſnare unto his? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet, that Egypt is deſtroyed?
c *Meaning*, the occaſion of all theſe evils: ſo are the godly ever charged, as Elias was by Achab.

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* † who *are* they that ſhall go?
† Heb. *Who and who &c.*

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the d LORD be ſo with you, as I will let you go, and your little ones. Look *to it*, for evil e *is* before you.
d *That is*, I would the Lord were no more affectioned toward you, than I am minded to let you go.
e Puniſhment is prepared for you. *Some read*, ye intend ſome miſchief.

11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire: and they were driven out from Pharaohs preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they

54 did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the [f] LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin onely this once, and intreat the LORD your God, that he may take away from me this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and † caſt them into the [g] Red ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, † even darkneſs *which* may be [h] felt.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: * but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; onely let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give † us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

26 Our cattel alſo ſhall go with us; there ſhall not an [i] hoof be left behind: for thereof muſt we take to ſerve the LORD our God; and we know not with what [k] we muſt ſerve the LORD, until we come thither.

27 ¶ But the LORD heardned Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt [l] die.

29 And Moſes ſaid, Thou haſt ſpoken well I will ſee thy face again no more.

CHAP. XI.

1 *Gods meſſage to the Iſraelites to borrow jewels of their neighbours.* 4 *Moſes threatneth Pharaoh with the death of the firſt-born.*

AND the LORD ſaid unto Moſes, yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely [a] thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man * Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the LORD, * About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the [b] mill, and all the firſt-born of beaſts.

6 And there ſhall be a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how [c] that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelvs unto me, ſaying, Get thee out, and all the people † that [c] follow thee: and after that I will go out: and he went out from Pharaoh in † a great anger.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD [d] hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The paſsover is inſtituted.* 11 *The rite of the paſsover.* 15 *Unleavened bread.* 29 *The firſt-born are ſlain.* 31 *The Iſraelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the paſsover.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhall be* unto you the beginning of moneths: it *ſhall be* the firſt [b] moneth of the year to you.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this moneth they ſhall take to them every man a lamb, according to the [c] houſe of *their* fathers, a ‡ lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his [d] eating, ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male † of the firſt year: ye ſhall take *it* out from the ſheep or from the goats.

6 And ye ſhall keep *it* up until the fourteenth day of the ſame moneth: and the [e] whole aſſembly of the congregation of Iſrael ſhall kill it ‡ in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, & on the upper doorpoſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night, roſt with fire, and unleavened *bread, and* with bitter *herbs* they ſhall eat it.

9 Eat

† Heb. *haſtened to call*,

f The wicked in their miſeries ſeek to Gods miniſters for help, albeit they hate and deteſt them.

† Heb. *faſtened*
g The water ſeemeth red, becauſe the ſand or gravell is red: the Hebrews call it the ſea of bulruſhes.

† Heb. *that one may feel darkneſs.*
h Becauſe it was ſo thick.

* *Wiſd.* 18. 1.

† Heb. *into our hands*,

i The miniſters of God ought not to yield one jot to the wicked, as touching their charge.
* *That is*, with what beaſts, or how many.

l Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threatneth to put him to death.

a without any condition, but with haſt and violence.
* *Chap.* 3. 22. & 12. 35.

* *Eccluſ* 45. 1.

* *Chap.* 12. 29.

b From the higheſt to the loweſt.

† Heb. *that* is at *thy foot.*
c *That is*, under thy power and government.
† Heb. *heat of anger.*

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more ſet forth, *Rom.* 9. 17.

a Called Niſan, containing part of March, and part of April.
b As touching the obſervation of feaſts: as for other policies, they reckoned from September

c As the fathers of the houſhold had great or ſmall families.
‡ Or, *kid*

d He ſhall take ſo many as are ſufficient to eat the lamb.

† Heb. *ſon of a year.*

e Everyone in his houſe.
† Heb. *between the two evenings.*

9 Eat not of it raw, nor ſodden at all with water, but roſt *with* fire: his [f] head with his legs, and with the purtenance thereof.

f *That is*, all that may be eaten.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand; and ye ſhall eat it in haſt: it *is* the LORDS [g] paſsover.

g The lamb was not the paſsover, but ſignified it: as ſacraments are not the thing it ſelf, which they do repreſent, but ſignifie it.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt; and againſt all the ‡ gods of Egypt I will execute judgement: I *am* the LORD.

‡ Or, *princes*

13 And the blood ſhall be to you for a token upon the houſes where you *are*: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

† Heb. *for a deſtruction*,

14 And this day ſhall be unto you for a [h] memoriall: and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for [i] ever.

h Of the benefit received for your deliverance:

i *That is*, until Chriſts coming: for then ceremonies had an end.

15 Seven days ſhall ye eat unleavened *bread*, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened *bread*, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be don in them, ſave *that* which every † man muſt eat, that onely may be don of you.

† Heb. *ſoul*

17 And ye ſhall obſerve *the feaſt of* unleavened *bread*: for in this ſelf-ſame day have I brought your armies out of the land of Egypt; therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

* *Lev.* 23. 5. *Num* 28. 16.

18 ¶ * In the firſt *moneth*, on the fourteenth day of the moneth at [k] even, ye ſhall eat unleavened *bread*, until the one and twentieth day of the moneth at even.

k For in o'd time ſo they counted, beginning the day at ſun ſet, till the next day, at the ſame time.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ye ſhall eat unleavened *bread*

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a ‡ lamb, according to your families, and kill the paſsover.

‡ Or, *kid*

* *Heb.* 11. 28.

22 * And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the [l] deſtroyer to come in unto your houſes to ſmite *you*.

l The angel ſent of God to kill the firſt-born.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs when ye be come to the [m] land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

m The land of Canaan

26 *And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

* *Josh.* 4. 6.

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſsover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people [n] bowed the head and worſhipped.

n They gave God thanks for ſo great a benefit

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes, and Aaron, ſo did they.

29 ¶ * And it came to paſs that at midnight the LORD ſmote all the firſt-born in the land of Egypt, * from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the † dungeon and all the firſt-born of cattel.

* *Chap.* 11. 4.

* *Wiſ.* 18. 11.

† Heb *houſe of the pit*,

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great crie in Egypt: for *there was* not a [o] houſe where *there was* not one dead.

o Of thoſe houſes wherein any firſt-born was, either of men or beaſts.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael; and go, ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid: and be gon, and [p] bleſs me alſo.

p Pray for me.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*,

34 And the people took their dough before it was leavened, their ‡ kneading-troughs being bound up in their clothes upon their ſhoulders.

‡ Or, *dough*

35 And the children of Iſrael did according to the work of Moſes: and they borrowed of the Egyptians * jewels of ſilver, and jewels of gold, and raiment.

* *Chap.* 3. 22. & 11. 2.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*: and they ſpoiled the Egyptians.

37 ¶ And * the children of Iſrael journeyed from [q] Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

* *Num.* 33 3.

q which was a citie in Goſhen, *Gen* 47. 11.

38 And † a mixed [r] multitude went up alſo with them; and flocks, and herds, *even* very much cattel.

† Heb. *a great mixture.*

r which were ſtrangers, and not born of the Iſraelites.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarrie, nei-

56 ther had they prepared for themselvs any victuall.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* * four hundred and thirtie years.

* *Gen.* 15. 13. *Acts* 7. 6. *Galat.* 3. 17.

41 And it came to pass, at the end of the four [f] hundred and thirtie years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

f From Abrahams departing from Ur in Chaldea, unto the departing of the children of Israel from Egypt are 430 years.

42 It *is* † a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be much observed of all the children of Israel, in their generations.

† Heb. *a night of observations*

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: there shall no [t] stranger eat thereof.

t Except he be circumcised and onely profess your religion.

44 But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A forreiner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten, thou shalt not carrie forth ought of the flesh abroad out of the house: * neither shall ye break a bone thereof.

* *Num.* 9. 12. *John* 19. 36.

47 All the congregation of Israel shall † keep it.

† Heb. *do it.*

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [u] law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

u They that are of the household of God, must be all joyned in one faith and religion.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt, by their armies.

CHAP. XIII.

1 *The first-born are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carrie Josephs bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 * Sanctifie unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

* *Chap.* 22. 29. & 34. 19. *Lev.* 27. 26. *Num.* 3. 13. & 8. 16. *Luke* 2. 23.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the [a] house of † bondage: for by strength of hand the LORD brought you out from this *place*: there shall no [b] leavened *bread* be eaten.

a where they were in most cruel slaverie.
† Heb. *servants*:
b To signifie that they had not leisure to leaven their bread.

4 This day came ye out in the moneth [c] Abib.

c Containing part of March, and part of April, when corn began to ripen in that countrey.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this moneth.

6 Seven days shalt thou eat unleavened *bread*, and in the [d] seventh day *shall be* a feast to the LORD.

d But the seventh and the first day were holy, as *Chap.* 12. 16.

7 Unleavened *bread* shall be eaten seven days: and there shall no leavened *bread* be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy [e] son in that day, saying, *This is don* because of that *which* the LORD did unto me, when I came forth out of Egypt.

e when thou dost celebrate the feast of unleavened bread.

9 And it shall be for a [f] sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORDS law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

f Thou shalt have continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 * That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast, which thou hast, the males *shall be* the LORDS.

* *Chap.* 22. 29. & 34. 19.
† Heb. *cause to pass over.*

13 And every firstling of an [g] ass thou shalt redeem with a ‡ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou [h] redeem.

g This is also understood of the foal and other beasts, which were not offered in sacrifice.
‡ Or, *kid*:
h By offering a clean beast in sacrifice, *Lev.* 12, 6.

14 ¶ And it shall be when thy son asketh thee † in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

† Heb. *tomorrow*;

15 And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, *being* males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes. For by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistins; although that *was* near: for God said, Least peradventure the people repent when they see [i] war and they return to Egypt.

i which the Philistins would have made against them, by stopping them the passage.

18 But God let the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ‡ harnessed [k] out of the land of Egypt.

‡ Or, *by five in a rank*
k *That is*, not privily but openly, and as the word doth signifie, set in order by five and five.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, * God will surely visit you; & ye shall carrie up my bones away hence with you.

* *Gen.* 50. 5. *Josh.* 24. 32. * *Num.* 33. 6.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And

21 And *the LORD went before them by day in a pillar[l] of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

1 *God inſtructeth the Iſraelites in their journey.* 5 *Pharaoh purſueth after them.* 10 *The Iſraelites murmure.* 13 *Moſes comforteth them.* 15 *God inſtructeth Moſes.* 19 *The cloud removeth behind the camp.* 21 *The Iſraelites paſs through the Red ſea,* 23 *which drowneth the Egyptians.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn[a] and encamp before *Pi-hahiroth, between[b] Migdol and the ſea: over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be[c] honoured upon Pharaoh; and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we don this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix[d] hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael; and the children of Iſrael went out with an high[e] hand.

9 But the *Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſmen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore[f] afraid: and the children of Iſrael cried out unto the LORD.

11 And they ſaid unto Moſes. Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 * *Is* not this the word that we did tell thee in Egypt, ſaying, Let us[g] alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: ‡ for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

14 The LORD ſhall fight for you, and ye ſhall[h] hold your peace.

15 ¶ And the LORD ſaid unto Moſes, Wherefore[i] crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry-*ground* through the midſt of the ſea.

17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſmen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſmen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behind them; & the pillar of the cloud went from before their face, and ſtood behind them.

20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave[k] light by night *to theſe*: ſo that the one came not near the other all the night.

21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-*land*, and the waters were *divided.

22 And* the children of Iſrael went into the midſt of the ſea upon the dry-*ground*, and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſmen.

24 And it came to paſs, that in the[l] morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the clood, and troubled the hoſt of the Egyptians:

25 And took off their chariot-wheels, ‡ that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them, againſt the Egyptians.

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſmen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared: and the Egyptians fled againſt it: and the LORD † overthrew the[m] Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots, and the horſmen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as *one of them.

29 But the children of Iſrael walked upon dry-*land* in the midſt of the ſea, and the waters

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[l] Num 14. 14. *Deut.* 1. 33. *Nehem.* 9. 19. *Pſal.* 78. 14. 1 *Cor.* 10. 1. l To defend them from the heat of the ſun.

a From toward the country of the Philiſtiins * *Num* 33. 7. b So the ſea was before them, mountains on either ſide, and the enemie at their back: yet they obeyed God, and were delivered.

c By puniſhing his obſtinate rebellion.

d Joſephus writeth, that beſides theſe chariots there were 50000 horſmen, and 200000 footmen.

e with great joy and boldneſs. * *Joſh* 24. 6. 1 *Mac.* 4. 9.

f They which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

* *Chap.* 6 9 g Such is the impatience of the fleſh, that it cannot abide Gods appointed time.

‡ Or, *for whereas you have ſeen the Egyptians to day, &c.*

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h Only put your truſt in God without grudging or doubting. i Thus in tentations faith fighteth againſt the fleſh, and crieth with inward groanings to the Lord.

k The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſs, ſo that their two hoſts could not joyn together.

* *Joſh.* 4. 23. *Pſal.* 114. 53. * *Pſal.* 78. 13. 1 *Cor.* 10. 1. *Hebr.* 11. 29.

l which was about three laſt hours of the night.

‡ Or, *made them to go heavily*:

† Heb. *ſtook off* m So the Lord by the water ſaved his, and by the water drowned his enemies.

* *Pſal.* 106. 11.

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ters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

† Heb *hand*

31 And Iſrael ſaw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his[n] ſervant Moſes.

n *That is*, the doctrin which he taught them in the name of the Lord.

CHAP. XV.

1 *Moſes ſong.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree ſweeteneth them.* 27 *At Elim are twelve wells, and ſeventy palm-trees.*

a Praiſing God for the overthrow of his enemies, and their deliverance.
* *Wiſd.* 10. 20.

THen[a] ſang * Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation; he *is* my God, and I will prepare him an[b] habitation; my fathers God, and I will exalt him.

b To worſhip him therein.

3 The LORD *is* a[c] man of war: the LORD *is* his[d] name.

c In battel he overcometh ever
d Ever conſtant in his promiſe.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that[e] roſe up againſt thee; thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

e Thoſe that are enemies to Gods people, are his enemies.

8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall ‡ deſtroy them.

‡ Or, *repoſſeſs.*

10 Thou didſt blow with thy wind, the ſea covered them, they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the ‡[f] gods? who *is* like thee, glorious in holineſs, [g] fearfull *in* praiſes, doing wonders?

‡ Or, *mighties ones?*
f For ſo, oftentimes the ſcripture calleth the mightie men of the world.
g which oughteſt to be praiſed with all fear and reverence

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy [h] habitation.

h *That is*, into the land of Canaan, or into mount Zion.
* *Deut.* 2. 25. *Joſh.* 2. 9.

14 * The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed: the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

* *Deut.* 2. 25. *Joſh.* 2. 9.

16 * Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone, till thy people paſs over, O LORD, till the people paſs over *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine[i] inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in, *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed.

i which was mount Zion, where afterward the temple was built.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſmen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-*land* in the midſt of the ſea.

20 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with[k] dances.

k Signifying their great joy, which oftome the Jews obſerved in certain ſolemnities, *Judg.* 11. 34 and 21, 21. but it ought not to be a cloak to cover our wanton dances.

21 And Miriam [l] anſwered them, Sing ye to the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

l By ſinging the like ſong of thankſgiving.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of [m] Shur: and they went three days in the wilderneſs, and found no water.

m which was called Etham. *Num.* 33. 6.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ‡ Marah.

‡ That is, *bitterneſs.*

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD: and the LORD ſhewed him a * tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he[n] proved them,

* *Eccluſ* 38. 5.
n *That is*, God of Moſes in Gods name.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is[o] right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

o *Which is*, to do that onely which God commandeth.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

* *Num.* 33 9.

CHAP. XVI.

1 *The Iſraelites come to Sin.* 2 *They murmure for want of bread.* 4 *God promiſeth them bread from heaven.* 11 *Quails are ſent.* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the ſabbath.* 32 *An omer of it is preſerved.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of [a] Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond moneth, after their departing out of the land of Egypt.

a *That is*, the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeſh, *Num.* 33. 36.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them, Would

would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [b] flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

b So hard a thing is it to the flesh, not to murmure against God when the belly is pinched.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather † a certain rate every [c] day, that I may prove them, whether they will walk in my law, or no.

† Heb. *the portion of a day in his day,*
c *To signifie* that they should patiently depend upon Gods providence from day to day.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in, and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth [d] your murmurings against the LORD: And what *are* we, that ye murmure against us?

d He gave them not Manna, because they murmured, but for his promise sake.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmure against him: And what *are* we? your murmurings *are* not against us, but against the [e] LORD.

e He that contemneth Gods ministers, contemneth God himself.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD * appeared in the cloud.

* *Chap.* 13.21.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

* *Num.* 11.7.

13 And it came to pass, that at even * the quails came up, and covered the camp: and in the morning the dew lay round about the host.

* *Num* 11.7. *Psal.* 78.24. *Wisd.* 16.20.

14 And when * the dew that lay was gon up, behold, upon the face of the wilderness *there laid* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ‡ It *is* [f] manna: for they wist not what it *was*. And Moses said unto them, * This *is* the bread which the LORD hath given you to eat.

‡ Or, *what is this?* or, *it is a portion,*
f which signifieth a part, portion, or gift: also meat prepared.
John 6.31.
1 *Cor.* 10.3.

16 ¶ This *is* the thing which the LORD hath commanded: gather of it every man according to his eating: an [g] omer † for every man *according to* the number of your † persons, take ye every man for *them* which *are* in his tents.

g which containeth about a pottle of our measure.
† Heb *by the poll,* or *head*
‡ Heb. *souls.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, * he that gathered much, had nothing over, and he that gathered little, had no [h] lack: they gathered every man according to his eating.

* 2 *Cor* 8.15.
h God is a rich feeder of all, and none can justly complain.

19 And Moses said unto them, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and [i] stank: And Moses was wroth with them.

i No creature is so pure but being abused, it turneth to our destruction.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass *that* on the sixth day they gathered [k] twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

k which portion should serve for the sabbath and the day before.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to day*, and seeth that ye will seeth; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bad: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day: for to day *is* a sabbath unto the LORD: to day ye shall not [l] find it in the field.

l God took away the occasion from their labour, to signifie how holy he would have the sabbath kept.

26 Six days ye shall gather it, but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the [m] people on the seventh day for to gather, and they found none.

m Their infidelity was so great, that they did expressly against Gods commandment.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place: let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* like [n] coriander-seed, white: and the taste of it *was* like wafers *made* with honey.

n In form and figure, but not in colour, *Num.* 11.7.

32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a [o] pot, and put an omer full of manna therein; and lay it up before the LORD, to be kept for your generations.

o Of this vessel read *Heb.* 9.4.

34 As the LORD commanded Moses, so Aaron laid it up before the [p] testimony to be kept.

p *That is*, the ark of the covenant *to wit*, after that the ark was made.

35 And the children of Israel did eat manna forty years, * until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

* *Josh.* 5.12. *Neh.* 9.15.

36 Now an omer *is* the tenth *part* of an [q] ephah.

q which measure contained about ten pottles.

CHAP.

CHAP. XVII.

1 The people murmure for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses hand. 15 Moses buildeth the altar JEHOVAH-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in [a] Rephidim: and *there was* no water for the people to drink.

a Moses here noteth not every place, where they camped at, as *Num.* 33 but onely those places where some notable thing was don.

2 * Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye [b] tempt the LORD?

* *Num.* 20. 4.
b why distrust you God? why look you not for succour of him without murmuring against us?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [c] stone me.

c How ready the people are for their own matters to slay the true prophets, and how slow they are to revenge Gods cause against his enemies and false prophets.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith * thou smotest the river, take in thine hand, and go.

* *Chap.* 7. 20
* *Num.* 20. 9. *Psal.* 78. 15. & 105. 41. *Wisd.* 11. 4. 1 *Cor.* 10 4.

6 * Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [a] Massah, and [a] Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the [d] LORD among us, or not?

a That is, *temptation*,
a That is, *chiding*, or *strife*.
d when in adversitie we think God to be absent, then we neglect his promise, and make him a liar.

8 ¶ * Then came [e] Amalek, and fought with Israel in Rephidim.

* *Deut.* 25. 17. *Wisd.* 11. 3.
e who came of Eliphaz, son of Esau, *Gen.* 16 12.

9 And Moses said unto * Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the [f] hill, with the rod of God in mine hand.

* Called, *Jesus*, *Acts* 7 45.
f *That is*, Horeb. which is also called Sinai,

10 So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let [g] down his hand, Amalek prevailed.

g So that we see how dangerous a thing it is to faint in prayer.

12 But Moses hands *were* heavy, and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a [h] book, and rehears *it* in the ears of Joshua: for * I will utterly put out the remembrance of Amalek from under heaven.

h In the book of the law.
* *Num* 24. 20. 1 *Sam.* 15. 3

15 And Moses built an altar, and called the name of it [i] "JEHOVAH-nissi.

i *That is*, the Lord is my banner: as he declared, by holding up his hands.
" That is, *the LORD my banner*
† Or, *because the hand* of Amalek is *against the throne of the LORD*, therefore &c.
†† Heb. *the hand upon the throne of the LORD.*

16 For he said, †† because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN * Jethro, the priest of Midian, Moses father in law, heard of all that God had don for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

* *Chap.* 2. 16.

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had [a] sent her back.

a It may seem that he sent her back for a time to her father for her impatience, least she should be a let to his vocation, which was so dangerous. *Chap* 4. 25

3 And her two sons, of which the * name of the one *was* "Gershom (for he said, I have been an alien in a strange land)

* *Chap.* 2. 22.
" That is, *a stranger there.*

4 And the name of the other *was* " Eliezer (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh)

" That is, *my God is an help.*

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [b] mount of God.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, The holy mount: for by Christs presence it was holy for a time. 2 *Pet.* 1. 18.

6 And he [c] said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her

c *That is*, he sent messengers to say unto him.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him: and they asked each other of *their* † welfare, and they came into the tent.

† Heb. *peace*,

8 And Moses told his father in law all that the LORD had don unto Pharaoh, and to the Egyptians for Israels sake, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. *found them*

9 And Jethro rejoyced for all the goodness which the LORD had don to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [d] Blessed *be* the LORD who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

d whereby it is evident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

11 Now I know that the LORD *is* greater than all gods: * for in the thing wherein they dealt proudly, *he was* [e] above them.

* *Chap.* 1. 10, 16, 22. & 5. 7. & 14 18.
e For they that drowned the children of the Israelites, perished themselves by water.

12 And Jethro, Moses father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law [f] before God.

f They are in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to [g] enquire of God.

g *That is*, to know Gods will, and to have justice executed.

16 When they have a matter, they come unto

† Heb. *a man and his fellow,*

unto me, and I judge between † one and another, and I do make *them* know the statutes of God and his laws.

17 And Moses father in law said unto him, The thing that thou doest is not good.

† Heb. *fading thou wilt fade,*

18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavie for thee; * thou art not able to perform it thy self alone.

* *Deut.* 1. 9.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the [h] people to God-ward, that thou maist bring the causes unto God:

h Judge thou in hard causes, which cannot be decided but by consulting with God.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, [i] able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

i what manner of men ought to be chosen to bear office.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

k Godly counsel ought ever to be obeyed, though it come of our inferiours: for to such God oftentimes giveth wisdom, to humble them, that are exalted, and to declare that one member hath need of another.

24 So Moses [k] hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselvs.

l Read the occasion, *Num.* 10. 29, *&c.*

27 ¶ And Moses let his father in law [l] depart, and he went his way into his own land.

Chap. XIX.

1 The people come to Sinai. 3 Gods message by Moses unto the people out of the mount. 8 The peoples answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearfull presence of God upon the mount.

a which was in the beginning of the moneth Sivan, containing part of May, and part of June.
b That they departed from Rephidim.

IN the [a] third moneth, when the children of Israel were gone forth out of the land of Egypt, the [b] same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

Acts 7. 38.
c God called Jacob Israel, therefore the house of Jacob and the people of Israel signifie onely Gods people.
* *Deut.* 29. 2.
d For the eagle by flying high, is out of danger, and in carrying her birds rather on her wings, than in her tallons, declareth her love.
* *Deut.* 5. 2.

3 And * Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of [c] Jacob, and tell the children of Israel:

4 * Ye have seen what I did unto the Egyptians, and *how* I bare you on [d] eagles wings, and brought you unto my self.

5 Now * therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for * all the earth *is* mine.

* *Deut.* 10. 14. *Psal.* 24. 1. * 1 *Pet.* 2. 9. *Revel.* 1. 6.

6 And ye shall be unto me a * kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And * all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

* *Chap.* 24. 3, 7. *Deut.* 5. 27. & 26. 17.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and beleeve thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [e] sanctifie them to day & to morrow, and let them wash their clothes,

e Teach them to be pure in heart, as they shew themselvs outwardly clean by washing.

11 And be readie against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to your selvs, *that ye* go *not* up into the mount, or touch the border of it: * whosoever toucheth the mount, shall be surely put to death.

* *Heb.* 12. 20.

13 There shall not a hand touch it, but he shall surely be stoned or shot through, whether *it be* beast or man, it shall not live: when the ‡ trumpet soundeth long, they shall come up to the mount.

‡ Or, *ceaseth*

14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be readie against the third day: come not at *your* [f] wives.

f But give your selvs to prayer and abstinence, that you may at this time attend onely upon the Lord, 1 *Cor.* 7. 5.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

17 And Moses brought forth the people out of the camp to meet with God, and they stood at the neither part of the mount.

18 And * mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount [h] quaked greatly.

* *Deut.* 4. 11.

g God used these fearful signs, that his law should be had in greater reverence, and his majestie the more feared.
h He gave authoritie to Moses by plain words, that the people might understand him.

19 And when the voice of the trumpet sounded long, and waxed lowder and lowder, Moses spake, and God answered him by a [h] voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, † charge the people, least they break

† Heb. *contest*

62 through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the LORD, ſanctifie themſelvs, leaſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctifie it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee; but let not the [i] prieſts and the people break through, to come up unto the LORD, leaſt he break forth upon them.

i Neither dignitie nor multitude have authoritie to paſs the bounds that Gods word preſcribeth.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moſes comforteth them.* 22 *Idolatrie is forbidden.* 24 *Of what ſort the altar ſhould be.*

AND God [a] ſpake all theſe words, ſaying,

a when Moſes and Aaron were gon up, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard.

2 * I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of † bondage.

* *Deut.* 5. 6. *Pſal.* 81. 10.
† Heb. *ſervants.*

3 Thou ſhalt have no other [b] gods before me.

b To whoſe eyes all things are open.

4 * Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters under the earth.

* *Levit.* 26. 1. *Pſalm* 97. 7.

5 Thou ſhalt not [c] bow down thy ſelf to them, nor ſerve them: for I the LORD thy God *am* a [d] jealous God, viſiting the iniquitie of the fathers upon the children unto the third and fourth *generation* of them that hate me:

c By this outward geſture all kind of ſervice and worſhip to idols is forbidden.
d And will be revenged of the contemners of mine honour.

6 And ſhewing mercy unto [e] thouſands of them that love me, and keep my commandments.

e So readie is he rather to ſhew mercie, than to puniſh.

7 * Thou ſhalt not take the name of the LORD thy God in [f] vain: for the LORD will not hold him guiltleſs that taketh his name in vain.

* *Levit.* 19. 12. *Deut.* 5. 11. *Matth.* 5. 33.
f Either by ſwearing falſly or raſhly by his name, or by contemning it.

8 Remember the ſabbath-day, to [g] keep it holy.

g which is by meditating the ſpirituall reſt by hearing Gods word, and reſting from wordly travails.

9 * Six days ſhalt thou labour, and do all thy work.

* *Chap.* 23. 12. *Ezech.* 20. 12. *Luk* 13. 14.

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates.

11 For * *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

* *Gen.* 2. 2.

12 ¶ * Honour thy [h] father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

* *Deut.* 5. 16. *Matth.* 15. 4. *Epheſ.* 6. 2.
h By the parents alſo is meant all that have authoritie over us.

13 * Thou ſhalt not [i] kill.

* *Matth.* 5. 21.
i But love and preſerve thy brothers life.

14 Thou ſhalt not commit [k] adulterie.

k But be pure in heart, word, and deed.

15 Thou ſhalt not [l] ſteal.

l But ſtudy to ſave his goods.

16 Thou ſhalt not bear falſe [m] witneſs againſt thy neighbour.

m But further his good name, and ſpeak truth.

17 * Thou ſhalt not [n] covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

* *Rom.* 7. 7.
n Thou maiſt not ſo much as wiſh his hinderance in any thing.

18 ¶ And * all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

* *Heb.* 12. 18.

19 And they ſaid unto Moſes, * Speak thou with us, and we will hear: but let not God ſpeak with us, leaſt we die.

* *Deut.* 5. 24 & 18. 16.

20 And Moſes ſaid unto the people, Fear not: for God is come to [o] prove you, & that his fear may be before your faces, that ye ſin not.

o whether you will obey his precepts, as you promiſed, *chap* 19. 8.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And * if thou wilt make me an altar of ſtone, thou ſhalt not † build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

* *Deut.* 27. 5. *Joſh.* 8. 31.
† Heb. *build them with hewing:*

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy [p] nakedneſs be not diſcovered thereon.

p which might be by his ſtouping, or flying abroad of his clothes.

CHAP. XXI.

1 *Laws for men-ſervants.* 5 *For the ſervant whoſe ear is bored.* 7 *For women-ſervants.* 12 *For man-ſlaughter.* 16 *For ſtealers of men.* 17 *For curſers of parents.* 18 *For ſmiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occaſion of harm.*

NOw theſe *are* the judgements which thou ſhalt ſet before them.

2 * If thou buyeſt an Hebrew ſervant; ſix years he ſhall ſerve, and in the ſeventh he ſhall go out free for [a] nothing.

* *Levit.* 25. 39. *Deut.* 15. 12. *Jer.* 34. 14.
a Paying no money for his liberty.

3 If he came in † by [b] himſelf, he ſhall go out by himſelf; if he were married, then his wife ſhall go out with him.

† Heb. *with his body.*
b Nor having wife nor children.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her [c] maſters, and he ſhall go out by himſelf.

c Till her time of ſervitude was expired, which might be the ſeventh year, or the fiftieth.

5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

† Heb. *ſaying ſhall ſay,*

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the [d] door, or unto the door-poſt, and his maſter ſhall bore his ear through with an awl, and he ſhall ſerve him for [e] ever.

d where the judges ſat.
e *That is,* To the year of jubile, which was every fiftieth year.

7 ¶ And if a man [f] ſell his daugher to be a maid-

f Conſtrained either by poverttie, or els to the intent that her maſter ſhould marrie her.

maid-servant, she shall not go out as the men-servants do.

† Heb. *be evil in the eyes of, &c.*

8 If she † please not her master, who hath betrothed her to himself, then shall he let her be [g] redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

g By giving another money to buy her of him.

9 And if he have betrothed her unto his son, he shall deal with her [h] after the manner of daughters.

h *That is*, he shall give her dowrie.

10 If he take him [i] another *wife*; her food, her raiment, and her duty of marriage shall he not diminish.

i For his son.

11 And if he do not these [k] three unto her, then shall she go out free without money.

k Neither marrie her himself, nor give another money to buy her, nor bestow her upon his son.

12 ¶ * He that smiteth a man, so that he die, shall be surely put to death.

* *Levit.* 24. 17.

13 And if a man lie not in wait, but [l] God deliver *him* into his hand; then * I will appoint thee a place whither he shall flee.

l Though a man be killed at unawares, yet it is Gods providence that it should so be.

* *Deut.* 19. 3.

14 But if a man come presumptously upon his neighbour, to slay him with guil; thou shalt take him from mine [m] altar, that he may die.

m The holiness of the place ought not to defend the murtherer.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

* *Lev.* 20 9. *Prov.* 20. 20. *Matth.* 15. 4. *Mark* 7. 10.

17 ¶ And * he that ‡ curseth his father, or his mother, shall surely be put to death.

‡ Or, *revileth.*

18 ¶ And if men strive together, and one smite ‡ another with a [n] stone, or with *his* fist, and he die not, but keepeth *his* bed:

† Or, *his neighbour.*

n Either far off him, or near.

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him*, be [o] quit: onely he shall pay for the † loss of his time, and shall cause *him* to be throughly healed,

o By the civill justice.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely † punished:

† Heb. *ceasing.*

† Heb. *avenged.*

21 Notwitstanding, if he continue a day or two, he shall not be [p] punished: for he *is* his money.

p By the civil magistrates, but before God he is a murtherer.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no [q] mischief follow: he shall be surely punished, according as the womans husband will lay upon him; and he shall pay as the judges *determin.*

q Of the mother, or child.

23 And if *any* mischief follow, then thou shalt give life for life,

* *Levit.* 24. 20. *Deut.* 19. 21. *Matth.* 5. 38.

24 * Eye [r] for eye, tooth for tooth, hand for hand, foot for foot,

r The execution of this law onely belonged to the magistrate, *Matt.* 5. 38.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his [s] servant, or the eye of his maid, that it perish; he shall let him go free for his eyes sake.

s So God revengeth crueltie in the left things.

27 And if he smite out his man-servants tooth, or his maid-servants tooth; he shall let him go free for his tooths sake.

* *Gen.* 9. 5.

28 ¶ If an ox gore a man or a woman, that they die: then * the ox shall be surely [t] stoned, and his flesh shall not be eaten: but the owner of the ox *shall be* quit.

t If the beast be punished, much more shall the murtherer.

29 But if the ox were wont to push with his horn in time past, & it hath been testified to his owner, & he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, & his owner also shall be put to death.

30 If there be laid on him a sum of money, then [u] he shall give for the ransom of his life, whatsoever is laid upon him.

u By the next of the kindred of him that is so slain.

31 Whether he have gored a son, or have gored a daughter, according to this judgement shall it be don unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master [x] thirtie shekels of silver, and the ox shall be stoned.

x Read *Gen.* 23. 15.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* [y] good, *and* give money unto the owner of them, and the dead *beast* shall be his.

y This law forbiddeth not onely, not to hurt, but to beware least any be hurt.

35 ¶ And if one mans ox hurt anothers that he die, then they shall sell the live-ox, and divide the money of it, and the dead *ox* also they shall divide,

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

Chap. XXII.

1 *Of theft.* 5 *Of dammage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastialitie.* 20 *Of idolatrie.* 21 *Of strangers, widows, and fatherless.* 25 *Of usurie.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the first-fruits.*

IF a man shall steal an [a] ox or a ‡ sheep, and kill it, or sell it; he shall restore five oxen for an ox, and * four sheep for a sheep.

a Either great beast of the herd, or a small beast of the flock.

‡ Or, *goat.*

* 2 *Sam.* 12. 6.

2 ¶ If a thief be found [b] breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

b Breaking an house to enter in, or undermining.

3 If the sun be risen upon him, *there shall be* [c] blood *shed* for him: *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

c He shall be put to death, that killeth him.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*; he that kindled the fire, shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the mans house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges,

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to ſee whether he hath put his [d] hand unto his neighbours goods.

d That is, whether he hath ſtolen.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges, *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

e They ſhould ſwear by the name of the Lord.

11 *Then* ſhall an [e] oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods, and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

* *Gen.* 31. 39.

12 And * if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

f He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

13 If it be torn in pieces; *then* let him bring it *for* [f] witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his [g] hire.

g He that hired ſhall be free by it paying the hire.

* *Deut.* 22. 28.

16 ¶ And * if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

† Heb. *weigh.*

17 If her father utterly refuſe to give her unto him, he ſhall † pay money according to the dowrie of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

* *Deut.* 13. 13, 14, 15.
† *Mat.* 2. 24.

20 ¶ * He that ſacrificeth unto *any* god, ſave unto the LORD onely, he ſhall be utterly deſtroyed.

* *Lev.* 19. 33.

21 ¶ * Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

* *Zech.* 7. 10.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they crie at all unto me, I will ſurely hear their cry:

h The juſt plague of God upon the oppreſſors.

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your [h] wives ſhall be widows, and your children fatherleſs.

* *Lev.* 25. 36, 37. *Deut.* 23. 19. *Pſal.* 15. 5.

25 ¶ * If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſurie.

26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering onely, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſs, when he [i] crieth unto me, that I will hear: for I *am* gracious.

i For cold and neceſſitie.

* *Acts* 23. 5.
‡ Or, *judges*,

28 ¶ * Thou ſhalt not revile the ‡ gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* † the firſt of thy ripe [k] fruits and of thy † liquors: * the firſt-born of thy ſons ſhalt thou give unto me.

† Heb. *thy fulneſs*
k Thine abundance of thy corn, oil, and wine.
† Heb. *tears.*
* *Chap.* 13. 2, 12, & 34. 12.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam, on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: * neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the [l] dogs.

* *Lev.* 22. 8. *Ezek.* 44. 31.
l And ſo have nothing to do with it.

CHAP. XXIII.

1 *Of ſlander and falſe witneſs.* 3, 6 *Of juſtice.* 4 *Of charitableneſs.* 10 *Of the year of reſt.* 12 *Of the ſabbath.* 13 *Of idolatrie.* 14 *Of the three feaſts.* 18 *Of the blood and the fat of the ſacrifice.* 20 *An angel is promiſed, with a bleſſing, if they obey him.*

THou ſhalt not ‡ raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

‡ Or, *receive.*

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou † ſpeak in a cauſe, to [a] decline after many, to wreſt *judgement.*

† Heb. *anſwer.*
a Do that which is godly, though few do favour it.

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it [b] back to him again.

b If we be bound to do good to our enemies beaſt, much more to our enemie himſelf, *Matth.* 5. 44.

5 * If thou ſee the [c] aſs of him that hateth thee, lying under his burden, ‡ and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

* *Deut* 22. 4.
c If God command to help up our enemies aſs under his burden, will he ſuffer us to caſt down our brethren with heavie burdens!
‡ Or, *wilt thou ceaſe to help him?* or, *and wouldeſt ceaſe to leave thy buſineſs for him? thou ſhalt ſurely leave it to joyn with him.*

6 Thou ſhalt not wreſt the judgement of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the [d] innocent and righteous ſlay thou not: for I will not juſtifie the wicked.

d whether thou be magiſtrate, or art commanded by the magiſtrate.
* *Deut.* 16 19. *Eccluſ* 20. 29.

8 ¶ And * thou ſhalt take no gift: for the gift blindeth † the wiſe, and perverteth the words of the righteous.

† Heb. *the ſeeing,*
† Heb. *ſoul.*

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a [e] ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

e For that that he is a ſtranger, his heart is ſorrowfull enough.
* *Lev.* 25. 3.

10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill, that the poor of thy people may eat; and what they leave, the beaſt of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‡ olive-yard.

‡ Or, *olive trees.*

12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

* *Chap.* 20. 9, 10. *Deut.* 5. 13. *Luke* 13. 14.

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no [f] mention of the names of other gods, neither let it be heard out of thy mouth.

f Neither by ſwearing by them, nor ſpeaking of them, *Pſal.* 16. 4. *Epheſ.* 5. 3. 6 *Chap.* 13. 3. & 34. 18.

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 *Thou ſhalt keep the feaſt of [g] unleavened *bread:* thou ſhalt eat unleavened *bread* ſeven days, as I commanded thee in the time appointed of the moneth Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty:

g *That is*, Paſſe, in remembrance that the angel paſſed over, and ſpared the Iſraelites, when he ſlew the firſt-born of the Egyptians
* *Deut.* 16. 16 *Eccluſ* 35. 4.

16 And the feaſt of [h] harveſt, the firſt-fruits of thy

h *Which is*, whitſuntitude, ie token that the law was given 50 days after they departed from Egypt.

of thy labours, which thou haſt ſown in the field: and the feaſt of [i] in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

i This is the feaſt of tabernacles, *ſignifying*, That they dwelt 40 years under the tents of the tabernacles in the wildeſneſs.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the blood of my ſacrifice with [k] leavened *bread*, neither ſhall the fat of my ‡ ſacrifice remain until the morning.

k No leavened bread ſhall be then in thine houſe.
‡ Or, *feaſt*.

19 * The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeeth a kid in his [l] mothers milk.

* *Chap.* 34.26.
* *Deut.* 14.21.
l *Meaning*, That no fruit ſhould be taken before juſt time: and hereby are bridled all cruel and wanton appetites.

20 ¶ * Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

* *Chap.* 33.2.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my [m] name *is* in him.

m I will give him mine authoritie; and he ſhall govern you in my name.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and ‡ an adverſary unto thine adverſaries.

‡ Or, I *will afflict them that afflict thee.*

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

* *Chap.* 33. 2.
* *Joſh.* 24.11.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: * but thou ſhalt utterly [n] overthrow them, and quite break down their images.

* *Deut.* 7.25.
n God commandeth his, not onely, not to worſhip idols, but to deſtroy them.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy [o] bread, and thy water: and I will take ſickneſs away from the midſt of thee.

o *That is*, All things neceſſarie for this preſent life.

26 ¶ * There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfill.

* *Deut.* 7.14.

27 I will ſend my [p] fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

p I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as *Chap.* 33. 2.
† Heb. *neck*.

28 And * I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

* *Joſh.* 24.12.

29 I will not drive them out from before thee in one year, leaſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red-ſea even unto the [q] ſea of the Philiſtins, and from the [r] deſert unto the [ſ] river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

q Called the ſea of Syria.
r Of Arabia, called Deſerta.
ſ *To wit*, Euphrates.

32 * Thou ſhalt make no covenant with them, nor with their gods,

* *Chap.* 34. 15. *Deut.* 7. 2.

33 They ſhall not dwell in thy land, leaſt they make thee ſin againſt me: for if thou ſerve their gods, * it will ſurely be a ſnare unto thee.

* *Deut.* 7.16. *Joſh.* 23.13. *Judges* 2 3.

CHAP. XXIV.

65

1 *Moſes is called up into the mountain.* 3 *The people promiſe obedience.* 4 *Moſes buildeth an altar, and twelve pillars.* 6 *He ſprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moſes goeth into the mountain, where he continueth forty days and forty nights.*

AND he [a] ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

a when he called him up to the mountain to give him the laws, beginning at the 20 *chap.* hitherto.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and [b] told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do.

b when he had received theſe laws in mount Sinai.
* *Chap.* 19 8. *Deut.* 5.27.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and built an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent [c] young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

c For as yet the prieſthood was not given to Levi.

6 And Moſes took half of the blood, and put it in baſons, and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

* *Verſe* 3.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold * the blood of the [d] covenant, which the LORD hath made with you concerning all theſe words.

* 1 *Pet.* 1.2. *Heb.* 9. 20.
d which blood ſignifieth that the covenant broken, cannot be ſatisfied without blood ſhedding.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they [e] ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſs.

e As perfectly as their infirmities could behold his Majeſtie.

11 And upon the nobles of the children of Iſrael he laid [f] not his hand: alſo they ſaw God, and [g] did eat and drink.

f He made them not afraid, nor puniſhed them.
g *That is*, Rejoyced

12 ¶ And the LORD [h] ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee [i] tables of ſtone, and a law, and commandments which I have written; that thou maiſt [k] teach them.

h The ſecond time.
i *Signifying* the hardneſs of our hearts, except God do write his laws therein by his Spirit, *Jer.* 31.33. *Ezek.* 11. 19. 2 *Cor.* 3.3. *Heb.* 8.10. & 10 16.
k *To wit*, To the people.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the sight of the glory of the LORD *was* like devouring [i] fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and * Moses was in the mount fourty days and fourty nights.

i The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant sapphir.
* Chap. 34. 28. Deut. 9. 9.

CHAP. XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-seat with the cherubims.* 23 *The table with the furniture thereof* 31 *The candlestick with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they † bring me an ‡ offering: * of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this *is* the offering which ye shall [a] take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‡ fine linen, and goats *hair*,

5 And rams skins dyed red, and badgers skins, and [c] shittim-wood,

6 Oil for the light, spices for [d] anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the * ephod, and in the * breast-plate.

8 And let them make me [e] a sanctuarie; that I may dwell amongst them.

9 According to all that I shew thee, *after* the patern of the tabernacle, and the patern of all the instruments thereof, even so shall ye make *it*.

10 ¶ * And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within & without shalt thou overlay it: & shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the [f] testimony which I shall give thee.

17 And thou shalt make a [g] mercy-seat of pure gold: two cubits and a half *shall be* the length thereof: and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‡ of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from * between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ * Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, & make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the [h] dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‡ to cover withall: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ * And thou shalt make a candlestick of pure gold: *of* [i] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall ‡ light the lamps there-

a After the morall and judicial law, he giveth them the ceremonial law, that nothing should be left to mans invention.
‡ Heb. *take for me*
‡ Or, *heav-offering*:
* Chap. 35. 5.
b For the building and use of the tabernacle.
‡ Or, *sack*,

c which is thought to be a kind of Cedar which will not rot.
d Ordained for the priests.
* Chap. 28. 4.
* Chap. 28. 15.
e A place both to offer sacrifice, and to hear the law.

* Chap. 37. 1.

f The stone-tables, the rod of Aaron and manna, which were a testimonie of Gods presence.
g There God appeared mercifully unto them: and this was a figure of Christ.

† Or, *of the matter of the mercie-seat.*

* Num. 7. 89.

* Chap. 37. 10.

h To set the bread upon.
† Or, *to pour out withall*:

* Chap. 17. 17.
i It shall not be molten, but beaten of the lump of gold with the hammer.

‡ Or, *cause to ascend.*

of

† Heb. *the face of it.*

of, that they may give light over against † it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

k This was the talent weight of the temple, and weighed 120 pounds.

39 *Of* a [k] talent of pure gold shall he make it, with all these vessels.

* *Acts* 7. 44. Heb. 8. 5.

40 And * look that thou make *them* after their patern, which *was* shewed thee in the mount.

‡ Heb. *which thou wast caused to see.*

CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rams skins. 15 The boards of the tabernacle with their sockets and bars 31 The vail for the ark. 36 The hanging for the door.

MOreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims *of* † cunning work shalt thou make them.

† Heb. *the work of a cunning workman or embroiderer.*

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain: four cubits: and every one of the curtains shall have one measure.

a *That is*, Of most cunning or fine work.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the [b] coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

b On the side, that the curtains might be tied together.

5 Fiftie loops shalt thou make in the one curtain, and fiftie loops shalt thou make in the edge of the curtain that *is* in the [c] coupling of the second, that the loops may take hold one of another.

c In tying together both the sides.

6 And thou shalt make fiftie taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats-*hair* to be a covering upon the [d] tabernacle: eleven curtains shalt thou make.

d Least rain and weather should mar it.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselvs, and [e] six curtains by themselvs, and shalt double the sixth curtain in the fore-front of the tabernacle.

e *That is*, Five on the one side, and five on the other, and the sixt should hang over the door of the tabernacle.

10 And thou shalt make fiftie loops on the edge of the one curtain *that is* outmost in the coupling, and fiftie loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass; and put the taches into the loops, and couple the ‡ tent together that it may be one.

‡ Or, *covering.*

12 And the [f] remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

f For these curtains were two cubits longer than the curtains of the tabernacle: so that they were sider by a cubit on both sides.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle: on this side, and on that side, to cover it.

† Heb. *in the remainder or superfluity.*

14 And thou shalt make a [g] covering for the tent, *of* rams skins dyed red, and a covering above *of* [h] badgers skins.

g To be put upon the covering that was made of goats hair.

h This was the the covering for the tabernacle.

15 ¶ And thou shalt make boards for the tabernacle, *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. *hands.*

18 And thou shalt make the boards for the tabernacle, twentie boards on the south-side, south-ward.

19 And thou shalt make fourty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north-side, *there shall be* twenty boards

21 And their fourtie sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle west-ward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † [i] coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

i The Hebrew word signifieth twins declaring that they should be so perfect and well joyned as was possible.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides west-ward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle * according to the fashion thereof, which was shewed thee in the mount.

* Chap. 25. 9 40. *Acts* 7. 44. Heb. 8. 5.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim *wood*, overlaid with gold: their [k] hooks *shall be* of gold; upon the four sockets *of* silver.

k *Some Read*, heads of the pillars.

33 And thou shalt hang up the vail under the taches, that thou mayst bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy *place* and the most holy.

l whereunto the high priests onely entred once a year.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*

m *Meaning*, in the holy place.

35 And thou ſhalt ſet the [m] table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

n This hanging or vail was between the holy place, and there where the people were.

36 And thou ſhalt make an [n] hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

37 And thou ſhalt make for the hanging, five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks ſhall be *of* gold: & thou ſhalt caſt five ſockets *of* braſs for them.

Chap. XVIII.

1 *The altar of burnt-offering, with the veſſels thereof.* 9 *The court of the tabernacle incloſed with hangings and pillars.* 18 *The meaſure of the court.* 20 *The oil for the lamp.*

a For the burnt-offering.

AND thou ſhalt make an [a] altar *of* ſhittim-*wood*, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the [b] ſame: & thou ſhalt overlay it with braſs.

b Of the ſame wood and matter not faſtened unto it.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make foure braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as † it was ſhewed thee in the mount, ſo ſhall they make *it*.

† Heb. *he ſhewed.*

e This was the firſt entry into the tabernacle, where the people abode.

9 ¶ And thou ſhalt make the [c] court of the tabernacle for the ſouth-ſide, ſouth-ward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twentie pillars thereof, and their twentie ſockets *ſhall be of* braſs: the hooks of the pillars, and their [d] fillets *ſhall be of* ſilver.

d They were certain hoops or circles for to beautifie the pillar.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twentie pillars, and their twentie ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fiftie cubits their pillars ten, and their ſockets ten.

e *Meaning*, curtains of fiftie cubits.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* [e] fiftie cubits.

f Of the door of the court.

14 The hangings of one [f] ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twentie cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver; their hooks *ſhall be of* ſilver and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth † fiftie every where, & the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

† Heb. *fifth by fifth*,

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the [g] pins thereof, and all the pins of the court *ſhall be of* braſs.

g Or, ſtakes, wherewith the curtains were faſtned to the ground.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive [h] beaten, for the light, to cauſe the lamp † to burn always.

h Such as cometh from the olive, when it is firſt preſſed or beaten.
† Heb. *to aſcend up.*

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimonie, Aaron and his ſons ſhall order it from evening to morning before the Lord: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

Chap. XXVIII.

1 *Aaron and his ſons are ſet apart for the prieſts office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breaſt-plate with twelve precious ſtones.* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomgranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aarons ſons.*

AND take thou unto thee Aaron thy brother and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for [a] glory and for beauty.

a whereby his office may be known to be glorious and excellent.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to [b] conſecrate him, that he may miniſter unto me in the prieſts office.

b which is to ſeparate him from the reſt.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an [c] ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office.

c A ſhort and ſtrait coat without ſleevs put upmoſt upon his garments, to keep them cloſe unto him.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and *ſo* it ſhall be joyned together.

8 And the ‡ curious [d] girdle of the ephod which *is* upon it, ſhall be of the ſame, accord-

‡ Or, *embroidered*
d which went about his upmoſt coat.

ing

ing to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone according to their [e] birth.

e As they were in age, ſo ſhould they be graven in order.

11 * With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael; thou ſhalt make them to be ſet in ouches of gold.

* *Wiſd.* 18. 24.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of [f] memorial unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memorial.

f That Aaron might remember the Iſraelites to God-ward.

13 ¶ And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the [g] ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

g Of the boſſes.

15 ¶ And thou ſhalt make the breaſt-plate of [h] judgement, *with* cunning work after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

h It *was ſo called*, becauſe the high prieſt could not give ſentence in judgement without that on his breaſt.

16 [i] Four-ſquare it ſhall be *being* doubled: a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

i The deſcription of the breaſt-plate.

17 And thou ſhalt † ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ‡ ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

† Heb. *fill in it fillings of ſtone*,

‡ Or, *rubie*,

18 And the ſecond row *ſhall be* an emeraud, a ſaphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

† Heb, *fillings*.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names: *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two [k] ends of the breaſt-plate.

k which are upmoſt toward the ſhoulder.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the [l] two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

l which are beneath.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall [m] bear the names of the children of Iſrael in the breſt-plate of judgement, upon his heart, when he goeth in unto the holy *place*: for a memorial before the LORD continually.

m Aaron ſhall not enter into the holy place in his own name: but in the name of all the children of Iſrael.

30 ¶ And thou ſhalt put in the breaſt-plate of Judgement the [n] Urim and the Thummim, and they ſhall be upon Aarons heart, when he goeth in before the LORD: & Aaron ſhall bear the judgement of the children of Iſrael upon his heart [o] before the LORD continually.

n Urim ſignifieth *light*, and Thummim *perfection*: declaring that the ſtones of the breaſt-plate were moſt clear, and of perfect beautie: by Urim alſo is meant *knowledge*, and Thummim *holineſs*, ſhewing what vertues are required in the prieſts.

31 ¶ And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergion, that it be not rent.

33 ¶ And *beneath* upon the ‡ hem of it thou ſhalt make pomgranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof, and bells of gold between them round about.

‡ Or, *skirts*.

34 A golden bell and a pomgranate, a golden bell and a pomgranate, upon the hem of the robe round about.

35 * And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

* Eccluſ 45. 9.

36 ¶ And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, ° HOLINESS TO THE LORD.

o Holineſs appertaineth to the Lord: for he is moſt holy, and nothing unholy may appear before him.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may [p] bear the iniquitie of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the LORD.

p Their offerings could not be ſo perfect, but ſome fault would be therein: which ſin the high prieſt bare, and pacified God.

39 ¶ And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

40 ¶ And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beautie.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and [q] † conſecrate them, and ſanctifie them, that they may miniſter unto me in the prieſts office.

q *That is*, conſecrate them by giving them things to offer, and thereby admit them to their office.

† Heb *fill their hand*,

42 And thou ſhalt make them linen breeches to cover † their nakedneſs: from the loins even unto the thighs they ſhall † reach.

† Heb. *fleſh of their nakedneſs*:

† Heb. *be*.

43 And

70

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place:* that they bear [r] not iniquitie, and die. *It shall be* a statute for ever unto him, and his seed after him.

r In not hiding their nakedness.

Chap. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.* 45 *Gods promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office: * Take one young bullock, and two rams without blemish,

* *Levit.* 9. 2.

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and [a] bring them in the basket, with the bullock and the two rams.

a To offer them in sacrifice.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the [b] robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

b which was next under the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him.

* *Chap.* 30. 25.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and † put the bonnets on them: and the priest office shall be theirs for a perpetual statute: and thou shalt ‡ * consecrate Aaron and his sons.

† Heb. *bind.*

‡ Heb. *fill the hand of.*

* *Chap.* 28. 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sons shall [c] put their hands upon the head of the bullock.

* *Levit.* 1. 4.

c *Signifying*, That the sacrifice was also offered for them, and that they did approve it.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And * thou shalt take all the fat that covereth the inwards, and * the caul *that is* above the liver, and the two kidneys, & the fat that *is* upon them, & burn *them* upon the altar.

* *Levit.* 3. 3.

* It seemeth by anatomie, and the Hebrew doctors, to be *the midriff.*

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp; it *is* a sin-*offering.*

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ‡ unto his head.

‡ Or, *upon.*

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [d] sweet savour, an offering made by fire unto the LORD.

d Or, a savour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the [e] tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

e *Meaning*, The soft and nether part of the ear.

21 And thou shalt take of the blood that *is* upon the [f] altar, and of the anointing oyl, and sprinkle *it* upon Aaron, & upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

f wherewith the altar must be sprinkled.

22 Also thou shalt take of the [g] ram the fat and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

g which is offered for the consecration of the high priest.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, & in the hands of his sons; & shalt ‡ wave them *for* a wave-offering before the LORD.

‡ Or, *shake to and fro.*

25 And thou shalt receive them of their hands, & burn *them upon* the altar for a burnt-offering, for a sweet savour before the LORD, it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aarons consecrations, and [h] wave it *for* a wave-offering before the LORD; and it shall be thy part.

h This sacrifice the priest did move toward the east, west, north and south.

27 And thou shalt sanctifie the breast of the wave-offering, and the shoulder of the heav-offering, which is [i] waved, and which is heaved up of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

i *So called*, because it was not onely shaken to and fro, but also lifted up.

28 And it shall be Aarons and his sons by a statute for ever, from the children of Israel: for it *is* an heav-offering: and it shall be an heav-offering from the children of Israel of the sacrifice of their [k] peace-offerings, *even* their heav-offering unto the LORD.

k which were offerings of thanksgiving to God for his benefits.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 *And* † that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

† Heb. he *of his sons.*

31 ¶ And thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

32 And

32 And Aaron and his ſons ſhall eat the
* *Levit.* 8. 31. *Matth.* 12 4. fleſh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things where-
1 *That is*, by the ſacrifices. with the [i] atonement was made, to conſecrate *and* to ſanctifie them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock
m To appeaſe Gods wrath, that ſin may be pardoned. *for* a ſin-*offering*, for [m] atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctifie it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctifie it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt
* *Num.* 28. 3. offer upon the altar; * two lambs of the firſt year, day by day continually.

39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even.

n *That is*, an Omer. read *chap.* 16. 16.
o which is about a pint. 40 And with the one lamb a [n] tenth deal of flour mingled with the fourth part of an [o] hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continuall burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD; where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children
‡ Or, Iſrael. of Iſrael, and ‡ *the tabernacle* ſhall be ſanctified by my
p Becauſe of my glorious preſence. [p] glory.

44 And I will ſanctifie the tabernacle of the congregation, and the altar: I will ſanctifie alſo both Aaron and his ſons, to miniſter to me in the prieſts office.

* *Levit.* 26. 12. 2 *Cor.* 6. 16. 45 ¶ And * I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt
q It is I the Lord that am their God. them: [q] I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.*
17 *The braſen laver.* 22 *The holy anointing oil.*
34 *The compoſition of the perfume.*

a Upon the which the ſweet perfume was burnt, v. 34. AND thou ſhalt make an [a] altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the [b] ſame.
b Of the ſame wood and matter.

3 And thou ſhalt overlay it with pure gold,
† Heb. *roof* the † top thereof, and the † ſides thereof round
† Heb. *walls* about, and the horns thereof; and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to
† Heb. *ribs* it under the crown of it, by the two † corners thereof, upon the two ſides of it ſhalt thou make *it*: and they ſhall be for places for the ſtaves to bear it withall.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

c *That is*, in the ſanctuarie, and not in the holieſt of all. 6 And thou ſhalt put it before the [c] vail, that *is* by the ark of the teſtimonie: before the mercie-ſeat, that *is* over the teſtimonie, where I will meet with thee.

† Heb. *incenſe of ſpice* 7 And Aaron ſhall burn thereon † ſweet incenſe every morning: when he [d] dreſſeth the lamps he ſhall burn incenſe upon it.
d *Meaning*, when he trimmeth them, and refreſheth the oil.

‡ Or, *ſetteth up* † Heb. *cauſeth to aſcend* 8 And when Aaron ‡ † lighteth the lamps † at even, he ſhall burn incenſe upon it; a perpetuall incenſe before the LORD, throughout your generations.
† Heb. *between the two evens*,

e Otherwiſe made than this which is deſcribed. 9 Ye ſhall offer no [e] ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering, neither ſhall ye pour drink-offering [f] thereon.
f But it muſt onely ſerve to burn perfume.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-*offering* of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

11 And the LORD ſpake unto Moſes, ſaying,

* *Num.* 1. 2, 5. † Heb. *them that are to be numbred*; g whereby he teſtifieth that he redeemed his life which he had forfeited, as is declared by David, 2 *Sam.* 24. 1, &c. 12 * When thou takeſt the ſum of the children of Iſrael, after † their number, then ſhall they give every man a [g] ranſom for his ſoul unto the LORD, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them.

13 This they ſhall give, every one that paſſeth among them that are numbred; half a ſhekel after the ſhekel of the ſanctuarie (* A
* *Levit.* 27. 25. *Num.* 3. 47. *Ezek* 45. 12. h This ſhekel valued two common ſhekels: and the gerah valued about 12 pence, after five ſhillings ſterling the ounce of ſilver. [h] ſhekel *is* twentie gerahs) an half ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbred from twentie years old and above, ſhall give an offering unto the LORD.

† Heb. *multiply*, † Heb. *diminiſh*. 15 The rich ſhall not † give more, and the poor ſhall not † give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your [i] ſouls.
i That God ſhould be merciſull unto you.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memoriall unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withall*, and thou ſhalt put it between the tabernacle of the

the congregation and the altar, and thou ſhalt put water therein.

k *Signifying*, that he that cometh to God, muſt be waſhed from all ſin and corruption.

19 For Aaron and his ſons ſhall [k] waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for [l] ever to them, *even* to him and to his ſeed throughout their generations.

l So long as the prieſthood ſhall laſt.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principall ſpices, of pure myrrhe [m] five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet [n] calamus two hundred and fiftie *ſhekels*.

m Weighing ſo much.

n It is a kind of reed of a very ſweet ſavour within, and is uſed in powders, and odours;

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an * hin.

* *Chap.* 29. 40.

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the ‡ apothecary: it ſhall be an holy anointing oil.

‡ Or, *perfumer*:

26 And thou ſhalt anoint the [o] tabernacle of the congregation therewith, and the ark of the teſtimony,

o All things which appertain to the tabernacle.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me throughout your generations.

p Neither at their burials, nor otherwiſe.

32 Upon mans fleſh ſhall it not be [p] poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

q Either a ſtranger or an Iſraelite, ſave onely the prieſts.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a [q] ſtranger, ſhall even be cut off from his people.

r In Hebrew, *Sheholeth*: which is a ſweet kind of gum, and ſhineth as the nail.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, [r] ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe, of each ſhall there be a like *weight*.

† Heb *ſalted*

35 And thou ſhalt make it a perfume, a confection, after the art of the apothecary, † tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelvs according to the compoſition thereof: it ſhall be unto thee holy for the [s] LORD.

s Onely dedicated to the uſe of the tabernacle.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1 Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. 12 The obſervation of the ſabbath is again commanded. 18 Moſes receiveth the two tables.

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have [a] called by name, Bezaleel the * ſon of Uri, the ſon of Hur, of the tribe of Judah:

a I have choſen, and made meet, *chap* 35. 30.
* 1 *Chron.* 2. 20.

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, & in all manner of [b] workmanſhip:

b This ſheweth that handy-crafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

4 To deviſe cunning work, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*; and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are [c] wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

c I have inſtructed them, and increaſed their knowledge.

7 The tabernacle of the congregation, and the ark of the teſtimonie, and the mercy-ſeat that *is* thereupon, and all the † furniture of the tabernacle:

† Heb. *veſſels*

8 And the table, and his furniture, and the [d] pure candleſtick with all his furniture, and the altar of incenſe:

d *So called*, becauſe of the cunning and art uſed therein, *or* becauſe the whole was beaten out of one piece.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, & the garments of his ſons, to miniſter in the prieſts office:

11 And the [e] anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

e which onely was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

12. ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my [f] ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctifie you.

f Though I command theſe works to be don, yet will I not that you break my ſabbath days.

14 * Ye ſhall keep the [g] ſabbath therefore: for it *is* holy unto you: Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

* *Chap.* 20. 8. *Deut* 5. 12.
g God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God

15 Six days may work be don, but in the ſeventh *is* the ſabbath of reſt, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

† Heb. *holineſs.*

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetuall covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven and earth, and on the

* *Gen.* 1. 32. and 2. 2.

h From creating his creatures, but not from governing and preserving them.
* *Deut.* 9. 10.
i whereby he declared his will to his people.

the seventh day he [h] rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, * two tables of [i] testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

1 *The people in the absence of Moses cause Aaron to make a calf.* 7 *God is angred thereby.* 11 *At the intreaty of Moses he is appeased.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 22 *Aarons excuse for himself.* 25 *Moses causeth the idolaters to be slain.* 30 *He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselvs together unto Aaron, and said unto him, * Up, [a] make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

* Acts 7. 40.
a The root of idolatrie is, when men think that God is not at hand, except they see him carnally.

2 And Aaron said unto them, [b] Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

b Thinking that they would rather forgo idolatrie, than to resign their most precious jewels.

3 And all the people brake off the [c] golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.
* 1 *Kings* 12. 28. *Psal.* 106. 19.

4 * And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a [d] molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

d They smelled of their leaven of Egypt, where they saw calvs, oxen, and serpents worshipped.

5 And when Aaron saw *it*, he built an altar before it, and Aaron made proclamation and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the * people sat down to eat and to drink, and rose up to play.

* 1 Cor. 10. 7.

* *Deut.* 9. 12.

7 ¶ And the LORD said unto Moses, * Go, get thee down: for thy people which thou broughtest out of the land of Egypt have corrupted *themselvs*.

e whereby we see what necessitie we have to pray earnestly to God, to keep us in his true obedience, and to send us good guids.

8 They have turned aside [e] quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

* *Chap.* 33. 3. *Deut.* 9. 13.

9 And the LORD said unto Moses, * I have seen this people, and behold, it *is* a stiff-necked people.

f God sheweth that the prayers of the godly stay his punishment.

10 Now therefore [f] let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

* *Psal.* 106. 23.
† Heb. *the face of the* LORD,

11 * And Moses besought † the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

* *Num.* 14. 13.

12 * Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

g *That is*, thy promise made to Abraham.
* Gen. 12. 7. and 15. 7. and 48. 16.

13 Remember [g] Arbaham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidest unto them, * I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

* *Chap.* 31. 18.

16 And the * tables *were* the work of God, and the [h] writing *was* the writing of God graven upon the tables.

h All these repetitions shew how excellent a thing they defrauded themselvs of, by their idolatry.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout *for* mastery, neither *is it* the voice of *them that* cry *for* † being overcome: *but* the noise of *them that* sing, do I hear.

† Heb. *weakness*:

19 ¶ And it came to pass assoon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel [i] drink *of it*.

* *Deut.* 9. 21.

i Partly, to despite them of their idolatrie, and partly, that they should have none occasion to remember it afterward.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* [k] naked (for Aaron had made them naked unto *their* shame, amongst † their enemies.)

k Both destitute of Gods favour; and an occasion to their enemies to speak evil of their God.
† Heb. *those that rose up against them.*

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORDs side? *let him come* unto me. And all the sons of Levi gathered themselvs together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [l] slay every man his brother, and every man his companion, and every man his neighbour.

l This fact did so please God, that he turned the curse of Jacob against Levi, to a blessing, *Deut.* 33. 9.
‡ Or, *And Moses said, Consecrate your selvs to day to the* LORD, *because every man hath been against his son, and against his brother, &c.*
† Heb. *fill your hands*

28 And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

29 ‡ For Moses had said, † Consecrate your

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m In revenging Gods glorie, we muſt have no reſpect to perſons, but put off all carnall affection.

ſelvs to day to the LORD *even* every man upon his [m] ſon, and upon his brother, that he may beſtow upon you a beſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

n So much he eſteemed the glorie of God, that he preferred it even to his own ſalvation.

32 Yet now, if thou wilt, forgive their ſin: and if not, [n] blot me, I pray thee, out of the book which thou haſt written.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my [o] book.

o I will make it known that he was never predeſtinate in mine et etmall counſel to life everlaſting.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee: Nevertheleſs, in the day when I [p] viſit, I will viſit their ſin upon them.

p This declareth how grievous a ſin idolatrie is, ſeeing that, at Moſes prayer, God would not fully remit it.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuſeth to go, as he had promiſed, with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moſes.* 12 *Moſes deſireth to ſee the glory of God.*

AND the LORD ſaid unto Moſes, Depart, *and* go [a] up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

a The land of Canaan was compaſſed with hills: ſo they that entred into it, muſt paſs up by the hills.
* *Gen.* 12. 7.

2 * And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Jebuſite:

* *Deut.* 7. 22. *Joſh.* 24. 11.

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a * ſtiff-nicked people: leſt I conſume thee in the way.

* *Chap.* 32. 9. *Deut.* 9. 13.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may [b] know what to do unto thee.

b That either I may ſhew mercie if they repent, or els puniſh their rebellion.

6 And the children of Iſrael ſtript themſelvs of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the [c] Tabernacle of the congregation: And it came to paſs, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

c *So called*, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent door, and looked after Moſes, until he was gon into the tabernacle.

9 And it came to paſs, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the LORD ſpake unto Moſes [d] face to face, as a man ſpeaketh unto his friend. And he turned again into the camp, but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

d Moſes, plainly and familiarly of all other, *Num.* 12. 8. *Deut.* 34. 10.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people; and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

e I care for thee, and will preſerve thee in this thy vocation.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My [f] preſence ſhall go *with thee*, and I will give thee reſt.

f *Signifying*, that the Iſraelites ſhould excell through Gods favour all other people, *vers* 16.

15 And he ſaid unto him, if thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken; for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee ſhew me thy [g] glory.

g *Thy face*, thy ſubſtance, and thy majeſtie.

19 And he ſaid, I will make all my [h] goodneſs paſs before thee, and I will [i] proclaim the name of the LORD before thee; * and will be gracious to whom I will be gracious, and will ſhew [k] mercy on whom I will ſhew mercy,

h My mercie and fatherly care.
i Read *Chap.* 34. *ver.* 6, 7.
* *Rom.* 9. 15.
k For finding nothing in man that can deſerve mercie, he will freely ſave his.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and [l] live.

l For Moſes ſaw not his face in full majeſtie, but as mans weakneſs could bear.

21 And the LORD ſaid, Behold, *there is* a place by [m] me, & thou ſhalt ſtand upon a rock.

m In mount Horeb.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand, while I paſs by.

23 And I will take away mine hand, and thou ſhalt ſee my [n] back-parts: but my face ſhall not be ſeen.

n So much of my glorie as in this mortall life thou art able to ſee.

CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moſes entreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the firſt table.* 28 *Moſes after fourty days in the mount, cometh down with the tables.* 29 *His face ſhineth, and he covereth it with a vail.*

AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words

* *Deut.* 10. 1.

words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount.

* *Chap.* 19. 12. 3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

a This ought to be referred to the Lord, and not to Moſes proclaiming: as *chap.* 33. *verſ.* 19.

6 And the LORD paſſed by before him, and [a] proclaimed, The LORD, The LORD God, merciſull and gracious, long-ſuffering, and abundant in goodneſs and truth,

* *Chap.* 20 5. * *Deut.* 5. 9. *Jer.* 32 18.

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*, * viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

8 And Moſes made haſt, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a [b] ſtiff-necked people) and pardon our iniquitie, and our ſin, and take us for thine inheritance.

b Seeing the people are thus of nature, the rulers have need to call upon God that he would always be preſent with his ſpirit.

* *Deut.* 5. 2. 10 ¶ And he ſaid, Behold, * I make a covenant: before all thy people I will do marvels, ſuch as have not been don in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

* *Chap* 23.32. * *Deut.* 7. 2. 12 * Take heed to thy ſelf, leaſt thou make a covenant with the inhabitants of the land whither thou goeſt, leaſt it be for a [c] ſnare in the midſt of thee.

c If thou follow their wickedneſs and pollute thyſelf with their idolatrie.

† Heb. *ſtatues*, d which pleaſant places they chuſed for their idols. 13 But ye ſhall deſtroy their altars, break their † images, and cut down their [d] groves.

* *Chap.* 20. 5. 14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a * jealous God:

15 Leaſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice:

* 1 *Kings* 11 2. 16 And thou take of * their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no [e] molten gods.

e As gold, ſilver, braſs or any thing that is molten: & herein is condemned all manner of idols, whatſoever they be made of.

18 ¶ The feaſt of * unleavened *bread* ſhalt thou keep: Seven days ſhalt thou eat unleavened *bread*, as I commanded thee in the time of the moneth Abib: for in the † moneth Abib thou cameſt out from Egypt.

* *Chap* 23.15. † *Chap.* 13. 4.

19 * All that openeth the matrix *is* mine: and every firſtling among thy cattel, *whether* ox or ſheep, *that is male*.

* *Chap* 22.29. *Ezek.* 44. 30.

20 But the firſtling of an aſs thou ſhalt redeem with a ‡ lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me * [f] empty.

‡ Or, *kid*:

* *Chap.* 23.15. f without offering ſomthing.

21 ¶ * Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

* *Chap.* 23.12. *Deut.* 5. 14. *Luk.* 13.14.

22 ¶ * And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of [g] in-gathering at the † years end.

* *Chap.* 23.16.

g which was in September, when the ſun declined, which in the account of politicall things, they called the end of the year.

† Heb. *revolution of the year.*

23 ¶ * Thrice in the year ſhall all your men-children appear before the Lord God, the God of Iſrael.

* *Chap.* 23. 14, 17. *Deut.* 16. 16.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man [h] deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the year.

h God promiſeth to defend them and theirs, which obey his commandment.

25 * Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſsover be left unto the morning.

* *Chap.* 23. 18.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not [i] ſeeth a kid in his mothers milk.

i Read *chap.* 23.19 *Deut.* 14. 21.

27 And the LORD ſaid unto Moſes, Write thou * theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael.

* *Deut.* 4. 13.

28 * And he was there with the LORD [k] fourtie days and fourtie nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten † commandments.

* *Chap.* 24.18. *Deut.* 9 9

k This miracle was to confirm the authoritie of the law, and ought no more to be followed than other miracles.

† Heb. *words.*

29 ¶ And it came to paſs when Moſes came down from mount Sinai (*with* the two tables of teſtimonie in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were [l] afraid to come nigh him.

l Read 2 *Cor.* 3.7.

31 And Moſes called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had don ſpeaking with them, he put * a vail on his face.

* 2 *Cor.* 3. 13.

34 But when Moſes went in [m] before the

m which was in the tabernacle of the congregation.

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LORD to ſpeak with him, he took the vail off, until he came out: And he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

CHAP. XXXV.

1 *The ſabbath.* 4 *The free gifts for the tabernacle.* 20 *The readineſs of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

* *Chap.* 20. 9. *Levit.* 23. 3. *Deut.* 5. 12. *Luk.* 13. 14. † Heb. *holineſs*, a wherein ye ſhall reſt from all bodily work.

2 * Six days ſhall work be don, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of [a] reſt to the LORD: whoſoever doth work therein, ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

* *Chap.* 25. 2.

5 Take thee from amongſt you an offering unto the LORD: * Whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*.

7 And rams skins dyed red, and badgers skins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the epohd, and for the breaſt-plate,

b Read *Chap.* 28. 3.

10 And every [b] wiſe-hearted among you ſhall come and make all that the LORD hath commanded;

* *Chap.* 26 1, *&c.*

11 * The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercie-ſeat, and the vail of the [c] covering,

c which hanged before the mercie-ſeat, that it could not be ſeen.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

* *Chap.* 30. 1.

15 * And the incenſe-altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entring in of the tabernacle,

* *Chap.* 27. 1.

16 * The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

d Such as appertain to the ſervice of the tabernacle.

19 The [d] clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were [e] wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both of* blue, and *of* purple, *and of* ſcarlet, and *of* fine linen.

e which were witty and expert.

26 And all the women whoſe heart ſtirred them up [f] in wiſdom, ſpun goats *hair*.

f *That is*, which were good ſpinſters.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet; for the ephod, and for the breaſt-plate:

28 And * ſpice, and oil for the light, and for the anointing oil, and for the ſweet incenſe.

* *Chap* 30. 23.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the [g] hand of Moſes.

g Uſing Moſes as a miniſter thereof.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah.

* *Chap.* 31. 2.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, & in all manner of workmanſhip:

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the [h] engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning works.

h Pertaining to graving, or carving, or ſuch like.

CHAP.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberalitie of the people is restrained.* 8 *The curtains of the cherubims.* 14 *The curtains of goats hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THen wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of [a] the sanctuarie, according to all that the LORD had commanded.

a By the sanctuary he meaning here all the tabernacle.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuarie, to make it *withall.* And [b] they brought yet unto him free offerings every morning.

b *Meaning*, the Israelites.

4 And all the wise men that wrought all the work of the sanctuarie, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much [c] more than enough for the service of the work which the LORD commanded to make.

c A rare example, and notable, to see the people so ready to serve God with their goods.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuarie: so the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

* *Chap.* 26. 3, 4.

8 ¶ * And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [d] cherubims *of* cunning work made he them.

d which were little pictures with wings in the form of children.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one to another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

* *Chap.* 26. 10.

12 * Fiftie loops made he in one curtain, and fiftie loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fiftie taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirtie cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselvs, and six curtains by themselvs.

17 And he made fiftie loops upon the uttermost edge of the curtain in the coupling, and fiftie loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fiftie taches of brass to couple the tent together, that it might be one.

19 And he made a [e] covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

e These two were above the covering of goats hair.

20 ¶ And he made boards for the tabernacle, *of* shittim-wood, [f] standing up.

f And to bear up the curtains of the tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twentie boards for the south-side, south-ward.

24 And fourtie sockets of silver he made under the twentie boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north-corner, he made twentie-boards.

26 And their fourtie sockets of silver: two sockets under one boatd, and two sockets under another board.

27 And for the sides of the tabernacle [g] west-ward, he made six boards.

g Or, toward the sea, which was the sea called *Mediterraneum*, west ward from Jerusalem.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were † coupled beneath, and coupled together at the head thereof; to one ring: thus he did to both of them in both the corners.

† Heb. *twined.*

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, † under every board two sockets.

† Heb. *two sockets two sockets under one board.*

31 ¶ And he made * bars *of* shittim-wood: five for the boards of the one side of the tabernacle.

* *Chap.* 25 28. and 33. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to* be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a [h] vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it *of* cunning work.

h which was between the sanctuarie and the Holiest of all.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he cast for them four sockets of silver.

37 ¶ And he made an [i] hanging for the tabernacle-door, *of* blue, and purple, and scarlet, and fine twined linen, † of needle-work,

i which was between the court and the sanctuary.

† Heb. *the work of a needle-worker, or embroiderer,*

38 And the five pillars of it with their

78 hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 *The ark.* 6 *The mercie-ſeat with the cherubims.* 10 *The table with his veſſels.* 17 *The candleſtick with his lamps and inſtruments.* 25 *The altar of incenſe.* 29 *The anointing oyl, and ſweet incenſe.*

b *Chap.* 25. 10. AND Bazaleel made * the ark *of* ſhittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a [a] crown of gold to it round about.

a Like battlements.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

* *Chap.* 25. 17. 6 ¶ And he made the * mercie-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercie-ſeat:

‡ Or, *one of &c.*

‡ Or, *out of &c.*

b Of the ſelf ſame matter that the mercie-ſeat was.

8 One cherub ‡ on the end on this ſide, and another cherub ‡ on the *other* end on that ſide: out of the [b] mercie-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercie-ſeat, with their faces one to another; *even* to the mercie-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breath, round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his cover ‡ to cover withall, *of* pure gold.

* *Chap.* 25. 29.

‡ Or, *to pour out withall.*

* *Chap.* 25. 31. 17 ¶ And he made the * candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branche of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop & a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* fours bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a [c] talent of pure gold made he it, and all the veſſels thereof.

c Read *chap.* 25. 39.

25 ¶ * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame.

* *Chap.* 30. 1.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, *to be* places for the ſtaves to bear it withall.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 ¶ And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecarie.

* *Chap.* 30. 35.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of braſs.* 9 *The court.* 21 *The ſum of that the people offered.*

* *Chap.* 27. 1. AND * he made the altar of burnt-offering of ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hoocks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the [a] midſt of it.

a So that the gridiron or grate, was half ſo high as the altar, and ſtood within it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withall; he made the altar hollow with boards.

8 ¶ And

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the ‡ looking-[b] glaſſes of *the women* † aſſembling, which aſſembled at the door of the tabernacle of the congregation.

‡ Or, *braſen-glaſſes.*
b *Rab. Kimhi ſaith*, that the women brought their looking glaſſes which were of braſs or fine metall, & offered them freely unto the uſe of the tabernacle; which was a bright thing, and of great majeſtie.
† Heb. *aſſembling by troups,*

9 ¶ And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twentie, and their braſen ſockets twentie: the hooks of the pillars, and their fillets *were* of ſilver.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twentie, and their ſockets of braſs twentie: the hooks of the pillars, and their fillets, *of* ſilver.

12 And for the weſt-ſide *were* hangings of fiftie cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt-ſide eaſt-ward fiftie cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 And the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets for the pillars *were* of braſs, the hooks of the pillars, and their fillets, *of* ſilver, and the overlaying of their chapiters of ſilver, and all the pillars of the court were filleted with ſilver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and ſcarlet, and fine twined linen: and twentie cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

* Chap. 27. 19. 20 And all the * pins of the tabernacle, and of the court round about, *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimonie, as it was counted, according to the commandment of Moſes, *for* the ſervice of the [c] Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

c That the Levites might have the charge thereof, and miniſter in the ſame, as did Eleazar, and Ithamar.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a [d] cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

d As a graver, or carpenter, *chap.* 31. 4.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbred of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for † every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men.*

† Heb. *a poll.*

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail, an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy [e] talents, and two thouſand and four hundred ſhekels.

e Read the weight of a talent, *chap* 25. 39.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen gate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of ſervice and holy garments.* 2 *The ephod.* 8 *The breaſt-plate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen,* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moſes.*

AND of the blue, and purple, and ſcarlet the made [a] clothes of ſervice, to do ſervice in the holy *place*, and * made the holy garments for Aaron; as the LORD commanded Moſes.

a As coverings for the ark, the candleſtick, the altar, and ſuch like.
* Chap. 31. 10. & 35. 19.

2 And he made the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 ¶ * And they wrought [b] onyx-ſtones incloſed *in* ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

* Chap. 28. 9.
b *That is*, Of very fine and curious workmanſhip.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a * memorial to the children of Iſrael; as the LORD commanded Moſes.

* Chap. 28. 12.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ‡ ſardius, a topaz, and a carbuncle: this *was* the firſt row.

‡ Or, *ruby*,

11 And the ſecond row, an emeraud, a ſaphire, and a diamond.

12 And the third row, a [c] ligure, an agate, and an amethyſt.

c which ſtone, *authors write*, that it cometh of the urin of the beaſt called Lynx.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed *in* ouches of gold in their incloſings.

14 And the ſtones *were* [d] according to the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet, every one with his name, according to the twelve tribes.

d *That is*, Every tribe had his name written in a ſtone.

15 And they made upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, & put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

e which was next under the ephod.

22 ¶ And he made the robe of the [e] ephod *of* woven work, all *of* blue.

f where he ſhould put thorow his head.

23 And *there was* a [f] hole in the midſt of the robe, as the hole of an habergion, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe, pomgranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

* Chap. 28. 33.

25 And they made * bells *of* pure gold, and put the bells between the pomgranates, upon the hem of the robe, round about between the pomgranates.

26 A bell and a pomgranate, a bell and a pomgranate round about the hem of the robe to miniſter *in*; as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen.

* Chap. 28. 42.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, * HOLINESS TO THE LORD.

* Chap. 28. 36.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed; and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture; his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the [g] vail of the covering,

g *So called*, becauſe it hanged before the mercy-ſeat, and covered it from ſight. *Chap.* 35. 12.

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick; *with* the lamps thereof, *even with* the lamps to be ſet in [h] order, and all the veſſels thereof, and the oyl for light,

h Or: which Aaron dreſſed and refreſhed with oyl every morning, *Chap.* 30. 7.

38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle door,

† Heb. *the incenſe of ſweet ſpices*,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation.

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD [i] commanded Moſes, ſo the children of Iſrael made all the work.

i *Signifying*, That in Gods matters man may neither add nor diminiſh.

43 And Moſes did look upon all the work and behold, they had don it as the LORD had commanded, even ſo had they don it: And Moſes [k] bleſſed them.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 *The tabernacle is commanded to be reared*, 9 *and anointed*; 13 *Aaron and his ſons to be ſanctified.* 16 *Moſes performeth all things accordingly.* 24 *A cloud covereth the tabernacle.*

AND the LORD ſpake unto Moſes, ſaying,

2 On the [a] firſt day of the firſt moneth ſhalt thou ſet up the tabernacle of the tent of the congregation.

a After that Moſes had been forty days and forty nights in the mount, *that is*, from the beginning of Auguſt to the tenth of September, he came down, and cauſed this work to be don: which being finiſhed, was ſet up in Abib, which moneth containeth half March and half April.

3 And thou ſhalt put therein the ark of

the

the teſtimonie, and cover the ark with the vail.

4 And * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of [b] gold for the incenſe before the ark of the teſtimonie, and put the [c] hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar: and it ſhall be an altar † moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and clothe them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an [d] everlaſting prieſthood, throughout their generations.

16 Thus did Moſes, according to all that the LORD commanded him.

17 ¶ And it came to paſs, in the firſt moneth in the [e] ſecond year, on the firſt *day* of the moneth, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes.

20 ¶ And he took and put the [f] teſtimonie into the ark, and ſet the ſtaves on the ark, and put the mercie-ſeat above upon the ark.

21 And he brought the ark into the tabernacle, and * ſet up the vail of the covering, and covered the ark of the teſtimonie; as the LORD commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle north-ward, without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging, at the [g] door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the * LORD commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withall*.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ * Then a cloud covered the tent of the congregation, and the glorie of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glorie of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael † went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the [h] cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

* *Chap.* 26. 35.

† Heb. *the order thereof,*

b *That is,* the altar of perfume, or to burn incenſe on.

c This hanging or vail was between the ſanctuarie and the court.

d Till both the prieſthood and the ceremonies ſhould end, which was at Chriſts coming.

e After they came out of Egypt, *Num.* 7. 1.

f *That is,* the tables of the law, *chap.* 31. 18. and 34 29.

* *Chap.* 35. 12.

g Between the ſanctuarie and the court.

* *Chap.* 30. 9.

* *Num* 9. 15. 1 *Kings* 8. 10.

† Heb. *journeyed*

h Thus the preſence of God preſerved and guided them night and day, till they came to the land promiſed.

THE

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

* Because in this book is chiefly entreated of the Levites, and of things pertaining to their office.

THE ARGUMENT.

AS God by daily most singular benefits declared himself to be mindfull of his church: so he would not that they should have any occasion to trust either in themselvs, or to depend upon others, either for lack of temporal things, or ought that belonged to his divine service and religion: therefore he ordained divers kinds of oblations and sacrifices, to assure them of forgivness of their offences (if they offered them in true faith and obedience) Also he appointed their priests and Levites, their apparel, offices, conversation and portion: he shewed what feasts they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sin is death, and that without the blood of Christ, the innocent lamb, there can be no forgivness of sins. And because they should give no place to their own inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribeth even to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthiness and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politick laws were profitable. Which things declared, he promised favour and blessing to them that kept his laws, and threatned his curse to them that transgressed them.

CHAP. I.

1 *The burnt-offering*, 3 *of the herd*, 10 *of the flocks*, 14 *of the fowls.*

a Hereby Moses declareth that he taught nothing to the people, but that which he received of God.

AND the [a] LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them; If *any* man of you bring an offering unto the LORD, ye shall bring your offering of the [b] cattel, *even* of the herd, and of the flock.

b So they could offer of none other sort, but of those which were commanded

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the [c] tabernacle of the congregation before the LORD.

c *Meaning* within the court of the tabernacle.

* *Exod.* 29. 10.

4 * And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

d The priest or Levite.

5 And [d] he shall kill the bullock before the LORD: and the priests Aarons sons shall bring the blood, and sprinkle the blood round about upon the [e] altar, that *is* by the door of the tabernacle of the congregation.

e Of the burnt offering, *Exod.* 27. 1.

6 And he shall slay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests Aarons sons shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But the inwards and his legs shall he wash in water, and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, *of* a sweet [f] savour unto the LORD.

f Or, a savour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar north-ward [g] before the LORD: and the priests Aarons sons shall sprinkle his blood [h] round about upon the altar.

g Read *vers* 5.

h Before the altar of the Lord.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, *of* a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [i] wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

i The Hebrew word signifieth, to pinch off with the nail.

16 And he shall pluck away his crop with ‡ his feathers, and cast it beside the altar on the [k] east-part, by the place of the ashes.

† Or, *the filth thereof*,

k On the side of the court-gate in the pans which stood with ashes. *Exod.* 27. 3.

17 And he shall cleave it, with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice,

fice, an offering made by fire, *of* a ſweet ſavour unto the LORD.

CHAP. II.

1 *The meat-offering of flour with oyl and incenſe,* 5 *either baked in the oven,* 5 *or on plate,* 7 *or in a frying pan:* 12 *or of the firſt-fruits in the ear.* 13 *The ſalt of the meat-offering.*

a Becauſe the burnt-offering could not be without the meat-offering.

AND when any will offer a [a] meat-offering unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oyl upon it, and put franckincenſe thereon.

b The prieſt.

2 And he ſhall bring it to Aarons ſons the prieſts: and [b] he ſhall take thereout his handfull of the flour thereof, and of the oyl thereof, with all the frankincenſe thereof, and the prieſt ſhall burn the [c] memorial of it upon the altar, *to be* an offering made by fire, *of* a ſweet ſavour unto the LORD.

c *To ſignifie*, that God remembreth him that offereth.

* *Eccleſ* 7. 11.

3 And * the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt

d Therefore none could eat of it but the prieſts.

[d] holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, *it ſhall be* an unleavened cake of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

e which is a gift offered to God to pacifie him.
‡ or, *on a flat plate*, or *ſlice*,

5 ¶ And if thy oblation *be* [e] a meat-offering *baked* ‡ in a pan, it ſhall be *of* fine flour unleavened, mingled with oyl.

6 Thou ſhalt part it in pieces, and pour oyl thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baked* in the frying-pan, it ſhall be made *of* fine flour with oyl.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar:

9 And the prieſt ſhall take from the meat-

* *Verſe* 2.

offering * a memoriall thereof, and ſhall burn

* *Exod.* 29. 18.

it upon the altar: *it is* an * offering made by fire *of* a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering, *ſhall be* Aaron and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

f *That is*, Fruits which are ſweet as honey, ye may offer.
† Heb. *aſcend.*
g But reſerved for the prieſts.
* *Mark* 9. 49.
h which they were bound (as by a covenant) to uſe in all ſacrifices, *Num* 18. 19. 2 *Chron.* 13. 5. *Ezek.* 43. 24. or, it meaneth a ſure and pure covenant.

12 ¶ *As for* the oblation of the firſt-fruits, ye ſhall offer [f] them unto the LORD; but they ſhall not † be burnt on the [g] altar for a ſweet ſavour.

13 And every oblation of the meat-offering * ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the [h] covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for that meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 *The peace-offering of the herd:* 6 *of the flock,* 7 *either a lamb, or a goat.*

AND if his oblation *be* a ſacrifice of [a] peace-offering; if he offer *it* of the herd, whether *it be* a male or female, he ſhall offer it without blemiſh before the LORD.

a A ſacrifice of thankſgiving offered for peace and proſperitie, either generally or particular.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

b One part was burnt, another was to the prieſts, and the third to him that offered.
* *Exod.* 29. 22.
‡ Or, *fatt.*

3 And he ſhall offer of the [b] ſacrifice of the peace-offering, an offering made by fire unto the LORD, * the ‡ fat that covereth the inwards, and all the fat that *is* upon the inwards:

‡ Or, *midriff over the liver* and *over the kidneys*,

4 And the two kidneys, and the fat that *is* on them: which *is* by the flanks, and the ‡ caul above the liver, with the kidneys, it ſhall he take away.

5 And Aarons ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire *of* a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD be *of* the flock, [c] male or female, he ſhall offer it without blemiſh.

c In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering only the male: ſo here can be offered no birds, but in the burnt-offering they might. all that was conſumed withfire, and in the peace-offering but a part,

7 If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the blood thereof round about upon the altar.

d The burnt-offering was wholly conſumed, and of the offering made by fire onely the inwards, &c. were burnt: the ſhoulder and breaſt, with the two jaws and the maw were the prieſts, and the reſt his that offered.

9 And he ſhall offer of the ſacrifice of the peace-offering, an [d] offering made by fire unto the LORD; the fat thereof *and* the whole rump, it ſhall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 And he ſhall lay his hand upon the head of it, and kill it before the [e] tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

e *Meaning* at the north-ſide of the altar, *Coap.* 1. 1.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour. * All the fat *is* the LORDS.

17 *It ſhall be* a perpetuall ſtatute for your generations throughout all your dwellings, that ye eat neither [f] fat nor * blood.

* *Chap.* 7. 25.
f By eating fat, was meant to be carnall and by blood eating was ſignified crueltie.
* *Gen.* 9 4. *Chap.* 7. 26. *and* 17. 14.

CHAP. IV.

1 *The ſin-offering of ignorance*, 3 *for the prieſt*, 13 *for the congregation*, 22 *for the ruler*, 27 *for any of the people.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through [a] ignorance againſt any of the commandments of the LORD (*concerning things* which ought not to be don) and ſhall do againſt any of them;

3 If the [b] prieſt that is anointed, do ſin according to the ſin of the people; then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the LORD for a ſin-*offering*.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the LORD, aud ſhall lay his hand upon the bullocks head, and kill the [c] bullock before the LORD.

5 And the prieſt that is anointed ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the LORD, before the vail of the [d] ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the [e] tabernacle of the congregation; and ſhall pour * all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-*offering*; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away:

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 * And the skin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth † without the camp, unto a clean place, where the aſhes are poured out, and * burn him on the wood with fire: † where the aſhes are poured out, ſhall he be burnt.

a *That is*, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, *Num.* 15. 22, &c.
b *Meaning*, the high prieſt.
c Hereby confeſſing that he deſerved the ſame puniſhment which the beaſt ſuffered.
d which was betweene the holieſt of all, and the ſanctuarie.
e which was in the court: *meaning* by the tabernacle, the ſanctuarie: and in end of this vers it is taken for the court.
* *Chap.* 5 9.
* *Exod.* 29. 14. *Num.* 19 5.
† Heb. *to without the camp*,
* *Heb.* 13. 11.
† Heb. *at the pouring out of the aſhes*,

13 ¶ And if the whole [f] congregation of Iſrael ſin through ignorance, * and the thing be hid from the eyes of the aſſembly, and they have don *ſomwhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be don, and are guiltie:

14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the [g] elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD, that is in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-*offering*, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carrie forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-*offering* for the congregation.

22 ¶ When a ruler hath ſinned, and don *ſomwhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be don, and is guiltie;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offerings, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the [h] place where they kill the burnt-offering before the LORD: it *is* a ſin-*offering*.

25 And the prieſt ſhall take of the blood of the ſin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the [i] prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if † any one of the † common people ſin through ignorance, while he doeth *ſomwhat againſt* any of the commandments of

f The multitude excuſeth not the ſin, but if all have ſinned, they muſt all puniſhed
* *Chap.* 5. 2, 3, 4.
g For all the people could not lay on their hands, therefore it was ſufficient that the ancients of the people did it in the name of all the congregation.
h *That is*, The prieſt ſhall kill it: for it was not lawfull for any out of that office to kill the beaſt.
i wherein he repreſented Jeſus Chriſt.
† Heb. *any ſoul*
† Heb. *people of the land.*

of the LORD, *concerning things* which ought not to be don, and be guiltie;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

k Read *ver.* 24. 29 And he shall [k] lay his hand upon the head of the sin-*offering*, and slay the sin-*offering* in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

* *Chap.* 3. 14. 31 And * he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar, for a * sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

* *Exod.* 29. 18.

32 And if he bring a lamb for a sin-*offering*, he shall bring it a female without blemish.

l *Meaning*, that the punishment of his sin should be laid upon that beast, or that he had received all things of God, and offered this willingly. 33 And he shall lay his [l] hand upon the head of the sin-*offering*, and slay it for a sin-*offering*, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the [m] offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

m Or, besides the burnt-offerings, which were daily offered to the Lord.

CHAP. V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath: 6 His trespass-offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass-offering in sacrilledge, 17 and in sins of ignorance.

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath [a] seen or known *of it*; if he do not utter it, then he shall bear his iniquitie.

a whereby it is commanded to bear witness to truth, and disclose the iniquitie of the ungodly.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattel, or the carcase of unclean creeping things, and if it be hidden from him, he also shall be unclean, and guiltie.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withall, and it be hid from him; when he knoweth *of it*, then he shall be guiltie.

b Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same. 4 Or if a soul [b] swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guiltie in one of these.

5 And it shall be, when he shall be guiltie in one of these [c] *things*, that he shall confess that he hath sinned in that *thing*.

c which have been mentioned before in this chapter.

6 And he shall bring his trespass-*offering* unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-*offering*: and the priest shall make an atonement for him concerning his sin.

† Heb. *his hand cannot reach to the sufficience of a lamb*, 7 And if † he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves or two young pigeons, unto the LORD; one for a sin-*offering*, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-*offering* first, and * wring off his head from his neck, but shall not divide *it* asunder.

* *Chap.* 1. 15.

9 And he shall sprinkle of the bloud of the sin-*offering* upon the side of the altar; and the rest of the bloud shall be wrung out at the bottom of the altar: it *is* a sin-*offering*.

10 And he shall offer the second *for* a burnt-offering, according to the ‡ manner: and the priest shall [d] make an atonement for him, for his sin which he had sinned, and it shall be forgiven him.

‡ Or, *ordinance.*

d Or, declare him to be purged of that sin.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons: then he that sinned, shall bring for his offering the tenth part of an [e] ephah of fine flour for a sin-*offering*: he shall put no [f] oyl upon it, neither shall he put any frankincense thereon: for it *is* a sin-*offering*.

e which is about a pottle.

f As in the meat-offering, *chap.* 2. 1.

12 Then shall he bring it to the priest, and the priest shall take his handfull of it, * *even* a memoriall thereof, and burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a sin-*offering*.

* *Chap.* 2. 2.

* *Chap.* 4. 35.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priests, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the [g] holy things of the LORD; then he shall bring for his trespass unto the LORD, a ram without blemish out of the flocks, with thy [h] estimation by shekels of silver, after the shekel of the sanctuarie, for a trespass-*offering*.

g As touching the first-fruits, or tithes, due to the priests and Levites.

h By the estimation of the priest, *chap.* 27. 12.

16 And he shall make amends for the harm that he hath don in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-*offering*, and it shall be forgiven him.

17 ¶ And if a * soul sin, and commit any of these things which are forbidden to be don by the commandments of the LORD, though he [i] wist *it* not, yet is he guiltie, and shall bear his iniquitie.

* *Chap.* 4. 2.

i *That is*, afterward remembreth that he hath sinned: when his conscience doth accuse him.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a tres-

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a treſpaſs-*offering*, unto the prieſt: and the prieſt ſhall make an atonement for him concerning [k] his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

k Els of his ſin againſt God come of malice, he muſt die, *Num.* 15 30.

19 It *is* a treſpaſs-*offering*: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

1 *The treſpaſs-offering for ſins don wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſin-offering.*

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lie unto his neighbour in that which was delivered him to [a] keep, or in ‡† fellowſhip, or in a thing taken away by violence, or hath [b] deceived his neighbour;

a To beſtow and occupie for the uſe of him that gave it.
‡ Or, *dealing*,
† Heb. *putting of the hand*,
b By any guil or unlawfull means.

3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly; in any of all theſe that a man doeth, [c] ſinning therein:

* *Num.* 5. 6.
c wherein he cannot but ſin: or, wherein a man accuſtometh to ſin by perjurie, or ſuch like thing.

4 Then it ſhall be, becauſe he hath ſinned and is guiltie, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even * reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‡† in the day of his treſpaſs-*offering*.

* *Chap.* 5, 16.
‡ Or, *in the day of his being found guilty*.
† Heb. *in the day of his treſpaſs.*

6 And he ſhall bring his treſpaſs-*offering* unto the LORD, a ram without blemiſh out of the *flock, with thy eſtimation, for a treſpaſs-*offering*, unto the prieſt.

* *Chap.* 5. 15.

7 And the prieſt ſhall make an atonement for him, before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the [d] law of the burnt-offering: It *is* the burnt-offering, ‡ becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)

d *That is*, the Ceremonies which ought to be obſerved therein.
‡ Or, *for the burning.*

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his [e] flesh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them [f] beſides the altar.

e Upon his ſecret parts, *Exod.* 28. 42.
f In the aſh-pans appointed for that uſe.

11 And he ſhall put of his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

* *Chap.* 2. 1. *Num.* 15 4.

14 ¶ *And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

15 And he ſhall take of it his handfull, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it upon* the altar, *for* a ſweet ſavour, *even* the * memoriall of it unto the LORD.

* *Chap.* 2. 9.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened *bread* ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be [g] baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-*offering*, and as the treſpaſs-*offering*.

g Or knod with leaven, and after baked.

18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: * Every one that toucheth them ſhall be holy.

* *Exod.* 29. 37.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, in the day when he is anointed; the tenth part of an * ephah of fine flour for a meat-offering [h] perpetual, half of it in the morning, and half thereof at night.

* *Exod.* 16. 36.
h So oft as the high Prieſt ſhall be elected and anointed.

21 In a pan it ſhall be made with oyl, *and when it is* baked, thou ſhalt bring it in: *and* the baked pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons that is [i] anointed in his ſtead, ſhall offer it: *it is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.

i His ſon that ſhall ſucceed him.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-*offering*: In the place where the burnt-offering is killed, ſhall the ſin-*offering* be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any [k] garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

k *Meaning*, the garment of the Prieſt.

28 But the earthen veſſel wherein it is ſodden, * ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in [l] water.

* *Chap.* 11 33.
l which was in the laver, *Exod.* 30. 18.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 * And no ſin-*offering* whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withall* in the holy *place*, ſhall be eaten: it ſhall be burnt in the [m] fire.

* Heb. 13. 11.
m Out of the camp, *Chap.* 4. 12.

CHAP.

CHAP. VII.

1 *The law of the treſpaſs-offering,* 11 *and of the peace-offerings,* 12 *whether is be for a thanksgiving,* 16 *or a vow, or a free-will-offering.* 22 *The fat,* 26 *and the bloud are forbidden.* 28 *The prieſts portion in peace-offerings.*

LIkewiſe this *is* the law of the [a] treſpaſs-*offering:* it *is* moſt holy.

2 In the [b] place where they kill the burnt-offering, ſhall they kill the treſpaſs-*offering:* and the bloud thereof ſhall he ſprinkle round about upon the altar.

3 And [c] he ſhall offer of it, all the fat thereof; the rump, & the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-*offering*.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-*offering is*, ſo *is* the treſpaſs-*offering*: *there is* [d] one law for them: the prieſt that maketh [e] atonement therewith ſhall have *it*.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and ‡ in the pan, ſhall be the prieſts that offereth it.

10 And every meat-offering mingled with oyl, and [f] dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 And this *is* the law of the ſacrifice of peace-offering, which he ſhall offer unto the LORD.

12 If he offer it for a [g] thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.

13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings,

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it ſhall be the prieſts that ſprinkleth the bloud of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave *any* of it until the morning.

16 But if the ſacrifice of his offering *be* a [h] vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall [i] bear his iniquitie.

19 And the fleſh that toucheth any [k] unclean *thing*, ſhall not be eaten, it ſhall be burnt with fire: and as for the [l] fleſh, all that be clean ſhall eat thereof.

20 But the Soul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, * having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, * Ye ſhall eat no manner *of* fat, of ox, or of ſheep or of goat.

24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe, but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 * Moreover, ye ſhall eat no manner of bloud, *whether it be* of fowl or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of bloud, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His [m] own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that * the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering, of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth the bloud of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt,

a which is for the ſmaller ſins, and ſuch as are committed by ignorance.
b At the court-gate.
c The high prieſt.
d The ſame ceremonies: notwithſtanding that this word treſpaſs ſignifieth leſs than ſin.
h *Meaning*, the reſt which is left and not burnt.
‡ Or, *on the flat plate, or ſlice,*
f Becauſe it had no oyl, nor liquor.
g Peace-offerings contain a confeſſion and thankſgiving for a benefit received, and alſo a vow, & free offering to receive a benefit.
h If he make a vow to offer: for els the fleſh of the peace-offerings muſt be eaten the ſame day.
i The ſin, wherefore he offered, ſhall remain.
k After it be ſacrificed.
l Of the peace-offering, that is clean.
* *Chap.* 15. 3.
* *Chad.* 3. 17.
† Heb. *carcaſs.*
* *Gen.* 9. 4. *Chap.* 3. 17. *and* 17. 14.
m And ſhould not ſend it by another.
* *Exod.* 29. 24.

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and unto his sons, by a statute for ever, from among the children of Israel.

n *That is*, his privilege, reward and portion.

35 ¶ This *is the portion of* the [n] anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them, to minister unto the LORD in the Priests office:

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-*offering*, and of the trespass-*offering*, and of the [o] consecrations, and of the sacrifice of the peace-offerings:

o which sacrifice was offered when the priests were consecrated, *Exod.* 29. 22.

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin-offering.* 18 *Their burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and * the garments, and * the anointing oil, and a bullock for the sin-*offering*, and two rams, and a basket of unleavened *bread*.

* *Exod.* 28. 2, 4.
* *Exod.* 30. 25.

3 And gather thou all the congregation together unto the door of the Tabernacle of the congregation.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the Tabernacle of the congregation.

5 And Moses said unto the congregation, * This *is* the thing which the LORD commanded to be done.

* *Exod.* 29. 4.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he * put in the breast-plate the Urim and Thummim.

* *Exod.* 28. 30.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront did he put the golden plate, the [a] holy crown; as the LORD * commanded Moses.

a So called because this superscription, *Holiness to the Lord*, was graven in it.
* *Exod.* 28. 39. *&c.*

10 And Moses took the anointing oyl, and anointed the [b] Tabernacle and all that *was* therein, and sanctified them.

b *That is*, the Holiest of all, the sanctuarie, and the court.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot to sanctifie them.

* *Psal.* 133. 2. *Ecclus.* 45. 15.

12 And he * poured of the anointing oyl upon Aarons head, and anointed him to sanctifie him.

13 And Moses brought Aarons sons, and put coats upon them, & girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

† Heb. *bound:*

14 ¶ * And he brought the bullock for the sin-*offering*, and Aaron and his sons laid their hands upon the head of the bullock for the sin-*offering*.

* *Exod.* 29. 1.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the [c] altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and [d] sanctified it, to make reconciliation upon it.

c Of the burnt-offering.
d To offer for the sins of the people.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his [e] hide, his flesh and his dung, he burnt with fire without the camp; as the LORD * commanded Moses.

e In other burnt-offerings, which are not of consecration, or offering for himself, the priest hath the skin, *Chap.* 7. 8.
* *Exod.* 29. 14.

18 ¶ And he brought the ram for the burnt offering: And Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD: as the LORD commanded Moses.

22 ¶ And * he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

* *Exod.* 29. 31.

23 And he [f] slew *it*, and Moses took of the blood of it, and put *it* upon the tip of Aarons right ear, & upon the thumb of his right hand, and upon the great toe of his right foot.

f Moses did this, because that the priests were not yet established in their office.

24 And he brought Aarons sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder:

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

27 And he put all [h] upon Aarons hands and upon his sons hands, and waved them *for* a wave-offering before the LORD.

h Exod. 29. 24. *&c.*

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast and waved it *for* a wave-offering before the LORD: *for*

of

of the ram of consecration it was Moses * part;
* *Exod.* 29. 26. as the LORD commanded Moses.

30 And Moses took of the anointing oyl, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, & upon his garments, and upon his sons, and upon his sons garments with him: and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him.

31 ¶ And Moses said unto Aaron, and to his sons, Boil the flesh at the [g] door of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

g At the door of the court.
* *Exod.* 29. 32.

32 And that which remaineth of the flesh and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be
* *Exod.* 29. 35. at an end: for * seven days shall he consecrate you.

34 As he hath don this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things
h By commission given to Moses which the LORD commanded by the [h] hand of Moses.

CHAP. IX.

1 The first-offering of Aaron for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord upon the altar.

a After their consecration: for the seven days before the Priests were consecrated.
* *Exod.* 29. 1.
b Aaron entreth into the possession of the Priesthood, and offereth the four principall sacrifices; the burnt-offering, the sin-offering, the peace-offering, and the meat-offering.

AND it came to pass on the [a] eight day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, * Take thee a young calf for a [b] sin-*offering*, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats, for a sin-*offering*, and a calf, and a lamb *both* of the first year, without blemish, for a burnt-offering.

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near
c Before the altar, where his glory appeared. and stood before the [c] LORD;

6 And Moses said, This *is* the thing which the LORD commanded *that* ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-*offering*, and thy burnt-offering, and make an atonement for [d] thy self and for the people, and offer the offering of the people, and make an atonement for them; as the LORD commanded.

d Read for the understanding of this place, *Heb.* 5. 3. *and* 7. 27.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-*offering*, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipt his finger in the bloud, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul *above* the liver of the sin-*offering* he [e] burnt upon the altar; as the LORD commanded Moses.

e *That is*, He laid them in order, and so they were burnt when the Lord sent down fire.

11 And the flesh and the hide he burnt with fire, without the camp.

12 And he slew the burnt-offering, and Aarons sons presented unto him the bloud, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he [f] burnt *them* upon the altar.

f All this must be understood of the preparation of the sacrifices which were burnt after, *ver.* 24.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the sin-*offering* for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the ‡ manner.

‡ Or, *ordinance.*

17 And he brought the meat-offering, and † took an handfull thereof, and burnt *it* upon the altar, * beside the burnt-sacrifice of the morning.

† Heb. *filled his hand out of it.*
* *Exod.* 29. 38.

18 He slew also the bullock and the ram, *for* a sacrifice of peace-offerings, which *was* for the people: and Aarons sons presented unto him the bloud (which he sprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the [g] breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

g Of the bullock and the ram.

22 And Aaron lift up his hand towards the people, and blessed them, and [h] came down from offering of the sin-*offering*, and the burnt-offering, and peace-offerings.

h Because the Altar was near the Sanctuary, which was the upper end, therefore he is said to come down.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and [i] blessed the people: and the glory of the LORD appeared unto all the people.

i Or, prayed for the people.

24 And * there came a fire out from before the LORD, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted, and fell on their faces.

* *Gen.* 4. 4.
1 *King.* 18. 38.
2 *Chron.* 7. 1.
2 *Mac.* 2 10. 11

Chap. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aarons excuse for transgressing thereof.*

AND *Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered [a] strange fire before the LORD, which he commanded them not.

* *Num* 3.4. *and* 26.61. 1 *Chron.* 24.2.

a Not taken off the altar, which was sent from heaven, and endured until the captivitie of Babylon.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 And Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be [b] sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

b I will punish them that serve me otherwise than I have commanded, not sparing the chief, that the people may fear and praise my judgements.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, [c] Uncover not your heads, neither rend your clothes, least you die, and least wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath [d] kindled.

c As though ye lamented for them, preferring your carnal affection to Gods just judgement, *Chap.* 19.28. *Deut.* 14.1.

d In destroying Nadab and Abihu the chief, and menacing the rest, except they repent.

7 And ye shall not go out from the door of the tabernacle of the congregation, least you die; for the anointing oyl of the LORD *is* upon you: and they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, least ye die: *It shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

* *Exod.* 29.24.

14 And * the wave-breast and heav-shoulder shall ye eat in a clean place; thou, and thy sons, and thy [e] daughters with thee: for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

e For the breast and shoulders of the peace-offerings might be brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first born, and the easter-lamb. Read *Chap.* 22. 12, 13.

15 The heav-shoulder, and the wave-breast shall they bring, with the offering made by fire of the fat, to wave *it for* a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded,

16 ¶ And Moses diligently sought the goat of the sin-*offering*, and behold, it was burnt: and he was angry with Eleazar & Ithamar, the sons of Aaron, *which were* [f] left *alive*, saying,

f And not consumed; as Nadab and Abihu.

17 Wherefore have ye not eaten the sin-*offering* in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquitie of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in, within the holy *place*: ye should indeed have eaten it in the holy *place*, * as I commanded.

* *Chap* 6. 26.

19 And Aaron said unto Moses, Behold, this day have [g] they offered their sin-*offering*, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-*offering* to day, should it have been accepted in the sight of the LORD?

g *That is*, Nadab and Abihu.

20 And when Moses heard *that*, he was [h] content.

h Moses bare with his infirmity, concerning his great sorrow, but doth not leave an example to forgive them that maliciously transgress the commandment of God.

Chap. XI.

1 *What beasts may*, 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall [a] eat among all the beasts that *are* on the earth.

* *Deut.* 14.4: *Acts* 10.14.

a Or, whereof ye may eat.

3 Whatsoever parteth the [b] hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

b He noted four sorts of beasts: some chew the cud onely, and some have onely the foot cleft: others neither chew the cud, nor have the hoof cleft: the fourtht both chew the cud and have the hoof divided, which may be eaten.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you,

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And * the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean unto you.

* 2 *Mac.* 6.18.

8 Of their [c] flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that [d] move in the waters, and of any [e] living thing, which *is* in the waters; they *shall be* an abomination unto you.

d As little fish ingendred of the slime.

e As they which come of generation.

11 They shall be even an abomination unto you:

you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray.

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl.

18 And the ſwan, and the pelican, and the gier-eagle.

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withall upon the earth:

22 *Even* theſe of them ye may eat: the locuſt after his kind, and the [f] bald-locuſt after his kind, and the beetle after his kind, and the grashopper after his kind.

f These were certain kinds of grashoppers, which are not now properly known.

23 But all *other* flying creping things, which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean untill the even.

25 And whoſoever [g] beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even.

g Out of the camp.

26 *The carcaſes* of every beaſt which divideth the hoof; and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean nnto you: whoſo toucheth their carcaſe, ſhall be unclean untill the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the [h] tortoiſe after his kind,

h The green frog that ſitteth on the buſhes.

30 And the ferret, and the chameleon, and the lyzard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or [i] skin, or ſack, whatſoever veſſel *it be*, wherein *any* work is don, it muſt be put into water, and it ſhall be unclean untill the even; ſo it ſhall be cleanſed.

i As a bottle or bag.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and * ye ſhall break it.

* Chap. 6. 28.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, where upon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, † *wherein there is* plentie of water, ſhall be clean: but that which [k] toucheth their carcaſe, ſhall be unclean.

† Heb *a gathering together of waters*,

k So much of the water as toucheth it.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* [l] water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you.

l He ſpeaketh of ſeed that is laid to ſteep before it be ſown.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean untill the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever † hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

† Heb. *doth multiply feet.*

43 Ye ſhall not make your † ſelvs abominable with any creeping thing that creepeth, neither ſhall ye make your ſelvs unclean with them, that ye ſhould be defiled thereby.

† Heb. *ſouls.*

44 For I *am* the LORD your God: ye ſhall therefore ſanctifie your ſelvs, and * ye ſhall be [m] holy, for I *am* holy: neither ſhall ye defile your ſelvs with any manner of creeping thing that creepeth upon the earth.

* Chap. 19. 2. & 20 7. 1 Pet. 1. 16.

m He ſheweth why God did chuſe them to be his people.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1 *The purification of a woman after child-birth.* 6 *Her offerings for her purifying.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael,

saying, If a * woman have conceived seed, and born a man-child, then she shall be unclean [a] seven days: according to the days of the separation for her infirmitie shall she be unclean.

3 And in the * eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her puryfying [b] three and thirtie days: she shall touch no [c] hallowed thing, nor come into the [d] sanctuarie, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean [e] two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb † of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-*offering*, unto the [f] door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her bloud. This *is* the law for her that hath born a male or a female.

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-*offering*: and the priest shall make an atonement for her, and she shall be clean.

* Chap. 15. 19.
a So that her husband for that time could not resort to her.
* Luke 2. 21. John 7. 22.
b Besides the first seven days:
c As sacrifice, or such like.
d That is, into the court-gate, till after fourtie days.
e Twice so long as if she bare a man-child.
† Heb. *a son of his year.*
f where the burnt-offerings were wont to be offered.
* Luke 2. 24.
† Heb. *her hand find not sufficience of.*

CHAP. XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosie.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh, a * rising, or a scab, or bright spot, and it be in the skin of his [a] flesh *like* the plague of leprosie; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* [b] deeper than the skin of his flesh; it *is* a plague of leprosie: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven days.

5 And the priest shall look on him the seventh day, and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look an him again the seventh day: and behold, *if* the [c] plague *be* somwhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

‡ Or, *swelling*,
a That it may be suspected to be the leprosie.
b *That is*, shrunk in, and be lower than the rest of the skin.
c As having the skin drawn together, or blackish.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall [d] pronounce him unclean: it *is* a leprosie.

9 ¶ When the plague of leprosie is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him*: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

11 It *is* an old leprosie in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosie break out abroad in the skin, and the leprosie cover all the skin of *him that hath* the plague, from his head even to his foot, whersoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosie have covered all his flesh, he shall pronounce *him* [e] clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and [f] pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosie.

16 Or if the raw flesh turn again, and be changed unto white: he shall come unto the priest:

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *if* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot white, and somwhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white: the priest shall [g] pronounce him unclean: it *is* plague of leprosie broken out of the bile.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and if *it be* not lower than the skin, but *be* somwhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague.

23 But if the bright spot stay in his place; *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a [h] white bright spot, somwhat reddish, or white;

25 Then the priest shall look upon it: and behold *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosie broken out of the burning: wherefore

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sin.
† Heb. *the quickening of living flesh.*
e For it is not that contagious leprosie that infecteth, but a kind of scurf, which hath not the flesh raw, as the leprosie.
f For it is not, that the flesh is not sound but is in danger to be leprous,
g None were exempted, but if the priest pronounced him unclean, he was put out from among the people, as appeareth by Marye the prophetess, *Num.* 12. 14. and by king Uzziah, 2 *Chron.* 26. 20.
† Heb. *a burning of fire.*
h If he have a white spot in the place where the burning was, and was after healed.

wherefore the Prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

26 But if the Prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomwhat dark; then the Prieſt ſhall ſhut him up ſeven days.

27 And the Prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skin, but it *be* ſomwhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skin, and *there be* in it a [i] yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſie upon the head or beard.

[i] which was not wont to be there, or els ſmaller than in any other part of the body.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and thete be in it no yellow hair, & the ſcall *be* not in ſight deeper than the skin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the skin, nor *be* in ſight deeper than the skin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the skin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, *if* the ſcall be ſpread in the skin, the prieſt ſhall not [k] ſeek for yellow hair: he *is* unclean.

[k] He ſhall not care whether the yellow hair be there, or no.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein: the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo or a woman have in the skin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the skin: he *is* clean.

† Heb. *head is pilled*,

40 And the man whoſe † hair is fallen off his head, he *is* bald: *yet is* he clean.

[l] By ſickneſs or any other inconvenience.

41 And he that hath his hair [l] fallen off, from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſie ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſie appeareth in the skin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be [m] rent, and his head bare, and he ſhall put a covering upon his upper lip, [n] and ſhall cry, Unclean, unclean.

[m] In ſign of ſorrow and lamentation.
[n] Either in token of mourning, or for fear of infecting others.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, [e] without the camp *ſhall* his habitation *be*.

[e] * Num. 5. 2. 2 Kings 15. 5.

47 ¶ The garment alſo that the plague of leproſie *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp, or woof, of linen, or of woollen, whether in a skin, or in any † thing made of skin:

† Heb. *work of*.

49 And if the plague be greeniſh, or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of [o] skin; it *is* a plague of leproſie, and ſhall be ſhewed unto the prieſt.

† Heb. *veſſel*, or *inſtrument*.
[o] whether it be garment, veſſel, or inſtrument.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, in a skin, *or* in any work that is made of skin; the plague *is* a fretting leproſie; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp, or woof, inwoollen, or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leproſie; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the [p] garment, either in the warp, or in the woof, or in any thing of skin;

[p] But abide ſtill in one place, as verſe 37.

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his [q] colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire: it *is* fret inward, † [r] *whether* it *be* bare within or without.

[q] But remain as it did before.

† Heb. whether *it be bald in the head thereof, or in the forehead thereof.*
[r] Or, whether it be in any bare place before, or behind.

56 And if the prieſt look, and behold, the plague *be* ſomwhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is*, with fire.

58 And

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58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be [f] waſhed the ſecond time, and *ſhall be* clean.

[f] To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

59 This *is* the law of the plague of leproſie in a garment of woollen or linen either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and ſacrifices in cleanſing of the leper.* 33 *The ſigns of leproſie in an houſe.* 48 *The cleanſing of that houſe.*

AND the LORD ſpake unto Moſes, ſaying,

[a] Or, the ceremonie which ſhall be uſed in his purgation.

2 This ſhall be [a] the law of the leper, in the day of his cleanſing: he * ſhall be brought unto the prieſt.

* *Mat.* 8. 4. *Mark* 1. 44. *Luk.* 5. 14.

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſie be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two ‡ birds alive, *and* [b] clean, and cedar-wood, and ſcarlet, & hyſſop.

‡ Or, *ſparrows.*

[b] of birds which were permitted to be eaten.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, [c] over running water.

[c] Running water, or of the fountains.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſie, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird [d] looſe † into the open field.

[d] *Signifying*, that he that was made clean, was ſet at liberty, & reſtored to the companie of others.

† Heb. *upon the face of the field.*

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

[e] which hath no imperfection in any member.

† Heb. *the daughter of her year,*

[f] This meaſure in Hebrew, is called Log, and containeth ſix egges in meaſure.

10 And on the eighth day he ſhall take two he-lambs without [e] blemiſh, and one ew-lamb † of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oyl, and one [f] log of oyl.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation:

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-*offering*, and the log of oyl, and * wave them *for* a wave-offering before the LORD.

* *Exod.* 29. 24.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-*offering*, and the burnt-offering, in the holy place: for * as the ſin-*offering is* the prieſts, *ſo is* the treſpaſs-*offering*: it *is* moſt holy.

* *Chap.* 7. 7.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-*offering*, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, & upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oyl that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD.

17 And of the reſt of the oyl that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the bloud of the treſpaſs-*offering*.

18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin-*offering*, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

† Heb. *his hand reach not,*

21 And if he *be* poor, and † cannot get ſo much, then he ſhall take one lamb *for* a treſpaſs-*offering* † to be waved, to make an atonement for him, and one [g] tenth deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl:

† Heb. *for a waving.*

[g] which is an omer, read *Exod* 16. 16.

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-*offering*, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-*offering*, and the log of oyl, and the prieſt ſhall [h] wave them *for* a wave-offering before the LORD.

[h] Or, ſhall offer them as the offering that is ſhaken to and fro.

25 And he ſhall kill the lamb of the treſpaſs-*offering*, and the prieſt ſhall take *ſome* of the bloud of the treſpaſs-*offering*, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right ea of him that is to be cleanſed, & upon the thumb of his right hand, and upon the great toe of his

right

right foot; upon the place of the bloud of the treſpaſs-*offering*.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young [i] pigeons, ſuch as he can get:

[i] whether of them he can get.

31 *Even* ſuch as he is able to get, the one *for* a ſin-*offering*, and the other *for* a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him *that is* to be cleanſed, before the LORD.

[k] This order is appointed for the poor man.

32 This *is* the [k] law *of him* in whom *is* the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and [l] I put the plague of leproſy in a houſe of the land of your poſſeſſion;

[l] This declareth that no plague nor puniſhment cometh to man without Gods providence and his ſending.

35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

‡ Or, *prepare*.

36 Then the prieſt ſhall command that they ‡ emptie the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an [m] unclean place.

[m] where carrions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

[n] That is, he ſhall command it to be pulled down, as *ver.* 40.

45 And he ſhall [n] break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean untill the even.

47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes.

† Heb. *in coming in ſhall come in*, &c.

48 And if the prieſt † ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, & [o] ſcarlet, & hyſſop.

[o] It ſeemeth that this was a lace or ſtring to bind the hyſſop to the wood, and ſo was made a ſprinkle: the Apoſtle to the Hebrews calleth it ſcarlet wool.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the bloud of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the bloud of the bird, and with the running water, & with the living bird, & with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſie, and * ſcall.

* *Chap.* 13. 30.

55 And for the leproſie of a garment, and of an houſe.

56 And for a riſing, and for a ſcab, and for a bright ſpot;

† Heb. *in the day of the unclean, and in the day of the clean.*

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

CHAP. XV.

1 *The uncleanneſs of men in their iſſues.* 13 *The cleanſing of them.* 19 *The uncleanneſs of women in their iſſues.* 28 *Their cleanſing.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a ‡ running iſſue out of his [a] fleſh, becauſe of his iſſue he *is* unclean.

‡ Or, *running of the reins*,

[a] whoſe ſeed either in ſleeping, or els of weakneſs of nature, iſſueth at his ſecret part.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his [b] uncleanneſs.

[b] Or the thing wherefore he ſhall be unclean

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every † thing whereon he ſitteth, ſhall be unclean.

† Heb. *veſſel.*

5 And whoſoever toucheth his bed, ſhall wash his clothes, aud bath *himſelf* in water, and be unclean untill the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall wash his clothes, and bathe *himſelf* in water, and be unclean untill the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall wash his clothes, and bath *himſelf* in water, and be unclean untill the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall [c] wash his clothes, and bath *himſelf* in water, and be unclean untill the even.

[c] On whom the unclean man did ſpit.

9 And

9 And what [d] saddle soever he rideth upon, that hath the issue, shall be unclean.

d The word signifieth, every thing whereon a man rideth.

10 And whosoever toucheth any thing that was under him, shall be unclean untill the even: and he that beareth *any of* those things, shall wash his clothes, and bath *himself* in water, and be unclean untill the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bath *himself* in water, and be unclean untill the even.

12 And the * vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

Chap. 6. 28.

13 And when he that hath an issue, is [e] cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bath his flesh in running water, and shall be clean.

e *That is*, be restored to his old state, and be healed thereof.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-*offering*, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD, for his issue.

16 And if any mans seed of copulation go out from him, then he shall wash all his [f] flesh in water, and be unclean until the even.

f *Meaning*, all his body.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bath *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be † put apart seven days: and whosoever toucheth her, shall be unclean untill the even.

† Heb. *in her separation*:

20 And every thing that she lieth upon in her [g] separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

g *That is*, when she hath her flowers, whereby she is separate from her husband from the tabernacle, and from touching of any holy thing.

21 And whosoever toucheth her bed, shall wash his clothes, and bath *himself* in water, and be unclean untill the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bath *himself* in water, & be unclean untill the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean untill the even.

24 And if any man lie with her at all, and her [h] flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth, shall be unclean.

h If any of her uncleanness did onely touch him in the bed: for els the man that accompanied with such a woman should die, *Chap.* 20. 18.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the [i] bed of her separation: and whatsoever she sitteth upon, shall be unclean, as the uncleanness of her separation.

i Shall be unclean, as the bed whereon she lay when she had her naturall disease.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bath *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [k] number to her self seven days, and after that she shall be clean.

k After the time that she is recovered.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-*offering*, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye [l] separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

l Seeing that God requireth of his, puritie and cleanness; we cannot be his, except our filth and sin be purged with the bloud of Jesus Christ, and so we learn to detest all sin.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 *How the high priest must enter into the holy place.* 11 *The sin-offering for himself.* 15 *The sin-offering for the people.* 20 *The scape-goat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses, after *the death of the two sons of Aaron, when they offered before the LORD, and died:

* *Chap.* 10. 1.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he * come not at [a] all times into the holy *place* within the vail before the mercie-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercie-seat.

* *Exod.* 30. 10. *Heb.* 9. 7.

a The high priest entred into the holiest of all but once a year, even in the moneth of September.

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin-*offering*, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-*offering*, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-*offering*, which *is* for himself, and * make an atonement for himself, and for his house.

* *Heb.* 9. 7.

7 And he shall take the two goats, and present

present them before the LORD, at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [b] scape-goat.

b In Hebrew it is called, *Azazel*, which some say, is a mountain near Sinai, whither this goat was sent: but rather it is called the scape-goat, because he was not offered, but sent into the deserts, as *vers.* 21.

9 And Aaron shall bring the goat upon which the LORDS lot † fell, and offer him *for* a sin-offering.

† Heb. *went up.*

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer-full of burning coals of fire from off the altar before the LORD, & his hands-full of sweet incense beaten small, and bring *it* within the [c] vail.

c The Holiest of all.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And * he shall take of the bloud of the bullock, and * sprinkle *it* with his finger upon the mercy-seat [d] east-ward: and before the mercy-seat shall he sprinkle of the bloud with his finger seven times.

* *Heb.* 9. 15. & 10. 4.
* *Chap.* 4. 6.

d That *is*, On the side which was toward the people: for the head of the sanctuary stood west-ward.

15 ¶ Then shall he kill the goat of the sin-offering that *is* for the people, and bring his bloud within the vail, and do with that bloud as he did with the bloud of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among [e] them, in the midst of their uncleanness.

† Heb. *dwelleth.*
e Placed among them which are unclean.

17 * And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

* *Luk.* 1. 10.

18 And he shall go out unto the [f] altar that *is* before the LORD, and make an atonement for it; and shall take of the bloud of the bullock, and of the bloud of the goat, and put *it* upon the horns of the altar round about.

f whereupon the sweet incense and perfume was offered.

19 And he shall sprinkle of the bloud upon it with his finger seven times, and cleanse it, and hollow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the [g] head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness.

g Herein this goat is a true figure of Jesus Christ, who beareth the sins of the people, *Isa.* 53. 4.
† Heb. *a man of opportunity.*

22 And the goat shall bear upon him all their iniquities, unto a land † not inhabited: and he shall let go the goat in the wilderness.

† Heb. *of separation.*

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there.

24 And he shall wash his flesh with water in the [h] holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

h In the court where was the Laver; *Exod.* 30. 18.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 * And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose bloud was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

* *Chap.* 6. 30. *Heb.* 13. 11.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the [i] seventh month, on the tenth *day* of the month, ye shall [k] afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.

i which was *Tisri*, and answereth to part of *September*, & part of *October*,
k *Meaning*, By abstinence and fasting, *Num.* 29. 7.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a [l] Sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

l Or a rest which ye shall keep most diligently.

32 And the [m] priest whom he shall anoint, and whom he shall † consecrate to minister in the priests office in his fathers stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

m whom the priest shall anoint by Gods commandment to succeed in his fathers room.
† Heb. *fill his hand.*

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, * once a year. And he did as the LORD commanded Moses.

* *Exod.* 30. 10. *Heb.* 9. 7.

CHAP. XVII.

1 The bloud of all slain beasts must be offered to the Lord, at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of bloud is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons,

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and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath [a] commanded, saying,

[a] Lest they should practice that idolatry which they had learned among the Egyptians.

3 What man soever *there be* of the house of Israel, that [b] killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

[b] To make a sacrifice or offering thereof.

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; [c] bloud shall be imputed unto that man, he hath shed bloud; and that man shall be cut off from among his people:

[c] I do as much abhor it, as though he had killed a man, *as Isa.* 66. 3.

5 To the end that the children of Israel may bring their sacrifices, which they offer in the [d] open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the LORD.

[d] whereſoever they were moved with foolish devotion to offer it.

6 And the priest shall sprinkle the bloud upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a * sweet savour unto the LORD.

* *Exod.* 29. 18. *Chap.* 4. 31.

7 And they shall no more offer their sacrifices unto [e] devils, after whom they have gone a [f] whoring: This shall be a statute for ever unto them throughout their generations.

[e] *Meaning*, whatsoever is not the true God, 1 Cor. 10. 20. *Psal* 95. 5.

[f] For idolatry is spiritual whordom, because faith toward God is broken.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of bloud; I will even set my [g] face against that soul that eateth bloud, and will cut him off from among his people.

[g] I will declare my wrath by taking vengeance on him, *as Chap.* 20. 3.

11 For the life of the flesh *is* in the bloud, and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the bloud *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat bloud, neither shall any stranger that sojourneth among you, eat bloud.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which hunteth and catcheth any beast or fowl that may be [h] eaten; he shall even pour out the bloud thereof, and cover it with dust.

† Heb. *that huntath any hunting*

[h] which the law permitteth to be eaten, because it is clean.

* *Gen.* 9. 4.

14 * For *it is* the life of all flesh, the bloud of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the bloud of no manner of flesh: for the life of all flesh *is* the bloud thereof: whosoever eateth it, shall be cut off.

† Heb. *a carcass.*

15 And every soul that eateth † that which died *of it self*, or that which was torn *with beasts (whether it be* one of your own country, or a stranger) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall hee be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the [a] doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

[a] Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: * which if a man do, he shall live in them: I *am* the [b] LORD.

* *Ezek.* 20. 11. *Rom.* 10. 5. *Gal* 3. 12.

[b] And therefore ye ought to serve me alone, as my people.

6 ¶ None of you shall approach to any that is † near of kin to him, to [c] uncover *their* nakedness: I *am* the LORD.

† Heb *remainder of his flesh*

[c] *That is*, To lie with her, though it be under title of marriage.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

8 * The nakedness of thy [d] fathers wife shalt thou not uncover: it *is* thy fathers nakedness.

* *Chap.* 20. 11.

[d] which is thy stepmother.

9 The nakedness of thy sister, the daughter of thy [e] father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

[e] Either by father or mother, born in marriage or otherwise.

10 The nakedness of thy sons daughter, or of thy daughters daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own [f] nakedness.

[f] They are her children whose shame thou hast uncovered.

11 The nakedness of thy fathers wives daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakedness.

12 * Thou shalt not uncover the nakedness of thy fathers sister: she *is* thy fathers near kinswoman.

* *Chap.* 20. 19.

13 Thou shalt not uncover the nakedness of thy mothers sister: for she *is* thy mothers near kinswoman.

14 * Thou shalt not uncover the nakedness of thy [g] fathers brother, thou shalt not approach to his wife: she *is* thine aunt.

* *Chap.* 20. 20.

[g] which thine uncle doth discover.

15 * Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy sons wife, thou shalt not uncover her nakedness.

* *Chap* 20. 11.

16 * Thou shalt not uncover the nakedness of thy [h] brothers wife: it *is* thy brothers nakedness.

* *Chap.* 20 21.

[h] Because the idolaters among whom Gods people had dwelt and should dwell, were given to these horrible incests; God charged his to beware of the same.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take ‡ a wife to her sister, to [i] vex *her*, to uncover her nakedness besides the other in her life-*time*.

‡ Or, one *wife to another.*

[i] By seeing thine affection more bent to her sister then to her.

19 * Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put [k] apart for her uncleanness.

* *Chap.* 20. 18.

[k] Or, whiles she hath her flours.

20 More-

20 Moreover; thou shalt not lie carnally with thy neighbours wife, to defile thy self with her.

21 And thou shalt not let any of thy seed * pass through *the fire* to *[1] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 * Neither shalt thou lie with any beast to defile thy self therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not you your selves in any of these things: for in all these the nations are defiled, which I cast out before you.

25 And the land is defiled: therefore I do [m] visit the iniquity thereof upon it, and the land it self [n] vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land spue not you out also, when ye defile it, as it [o] spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be [p] cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not your selves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, * Ye shall be [a] holy: for I the LORD your God *am* holy.

3 ¶ Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your selves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD; ye shall offer it, at your [b] own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day; it *is* abominable; it shall not be [c] accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And * when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither [d] deal falsly, neither lie one to another.

12 ¶ And ye shall not * swear by my name falsly, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ * Thou shalt not defraud thy neighbour, neither rob *him*: * the wages of him that is hired, shall not abide with thee all night until the morning,

14 ¶ Thou shalt nor curse the deaf, * nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do no unrighteousness in judgment; thou shalt not * respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as a* [e] tale-bearer among thy people; neither shalt thou [f] stand against the bloud of thy neighbour: I *am* the LORD.

17 ¶ * Thou shalt not hate thy brother in thine heart: * thou shalt in any wise rebuke thy neigh-bour, ‡ and not suffer sin upon him.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, * but thou shalt love thy neighbour as thy self: I *am* the LORD.

19 ¶ Ye shall keep my statutes: Thou shalt not let thy cattel gender with a [g] diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and wollen come upon thee.

20 ¶ And whosoever lieth carnally with a women that *is* a bond-maid ‡† betrothed to an husband, and not at all redeemed, nor freedom given her; ‡† she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering, before the LORD, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as [h] uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be † holy to praise the LORD *withall*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yeild unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the bloud;

* *Chap.* 20. 2. 2 *Kings.* 23. 10. * *Called, Acts* 7. 43, *Molech*, I which was an idol of the Ammonites, a unto whom they burned and sacrificed their children, 2 *King.* 23. 10. This seemed to be the chief and principal of all idols, and as the Jews write, was of a great statute, and hallow within, having seven places or chambers within him: one was to receive meal that was offered: another turtle doves: the third a sheep: the fourth a ram: the fifth a calf: the sixt an ox: the seventh a child. This idols face was like a calf, his hands were ever stretched out to receive gifts: his priests were called Chemarim, *Read* 2 *King.* 23. 5. *Hos.* 10. 5. *Zeph.* 1. 4.

* *Chap.* 20. 15.

m I will punish the land where such incestuous marriages & pollutions are suffered.

n He compareth the wicked to evil humors and surfeting, which corrupt the stomack, and oppress nature, and therefore must be cast out by vomit.

o Both for their wicked marriages, unnatural copulations, idolatry, or spiritual whoredom with Molech, and such like abominations.

p Either by the civil sword, or by some plague that God will send upon such.

* *Chap.* 11. 44. & 20. 7. 1 *Pet.* 1. 16.

a *That is*, Void of all pollution, idolatry, & superstition both of soul and body.

b Of your own accord.

c To wit, Of God.

* *Chap.* 23. 22.

d In that which is committed to your credit.

* *Exod.* 20. 7. *Deut.* 5. 11. *Mat.* 5. 34. *James* 5. 12.

* *Eccl.* 10. 6.

* *Deut.* 24 14, 15.

* *Deut.* 27. 18.

* *Exod.* 23. 3. *Deut.* 1. 17. & 16. 19. *Prov.* 24, 23. *James* 2. 9.

e As a slanderer, backbiter, or, quarrel-picker.

f By consenting to his death, or conspiring with the wicked.

* 1 *John* 2. 11. * *Lev.* 19. 13. *Mat.* 18. 15.

‡ Or, *that thou bear not sin for him.*

* *Mat.* 5. 43. & 22. 39. *Rom.* 13. 9. *Gal.* 5. 14. *James* 2. 8.

g As an horse to leap an ass, or a mule a mare.

‡ Or, *abused by any.*

† Heb. *reproached by*, or, *for man.*

‡ Or, *they.*

† Heb. *there shall be a scourging.*

h It shall be unclean as that thing which is not circumcised.

† Heb. *kolinesh of praises to the* LORD.

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bloud: neither ſhall ye uſe inchantment, nor obſerve [i] times.

i To meaſure lucky or unlucky days.
* *Chap.* 21. 5.

27 * Ye ſhall not round the [k] corners of your heads, neither ſhalt thou mar the corners of thy beard.

k As did the Gentiles in ſign of mourning.
* *Deut.* 14. 1.

28 Ye ſhall not * make any cuttings in your fleſh for the dead, nor print any [l] marks upon you: I *am* the LORD.

l By whipping your body, or burning marks therein.

29 ¶ Do not † proſtitute thy daughter, to cauſe her to be a [m] whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

† Heb. profane.
m As did the Cyprians, and Locrenſes.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou ſhalt [n] riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

n In token of reverence.

33 ¶ And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‡ vex him.

* *Exod.* 22. 21.
‡ Or, *oppreſs.*

34 * *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, & thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

* *Exod.* 23. 9.

35 ¶ Ye ſhall do no unrighteouſneſs in judgment, in [o] mete-yard, in weight, or in meaſure.

o As in meaſuring the ground.

36 * Juſt ballances, juſt † weights, a juſt [p] ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

* *Prov.* 11. 1. & 16. 11. & 20. 10.
† Heb. *ſtones.*
p By theſe two meaſures he meaneth all other. Of Ephah, *Read Exod* 16. 36. and of Hin, *Exod.* 29. 40.

37 Therefore ſhall ye obſerve all my ſtatutes and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

1 Of him that giveth of his ſeed to Molech. 4 Of him that favoureth ſuch an one, 6 Of going to wizards, 7 Of ſanctification, 9 Of him that curſeth his parents, 10 Of adultery. 11, 14, 17, 19 Of inceſt. 13 Of ſodomy. 15 Of beſtiality. 18 Of uncleanneſs, 22 Obedience is required with holineſs. 27 Wizards muſt be put to death.

AND the LORD ſpake unto Moſes, ſaying,

2 * Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto [a] Molech; he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

* *Chap.* 18. 21.
a By Molech, he meaneth any kind of idol, *Chap.* 18. 21.

3 And I will [b] ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

b *Read Chap.* 17. 10. & 18. 21.

4 And if the [c] people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

c Though the people be negligent to do their duty, and defend Gods right, yet he will not ſuffer wickedneſs to go unpuniſhed.

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a [d] whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

d To eſteem ſorcerers or conjurers, is ſpiritual whoredom or idolatry.

7 ¶ * Sanctify your ſelves therefore, and be ye holy: for I *am* the LORD your God.

* *Chap.* 11. 44. & 19. 2. 1 *Pet.* 1. 16.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ * For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his bloud *ſhall be* upon him.

* *Exod.* 21. 17. *Prov.* 20. 20. *Mat.* 15. 4.
e He is worthy to die.

10 ¶ And * the man that committeth adultery with *another* mans wife, *even he* that committed adultery with his neighbours wife, the adulterer and the adultereſs, ſhall ſurely be put to death.

* *Deut.* 22. 22. *John* 8. 4, 5.

11 * And the man, that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* *Chap.* 18. 8.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their bloud *ſhall be* upon them.

13 * If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination; they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* *Chap.* 18. 22.

14 And if a man take a wife and her mother, it *is* [f] wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

f It is an extreme and deteſtable thing.

15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: & ye ſhall ſlay the beaſt.

* *Chap.* 18. 23.

16 And if a woman approach unto any beaſt, & lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

17 * And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity.

* *Chap.* 18. 9.

18 * And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath † diſcovered her fountain, and ſhe hath uncovered the fountain of her bloud: and both of them ſhall be cut off from among their people.

* *Chap.* 18. 19.
† Heb. *made naked.*

19 And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die [g] childleſs.

g They ſhall be cut off from their people, and their children ſhall be taken as baſtards and not counted among the Iſraelites.

21 And if a man ſhall take his brothers wife, it *is* † an unclean thing: he hath uncovered his brothers [h] nakedneſs, they ſhall be childleſs.

† Heb. *a ſeparation.*
h *Read Chap.* 18. 16.

22 ¶ Ye ſhall therefore keep all my * ſtatutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, * ſpue you not out.

* *Chap.* 18. 26.
* *Chap.* 18. 25.

23 And

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and * therefore I abhorred them.

* *Deut. 9. 5.*

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with [i] milk and hony: I *am* the LORD your God, which have separated you from *other* people.

i Full of abundance of all things.

25 * Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls [k] abominable by beast or by fowls, or by any manner of living thing that ‡ creepeth on the ground, which I have separated from you as unclean.

* *Chap. 11. 2. Deut. 14. 4.*

k By eating them contrary to my commandment.

‡ Or, *moveth.*

26 And ye shall be holy unto me: * for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

* *Vers. 7. Chap. 19. 2. 1 Pet. 1. 16.*

27 ¶ * A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their bloud *shall be* upon them.

* *Deut. 18. 11. 1 Sam. 28. 7.*

CHAP. XXI.

1 *Of the priests mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be [a] defiled for the dead among his people.

a By touching the dead, lamenting, or being at their burial.

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a [b] virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

b For being married, she seemed to be cut off from his family.

4 *But* ‡ he shall not defile himself, *being* a [c] chief man among his people, to profane himself.

‡ Or, *being an husband among his people he shall not defile himself* for his wife, *&c.*

c The priest was permitted to mourn for his next kindred *Chap. 19. 27.*

5 * They shall not make bladness upon their head, neither shall thy shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or [d] profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

d which hath an evil name, or is defamed.

8 Thou shalt [e] sanctify him therefore, for he offereth the [f] bread of thy God: he shall be holy unto thee: for I the LORD which sanctify you, *am* holy.

e Thou shalt count them holy, and reverence them.
f The shew-bread.

9 ¶ And the daughter of any priest, if she profane her self by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oyl was poured, and that is consecrated to put on the garments, shall not [g] uncover his head, nor rent his clothes;

g He shall use no such ceremonies as the mourners observed.

11 Neither shall he go into any dead body; nor defile himself for his father, or for his mother:

12 Neither shall he go out of the [h] sanctuary, nor profane the sanctuary of his God; for the [i] crown of the anointing oyl of his God *is* upon him: I *am* the LORD.

h To go to the dead.

i For by his anointing he was preferred to the other priests, and therefore could not lament the dead least he should have polluted his holy anointing.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his [k] own people to wife.

k Not onely of his tribe, but of all Israel.

15 Neither shall he profane his [l] seed among his people: for I the LORD do sanctify him.

l By marrying any unchaste or defamed woman.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not approach to offer the ‡ bread of his God:

‡ Or, *food.*

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a [m] flat nose, or any thing [n] * superfluous;

m which is deformed or bruised.

n As not of equal proportion, or having in number more or less.

* *Chap. 22. 23.*

19 Or a man that is broken-footed, or broken-handed,

‡ Or, *too slender.*

20 Or croock-backt, or ‡ a dwarf, or that hath a [o] blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

o Or that hath a web or pearl.

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offering of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the [p] bread of his God.

p As the shewbread and meat-offerings.

22 He shall eat the bread of his God, *both* of the most [q] holy, and of the [r] holy.

q As of sacrifice for sin.
r As of the tenths and first fruits.

23 Onely he shall not go in unto the [s] vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

s Into the sanctuary.

24 And Moses told *it* unto Aaron, and to hs sons, and unto all the children of Israel.

CHAP. XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 8 *How they shall be cleansed.* 10 *Who of the priests house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons; that they [a] separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me: I *am* the LORD.

a *Meaning*; That the priests abstain from eating so long as they are polluted.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that [b] goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

b To eat thereof.

4 What man soever of the seed of Aaron *is* a leper, or hath * a † running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* [c] unclean *by* the dead, or a man whose seed goeth from him:

* *Chap. 15. 2.*
† Heb. *running of the reins.*
c By touching any dead thing, or being at burial of the dead.

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5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch, ſhall be unclean untill even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

* *Exod.* 22. 31. *Ezek.* 44. 31.

8 * That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

d which is not of the tribe of Levi.
e *Some read*, The ſervant which had his ear bored, and would not go free, *Exod.* 21. 6.
† Heb. *with his purchaſe of his mony.*

10 There ſhall no [d] ſtranger eat *of* the holy thing; a [e] ſojourner of the prieſts, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul † with his mony, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

‡ Heb. *a man a ſtranger.*
f who is not of the prieſts kinred.

12 If the prieſts daughter alſo be *married* unto †[f] a ſtranger, ſhe may not eat of an offering of the holy things.

* *Chap.* 10. 14

13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, * as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof.

g He ſhall give that, and a fift part over.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the [g] fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD:

‡ Or, *lade themſelves with the iniquity of treſpaſs in their eating.*
h For if they did not offer for their errour, the people by their example might commit the like offence.

16 Or ‡ ſuffer them to bear the iniquity [h] of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

* *Deut.* 15. 21. & 17. 1.

20 * *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or

‡ Or, *goats.*

‡ ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

‡ Or, *kid.*
* *Chap.* 21. 18.

23 Either a bullock, or a ‡ lamb that hath any thing * ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

i Ye ſhall not receive any unperfect thing of a ſtranger, to make it the Lords offering: which he calleth the bread of the Lord.

25 Neither from a [i] ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eight day, and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

‡ Or, *ſhe-goat.*
* *Deut.* 22. 6.

28 And *whether it be* cow or ‡ ewe, ye ſhall not kill it * and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer *it* at your own will.

* *Chap.* 7. 15.

30 On the ſame day it ſhall be eaten up, ye ſhall leave * none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

k For whoſoever doth otherwiſe then God commandeth, polluteth his name.
* *Chap.* 10. 3.

32 Neither ſhall ye [k] profane my holy name, but * I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *The feaſts of the Lord.* 3 *The ſabbath.* 4 *The paſſover.* 9 *The ſheaf of firſt-fruits.* 15 *The feaſt of pentecoſt.* 22 *Gleanings to be left for the poor.* 23 *The feaſt of trumpets.* 26 *The day of atonement.* 33 *The feaſt of tabernacles.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſt of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

* *Exod.* 20 9. *Deut.* 5. 13. *Luk.* 13. 14.

3 * Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

a For the ſabbath was kept every week, and theſe other were kept but once every year.
* *Exod.* 12. 18. *Num.* 28. 16.
b Or, bodily labour, ſave about that which one muſt eat, *Exod.* 12. 16.
c The firſt day of the feaſt, and the ſeventh were kept holy: in the reſt they might work, except any feaſt were intermedled, as the feaſt of unleavened bread the fifteenth day, and the feaſt of ſheaves the ſixteenth day.

4 ¶ Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their [a] ſeaſons.

5 * In the fourteenth *day* of the firſt month at even, *is* the LORDS paſs-over.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no [b] ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the [c] ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

9 ¶ And

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‡ † sheaf of the first-fruits of your harvest unto the priest.

‡ Or, *hand-ful*, † Heb. *omer*.

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the [d] sabbath the priest shall wave it.

d *That is*, The second sabbath of the pass-over.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two [e] tenth-deals of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an [f] Hin.

e which is the fifth part of an ephah, or two oners: *Read Exod* 16. 16.

f *Exod.* 29. 40.

14 And ye shall eat neither bread, nor parched corn, nor green ears, untill the self-same day that ye have brought an offering unto your God: *It shall be* a statute for ever throughout your generations, in all your dwellings.

15 ¶ And * ye shall count unto you from the morrow after the [g] sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

* *Deut.* 16. 9.

g *That is*, the seventh day after the first sabbath of the pass-over.

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour, they shall be baken with [h] leaven, *they are* the first-fruits unto the LORD.

h Because the priest should eat them, as *Chap.* 7. 13. and they should not be offered to the Lord upon the altar.

18 And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats, for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the [i] priests.

i *That is*, Offered to the Lord, and the rest should be for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: It shall be* a statute for ever in all your dwellings, throughout your generations.

22 ¶ And * when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, * neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

* *Chap.* 19. 9.

* *Deut.* 24. 19.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the * [k] seventh month, in the first *day* of the month shall ye have a [l] sabbath, a memorial of [m] blowing of trumpets, an holy convocation.

* *Num.* 29. 1.
k *That is*, About the end of *September*.
l Or, An holy day to the Lord.
m which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the jubile.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall [n] afflict your souls, and offer an offering made by fire unto the LORD.

* *Chap.* 16. 30. *Num.* 29. 7.

n By fasting, and prayer.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *It shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even: from [o] even unto even shall ye † celebrate your sabbath.

o which containeth a night and day: yet they took it but for their natural day.
† Heb. *rest*.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying. * The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

* *Num.* 29. 12.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: * on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a † solemn [p] assembly, *and* ye shall do no servile work *therein.*

* *John.* 7. 37.

† Heb. day of *restraint*.
p Or, a day wherein the people are stayed from all works.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a [q] meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

q Or, peace-offering.

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a [r] sabbath, and on the eighth day *shall be* a sabbath.

r Or, a solemn feast.

40 And ye ſhall take you on the firſt day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoyce before the LORD your God ſeven days.

† Heb. *fruit.*

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in [f] booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

f In the wilderneſs, foraſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1 The oyl for the lamps. 5 The ſhew-bread. 10 Shelomiths ſon blaſphemeth. 13 The law of blaſphemy. 17 Of murder. 18 Of damage. 23 The blaſphemer is ſtoned.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, † to cauſe the lamps to burn continually.

a *Exod.* 27. 20.

† Heb. *to cauſe to aſcend.*

3 Without the [b] vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

b which vail ſeparated the holieſt of all: where was the ark of the teſtimony, from the ſanctuary.

4 He ſhall order the lamps upon * the pure candleſtick before the LORD continually.

* *Exod.* 31. 8.

5 ¶ And thou ſhalt take fine flour, and bake twelve * cakes thereof: two [c] tenth-deals ſhall be in one cake.

* *Exod.* 25. 30.
c *That is*, Two omers: *Read. Exod.* 16. 16.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by [d] fire, unto the LORD.

d For it was burnt every ſabbath, when the bread was taken away.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And * it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetual ſtatute.

* *Exod.* 29. 33. *Chap.* 8. 31. *Mat.* 12. 4.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went [e] out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

e *Meaning*, Out of his tent.

11 And the Iſraelitiſh womans ſon [f] blaſphemed the name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

f By ſwearing, or deſpiting God.

12 And they * put him in ward, † that the mind of the LORD might be ſhewed them.

* *Num.* 15, 34.
† Heb *to expound unto them according to the mouth of the LORD.*

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, * lay their hands upon his head, and let all the congregation ſtone him.

* *Deut.* 13. 9. & 17. 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] bear his ſin.

g Shall be puniſhed.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name *of the LORD*, ſhall be put to death.

17 ¶ * And he that † killeth any man, ſhall ſurely be put to death.

* *Exod.* 21. 12. *Deut.* 19. 11.
† Heb *ſmiteth the life of a man.*

18 And he that killeth a beaſt, ſhall make it good; † beaſt for beaſt.

† Heb. *life for life.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* *Exod.* 21. 24. *Deut.* 19. 21. *Mat.* 5. 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have * one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

* *Exod.* 12. 49.

23 ¶ And [h] Moſes ſpake unto the children of Iſrael, that rhey ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

h Becauſe the puniſhment, was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord and told the people what God commanded.

CHAP. XXV.

1 The ſabbath of the ſeventh year. 8 The jubile in the fiftieth year. 14 Of oppreſſion 18 A bleſſing of obedience. 23 The redemption of land, 29 of houſes. 35 Compaſſion of the poor 39 The uſage of bondmen. 47 The redemption of ſervants.

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land † keep * a ſabbath unto the LORD.

† Heb. *reſt.*
* *Exod.* 23. 10.

3 [a] Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

a The Jews began the count of this year in *September*: for then all the fruits were gathered.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine [c] undreſſed: *for* it is a year of reſt unto the land.

b By reaſon of the corn that fell out of the ears the year paſt.
† Heb. *of thy ſeparation.*
c Or, which thou haſt ſeparated from thy ſelf, and conſecrated to God for the poor.

6 And the [d] ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

d That which the land bringeth forth in her reſt.

7 And for thy cattel, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths

baths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee, fourty and nine years.

9 Then ſhalt thou cauſe the [e] trumpet † of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

e In the beginning of the fifty year was the jubile, ſo called, becauſe the joyful tidings of liberty was publikely proclaimed by the ſound of a cornet.
† Heb. *lond of ſound.*

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the [f] inhabitants thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his [g] poſſeſſion, and ye ſhall return every man unto his family.

f which were in bondage.

g Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed not confounded.

11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not [h] oppreſs one another.

h By deceit or otherwiſe.

15 According to the number of [i] years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

i If the jubile to come be near, thou ſhalt ſell better cheap: if it be far off, dearer.

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the [k] fruits doth he ſell unto thee.

k And not the full poſſeſſion of the land.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeild her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold ‡ † for [l] ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

‡ Or, *to be quite, cut off.*
† Heb. *for cutting off.*
l It could not be ſold for ever, but muſt return to the family in the jubile.

24 And in all the land of your poſſeſſion, ye ſhall grant a [m] redemption for the land.

m Ye ſhall ſell it on condition that it may be redeemed.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and † himſelf be able to redeem it:

† Heb. *his hand hath attained and found ſufficiency.*

27 Then let him [n] count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

n Abating the mony of the years paſt, and paying for the reſt of the years to come.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it ſhall go [o] out, and he ſhall return unto his poſſeſſion.

o From his hand that bought it.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be [p] eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

p *Read verſe* 23.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: † they may be redeemed, and they ſhall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if ‡ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

‡ Or, one *of the Levites redeem* them.

34 But the field of the [q] ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

q where the Levites kept their cattel.

35 ¶ And if thy brother be waxen poor, and [r] fallen in decay with thee; then thou ſhalt † relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

r *In Hebrew it is,* If his hand ſhake *meaning,* If he ſtretch forth his hand for help as one in miſery
† Heb. *ſtrengthen.*

36 * Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

* *Exod.* 22. 25. *Deut.* 23. 19. *Prov.* 28. 8. *Ezek.* 18. 8. & 22. 12.

37 Thou ſhalt not give him thy mony upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And * if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not † compel him to ſerve as a bond ſervant:

* *Exod.* 21. 2. *Deut.* 15. 12. *Jer.* 34. 14.
† Heb. *ſerve thy ſelf with him with the ſervice,* &c.

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold † as bond-men.

† Heb. *with the ſale of a bond-man.*
‡ Unto perpetual ſervitude.

43 * Thou

106
* *Ephe.* 6. 9. *Col.* 4. 1.

43 * Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land, and they ſhall be your [t] poſſeſſion.

[t] For they ſhall not be bought out at the jubile.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, † they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

† Heb. *ye ſhall ſerve your ſelves with them.*

† Heb. *his hand obtain, &c.*

47 ¶ And if a ſojourner or ſtranger † wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of [u] years, according to the time of an hired ſervant ſhall it be with him.

[u] which remain yet to the jubile.

51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy [x] ſight.

[x] Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed ‡ in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him.

‡ Or, *by theſe means.*

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiouſneſs.* 3 *A bleſſing to them that keep the commandments.* 14 *A curſe to thoſe that break them.* 40 *God promiſeth to remember them that repent.*

* *Exod.* 20. 4. *Deut.* 5. 8. *& 16.* 12. *Pſal.* 97. 7. ‡ Or, *pillar.* ‡ Or, *figured ſtone.* † Heb. *a ſtone of picture.* * *Chap.* 19. 30.

YE ſhall make you * no idols nor graven image, neither rear you up a ‡ ſtanding image, neither ſhall ye ſet up *any* ‡ † image of ſtone in your land, to bowe down unto it: for I *am* the LORD your God.

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ * If ye walk in my ſtatutes, and keep my commandments, and do them; * *Deut.* 28. 1.

4 Then I will give you [a] rain in due ſeaſon, and the land ſhall yeild her increaſe, and the trees of the field ſhall yeild their fruit.

[a] By promiſing abundance of earthly things, he ſtirreth their minds to conſider the rich treaſures of the ſpiritual bleſſings.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and * dwell in your land ſafely. * *Job.* 11. 18.

6 And I will give peace in the land, and * ye ſhall lie down, and none ſhall make *you* afraid: and I will † rid evil beaſts out of the land, neither ſhall the [b] ſword go through your land. * *Job.* 11. 19. † Heb. *cauſe to ceaſe.* [b] Ye ſhall have no war.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And * five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword. * *Joſh.* 23. 10.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and [c] eſtabliſh my covenant with you.

[c] Perform that which I have promiſed.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 * And I will ſet my [d] tabernacle amongſt you: and my ſoul ſhall not abhor you. * *Ezek.* 37. 26. [d] I will be daily preſent with you.

12 * And I will walk among you, and will be your God, and ye ſhall be my people. * 2 *Cor.* 6. 16.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the [e] bands of your yoke, and made you go upright.

[e] I have ſet you at full liberty, whereas before ye were as beaſts tied in bands.

14 ¶ * But if ye will not hearken unto me, and will not do all theſe commandments; * *Deut.* 28. 15. *Lam.* 2. 17. *Mal.* 2. 2.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my [f] covenant:

[f] which I make with you in chuſing you to be my people.

16 I alſo will do this unto you, I will even appoint † over you terrour, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it. † Heb. *upon you.*

17 And I will [g] ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and * ye ſhall flee when none purſueth you. [g] *Chap.* 17. 10. * *Prov.* 28. 1.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you [h] ſeven times more for your ſins. h *That is,* More extreamly.

19 And I will break the pride of your power; and I will make your heaven as [i] iron, and your earth as braſs: i Ye ſhall have drought and barrenneſs. *Hag.* 1. 10.

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yeild her increaſe, neither ſhal the trees of the land yeild their fruits.

21 ¶ And if ye walk ‡ [k] contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins. ‡ Or, *at all adventures with me*, and ſo verſ. 24. k Or, *As ſome read*, By fortune, imputing my plagues to chance and fortune.

22 I will alſo ſend wild beaſts among you, which

l 2 *King.* 17. 25. which ſhall rob you of your [l] children, and deſtroy your cattel, and make you few in number, and your *high-*[m] ways ſhall be deſolate.

m Becauſe none dare paſs there y for fear of beaſts.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

* 2 *Sam.* 12. 27. *Pſal.* 18. 26. 24 * Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

n *That is*, The ſtrength, whereby the life is ſubſtained, *Ezek.* 4. 16. & 5. 16. o One oven ſhall be ſufficient for ten families. 26 *And* when I have broken the [n] ſtaff of your bread, ten women ſhall bake your bread in one [o] oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

* *Deut.* 28. 53. 29 * And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and

* 2 *Chron.* 34. 7. * cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and

p I will not accept your ſacrifices. I will not [p] ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies, which dwell therein, ſhall be aſtoniſhed at it.

q *Signifying*, That no enemy can come without Gods ſending. 33 And I will ſcatter you among the heathen, and [q] will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt:

r which I commanded you to keep. becauſe it did not reſt in your [r] ſabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a

† Heb. *driven.* † ſhaken leaf ſhall chaſe them; and they ſhall

s As if their enemies did chaſe them. flee, as [s] fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies,

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they [t] pine away with them.

t Foraſmuch as they are culpable of their fathers faults, they ſhall be puniſhed as well as their fathers.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

u whiles they are captives, and without repentance. 43 The [u] land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

* *Deut* 4. 31. *Rom.* 11. 26. 44 And yet for all that, when they be in the land of their enemies, * I will not caſt them away, neither will I abhor them, to deſtroy them utterly; and to break my covenant with them: for I *am* the LORD their God.

x Made to their forefathers. 45 But I will for their ſakes remember the [x] covenant of their anceſtours, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount

y Fifty days after they came out of Egypt. [y] Sinai, by the hand of Moſes.

CHAP. XXVII.

1 He that maketh a ſingular vow muſt be the Lords. 2 The eſtimation of the perſon. 9 Of a beaſt given by vow. 14 Of a houſe. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the [a] perſons *ſhall be* for the LORD, by thy [b] eſtimation,

a As of his ſon or his daughter. b which art the prieſt. 3 And thy eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old; even thy eſtimation ſhall be fifty

c Read the value of the ſhekel, *Exod.* 30. 13. [c] ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

d He ſpeaketh of thoſe vows whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them. 6 And if *it be* from a [d] month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old, and above;

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above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

e If he be not able to pay after thy valuation.

8 But if he be [e] poorer then thy eſtimation: then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

f which is clean, *Chap.* 11. 2.

9 And if *it be* a [f] beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be [g] holy.

g That is, conſecrate to the Lord.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt:

† Heb. *according to thy eſtimation, O prieſt*, &c.

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the mony of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the

h Valuing the price thereof, according to the ſeed that is ſown, or by the ſeed that it doth yeild.

‡ Or, the land of *an homer*, &c.

i Homer is a meaſure containing ten ephahs: *Read of ephah. Exod.* 16. 16, 36.

[h] ſeed thereof: ‡ an [i] homer of barly-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubile; then the prieſt ſhall reckon unto him the mony according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it: then he ſhall add the fifth *part* of the mony of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or

k For their own neceſſity or godly uſes.

if he have [k] ſold the field to another man; it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field [l] devoted: the poſſeſſion thereof ſhall be the prieſts.

l *That is*, which is dedicate to the Lord, which no curſe to him that doth turn it to his private uſe, *Num.* 21. 2. *Deut.* 13. 15. *Joſh.* 6. 17.

22 And if *a man* ſanctify unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give [m] thine eſtimation in that day, *as* a holy thing unto the LORD.

m The price valuation.

24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel.

* *Exod.* 30. 13. *Num.* 3. 47. *Ezek.* 45. 12.

26 ¶ Onely the † firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the [n] LORDS.

† Heb. *firſt-born*, &c.

n It was the Lords already.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 * Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

* *Joſh.* 6. 18.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to [o] death.

o It ſhall remain without redemption.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the [p] fifth *part* thereof.

p Beſides the value of the thing it ſelf.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the [q] rod; the tenth ſhall be holy unto the LORD.

q All that which is numbred: That every tenth, as he falleth by tale, without exception or reſpect.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in Mount Sinai.

THE

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

* *So called*, because of the diversitie and multitude of numbrings, which are here chiefly contained, both of mens names and places.

THE ARGUMENT.

For asmuch as God hath appointed that his church in this world shall be under the cross, both because they should learn not to put their trust in worldly things, and also feel his comfort, when all other help faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them, but led them to and fro for the space of fourtie years, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to discern the wicked and the hypocrites from the faithfull and true servants of God, who served him with pure heart; whereas the Other preferring their carnall affections to Gods glorie, and making religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible judgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, prefer their own lusts to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconveniences, or els return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and instructions, as well for religion as outward policie: he preserveth them against all craft and conspiracie, and giveth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasion, by dividing among all the tribes, both the land which they had won, and that also which he had promised, as seemed best to his holy wisdom.

CHAP. I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

AND the LORD spake unto Moses in the wilderness of [a] Sinai, in the tabernacle of the congregation, on the first *day* of the [b] second moneth, in the second year, after they were come out the land of Egypt, saying,

2 * Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their poll:

3 From twenty years old and upward, all that are able to go forth *to* war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a [c] man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall [d] stand with you; Of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan: Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second moneth, and they declared their [f] pedegrees after their families, by the house of their fathers, according to the number of the names, from twentie years old and upward, by their poll.

19 As the LORD commanded Moses, so he numbred them in the wilderness of Sinai.

20 And the children of ‡ Reuben Israels eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twentie years old and upward, all that were able to go forth *to* war:

21 Those that *were* numbred of them, *even* of the tribe of Reuben, *were* fourty and six thousand and five hundred.

22 ¶ Of

a In that place of the wilderness that was near to mount Sinai.

b which containeth patt of April and part of May.

* *Exod.* 30. 12.

c *That is*, The chiefest man of every tribe.

d And assist you when ye number the people.

e Or captains and governors.

f In shewing every man his tribe, and his ancestors.

‡ There are the names of the twelve tribes, as first, of Reuben.

22 ¶ Of the children of ‡ Simeon, by their
‡ Simeon. generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twentie years old and upward, all that were able to go forth to war;

23 Thoſe that *were* numbred of them, *even* of the tribe of Simeon, *were* fiftie and nine thouſand and thee hundred.

‡ Gad. 24 ¶ Of the children of ‡ Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that *were* numbred of them, *even* of the tribe of Gad, *were* fourty and five thouſand ſix hundred and fiftie.

‡ Judah. 26 ¶ Of the children of ‡ Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that *were* numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

‡ Iſſachar. 28 ¶ Of the children of ‡ Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that *were* numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

‡ Zebulun. 30 ¶ Of the children of ‡ Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that *were* numbred of them, *even* of the tribe of Zebulun, *were* fiftie and ſeven thouſand and four hundred.

‡ Ephraim. 32 ¶ Of the children of Joſeph, *namely*, of the children of ‡ Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that *were* numbred of them, *even* of the tribe of Ephraim, *were* fourtie thouſand and five hundred.

‡ Manaſſeh. 34 ¶ Of the children of ‡ Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that *were* numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

‡ Benjamin. 36 ¶ Of the children of ‡ Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that *were* numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of ‡ Dan, by their ge- * Dan.
nerations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that *were* numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of ‡ Aſher, by their ‡ Aſher.
generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that *were* numbred of them, *even* of the tribe of Aſher, *were* fourty and one thouſand and five hundred.

42 ¶ Of the children of ‡ Naphtali, through- ‡ Naphtali.
out their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

43 Thoſe that *were* numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that *were* numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among [g] them.

[g] which were warrion, but were appointed to the uſe of the tabernacle.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the [h] ſtranger that cometh nigh, ſhall be put to death.

[h] whoſoever is not of the tribe of Levi.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no [i] wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

[i] By not having due regard to the tabernacle of the Lord.

54 And

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 The order of the tribes in their tents.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: † far off about the tabernacle of the congregation ſhall they pitch.

a In the twelve tribes were four principall ſtandards, ſo that every three tribes had their ſtandard.
† Heb. *over againſt.*

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of [b] Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

b Judah, Iſſachar, and Zebulun, the ſons of Leah were of the firſt ſtandard.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

c Of them which were contained under that name.

9 All that were numbred in the [c] camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

d Reuben and Simeon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtandard.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of [d] Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fiftie and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbred of them, *were* fortie and five thouſand and ſix hundred and fiftie.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fiftie and one thouſand and four hundred and fiftie, throughout their armies: and they ſhall ſet forth in the ſecond rank.

e Becauſe it might be in equall diſtance from each one and all indifferently have recourſe thereunto.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the [e] midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of [f] Ephraim, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

f Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rachels children: ſo they and Benjamin make the third ſtandard.

19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

g Dan and Naphtali the ſons of Bilha, Rachels maid, with Aſher the ſon of Zilpah make the fourth ſtandard.

25 ¶ The ſtandard of the camp of [g] Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fiftie and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fiftie and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

h which were of twentie years and above.

32 ¶ Theſe *are* thoſe which were [h] numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred among the children of Iſrael, as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their [i] ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

i For under every one of the four principall ſtandards were diverſe ſigns to keep every band in order.

CHAP. III.

1 *The ſons of Aaron.* 5 *The Levites are given to the prieſts, for the ſervice of the tabernacle,* 11 *inſtead of the firſt-born.* 14 *The Levites are numbred by their families.* 21 *The families, number, and charge of the Gerſhonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moſes and Aaron.* 40 *The firſt-born are freed by the Levites. The overplus are redeemed.*

THeſe alſo *are* the [a] generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

a Or, families and kinreds.

2 And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

* *Exod.* 6. 23.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

† Heb. *whoſe hand he filled.*

4 * And Nadab and Abihu died before the [b] LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the [c] ſight of Aaron their father.

* *Levit.* 10. 1, 2. *Chap.* 26. 61. 1 *Chron.* 24. 2.

b Or, before the altar.

c whiles their father lived.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before [d] Aaron the prieſt, that they may miniſter unto him.

d Offer them unto Aaron for the uſe of the tabernacle.

7 And they ſhall keep his charge, and the charge of the whole congregation [e] before the tabernacle of the congregation, to do the ſervice of the tabernacle.

e which appertained to the executing of the high prieſts commandment, to the overſight of the people, and to the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [f] ſons: they *are* wholly given unto him out of the children of Iſrael.

f Aarons ſons the prieſts ſerved in the ſanctuarie in praying for the people, and offering ſacrifice: the Levites ſerved for the inferiour uſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the [g] ſtranger that cometh nigh, ſhall be put to death.

g Any that would miniſter, not being a Levite.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, Behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine: * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

* *Exod.* 13. 2. *Levit* 27. 26. *Chap.* 8. 16. *Luk.* 2. 23.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a moneth old and upward ſhalt thou number them.

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

† Heb. *mouth.*

17 * And theſe *were* the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6. 16. *Chap.* 26. 57. 1 *Chron.* 6. 1.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbred of them, according to the number of all the [h] males, from a moneth old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

h Onely men bring the male children.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the [i] tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

i Their charge was to carry the coverings and hangings of the tabernacle.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a moneth old and upward, *were* eight thouſand and ſix hundred, keeping the [k] charge of the ſanctuary.

k Doing every one his duty in the ſanctuarie.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the [l] ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

l The chief things within the ſanctuarie were committed to the Kohathites.

32 And Eleazar the ſon of Aaron the Prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males from a moneth old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of

of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

† Heb, *the office of the charge.*
m The wood-work and the reſt of the inſtruments were committed to their charge.

36 And †*under* the cuſtody and charge of the ſons of Merari *ſhall be* the [m] boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

n That none ſhould enter into the tabernacle contrary to Gods appointment.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the [n] charge of the children of Iſrael: and the ſtranger that cometh nigh, ſhall be put to death.

o So that the firſt born of the children of Iſrael were more by 273, as *verſ.* 43.

39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a moneth old and upward, *were* twenty and two [o] thouſand.

p So that now the Levites ſhould ſatisfie unto the Lord for the firſt-born of Iſrael, ſave for the 273 which were more than the Levites, for whom they paid money.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a moneth old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for [p] me (I *am* the LORD) in ſtead of all the firſt-born among the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a moneth old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine; I *am* the LORD:

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a piece by the poll, after the ſhekel of the ſanctuarie ſhalt thou take *them*: * the ſhekel *is* twenty gerahs.

* *Exod.* 30. 13. *Levit.* 27. 25. *Chap.* 18. 16. *Ezek.* 45. 12.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

q Of the two hundred ſeventie and three, which were more than the Levites.

50 Of the [q] firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

1 The age and time of the Levites ſervice. 4 The carriage of the Kohathites, when the prieſt have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the prieſts. 21 The carriage of the Gerſhonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gerſhonites, 42 and of the Merarites.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

a The Levites were numbred after three ſorts, firſt at a moneth old when they were conſecrated to the Lord, next at 25 years old, when they were appointed to ſerve in the tabernacle, and at 30. years old to bear the burdens of the tabernacle.

3 From [a] thirty years old and upward, even untill fiftie years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

b which divided the ſanctuarie from the holieſt of all.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the [b] covering-vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers skins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the [c] ſtaves thereof.

c *That is*, put them upon their ſhoulders to carrie it: for the ſtaves of the ark cou'd never be removed, *Exod.* 25. 15.

7 And upon the * table of ſhew-*bread* they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and [d] covers to ‡ cover withall: and the continuall bread ſhall be thereon.

* *Exod.* 25. 30.
d *Meaning*; to cover the bread.
‡ Or, *pour out withall.*

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers skins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

* *Exod.* 25. 31.
† *Exod.* 25. 37, 38.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers skins, and ſhall put *it* upon a [e] bar.

e The Hebrew word ſignifieth an inſtrument made of two ſtaves or bars.

11 And upon the [f] golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers skins, and ſhall put to the ſtaves thereof.

f which was to burn incenſe. Read *Exod.* 30. 1.

12 And they ſhall take all the inſtruments of miniſterie, wherewith they miniſter in the ſanctuarie, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloth thereon:

g Of the burnt-offering.

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the ‡ baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers skins, and put to the ſtaves of it.

‡ Or, *bowls.*

15 And when Aaron and his ſons have made an end of [h] covering the ſanctuarie, and

b *That is*, in folding up the thing, of the Sanctuarie; as the Ark, &c.

all the veſſels of the ſanctuarie, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it*: but they ſhall not [i] touch *any* holy thing, leaſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oyl for the light, and the [*] ſweet incenſe, and the [k] daily meat-offering, and the [*] anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and [m] appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leaſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirtie years old and upward, untill fifty years old ſhalt thou number them; all that [n] enter in to † perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‡ burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the [o] door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the [p] court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the † appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the [q] hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth into the † ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; [*] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by [s] name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation, which Moſes and Aaron did number, according to the commandment of the LORD by the [t] hand of Moſes.

38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirtie.

41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of [u] all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.

42 ¶ And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward, even unto fiftie years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the LORD by the hand of Moſes.

46 All

i Before it be covered.

k *Exod.* 30. 34.
k which was offered at morning and evening.
* *Exod.* 30. 23. &c.

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.

m *Shewing*, what part every man ſhall bear.

n which were received into the company of them that miniſtered in the Tabernacle of the congregation.
† Heb. *to war the warfare.*
‡ Or, *carriage.*

o which vail hanged between the Sanctuarie and the court.

p which court compaſſed both the Tabernacle of the Congregation, and the altar of the burnt-offering.

† Heb. *mouth.*

q Under the charge and overſight.

† Heb. *warfare.*

* *Exod.* 26. 15.

s Ye ſhall make an inventorie of all things, which ye commit to their charge.

t God appointing Moſes to be the miniſter and executor thereof.

u which were of competent age to ſerve therein, *that is*, betwen 30. and 50.

46 All those that were numbred of the Levites, whom Moses and Aaron and the chief of Israel numbred, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fiftie years old, every one that came to do the u service of the ministery, and the service of the burden in the tabernacle of the congregation:

48 Even those that were numbred of them were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded x Moses.

u whosoever of the Levites that had any manner of charge in the Tabernacle.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The triall of jealousie.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every * leper, and every one that hath an * issue, and whosoever is defiled by the * dead.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their z camps in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or woman shall commit any b sin that men commit, to do a trespass against the LORD, and that person be guiltie;

7 Then they shall confess their sin which they have don: and he shall recompense his trespass * with the principall thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no c kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every ‡ offering of all the d holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every mans hollowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go e aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner:*

14 And the spirit of jealousie come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousie come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no f oyl upon it, nor put frankincense thereon, for it *is* an offering of jealousie, an offering of memoriall, bringing iniquitie to g remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take h holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take; and put *it* into the water.

18 And the priest shall set the woman before the LORD, & uncover the womans head, & put the offering of memoriall in her hands, which *is* the jealousie offering: and the priest shall have in his hand the bitter water that causeth the i curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gon aside to uncleanness ‡† *with another* in stead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gon aside *to another* in stead of thy husband, and if thou be defiled, & some man hath lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a k curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell and *thy* thigh to rot: And the woman shall say, l Amen, amen.

23 And the priest shall write these curses in a book, and he shall m blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousie-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handfull of the offering, *even* the memoriall thereof, and burn *it* upon the n altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have don trespass against her husband; that the water that causeth the curse

z There were three manner of camps: of the Lord, of the Levites, and of the Israelites.

* Levit. 13. 3.
* Levit. 15. 2.
* Levit. 21. 1.

b Commit any fault willingly.

* Levit. 6. 5.

c If he be dead, to whom the wrong is don, and also have no kinsman.

‡ Or, *heave-offering.*
d Or, things offered to the Lord, as first-fruits, &c.

* Lev. 10. 12, 13.

e By breaking the band of marriage, and playing the harlot.

f Only in the sin-offering, and this offering of jealousie were neither oyl nor incense offered

g Or, making the sin known, and not purging it.

h which also is called the water of purification, or sprinkling. read *chap.* 19. 9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

‡ Or, being *in the power of thy husband,*
† Heb. *under thy husband.*

k Both because she had committed so hainous a fault, and forsware her self in denying the same.
† Heb. *fall.*

l *That is,* Be it so as thou wishest, as *Psal.* 41. 13. *Deut.* 27. 15.

m Shall wash the curses, which are written, into the water in the vessel.

n where the incense was offered.

116 shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* in stead of her husband, and is defiled;

30 Or when the spirit of jealousie cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

° The man might accuse his wife upon suspition, and not be reproved.

31 Then shall the man be° guiltless from iniquitie, and this woman shall bear her iniquitie.

CHAP. VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‡ separate *themselves* to vow a vow of a [a] Nazarite, to separate *themselves* unto the LORD:

‡ Or, *make* themselves *Nazarites.*
a which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

3 He shall separate *himself* from wine, and strong drink, and shall drink no vineger of wine, or vineger of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

‡ Or, *Nazaritship.*
‡ Or, *vine of the wine.*

4 All the days of his ‡ separation shall he eat nothing that is made of the ‡ vine-tree, from the kernels even to the husk.

* *Judg.* 13. 5. 1 *Sam.* 1. 11.

5 All the days of the vow of his separation, there shall no * rasour come upon his head: untill the days be fulfilled in the which he separateth *himself* unto the LORD, he shall be holy; *and* shall let the locks of the hair of his head grow.

b As at burials, or mournings.

6 All the days that he separateth *himself* unto the LORD, he shall come at no[b] dead body.

† Heb. *separation.*
c In that he suffered his hair to grow, he signified that he was consecrated to God.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God *is* upon his [c] head.

8 All the days of his separation he *is* holy unto the LORD.

d which long hair is a sign that he is dedicated to God.

9 And if any man die very suddenly by him, and he hath defiled the head of his [d] consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-*offering*, & the other for a burnt-offering, and make an atonement for him, for that he sinned by the [e] dead, and shall hallow his head that same day.

e By being present where the dead was.
f Beginning at the eighth day, when he is purified.

12 And he shall [f] consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-*offering*: but the days that were before shall † be [g] lost, because his separation was defiled.

† Heb. *fall.*
g So that he shall begin his vow anew.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish, for a burnt-offering, and one ew-lamb of the first-year without blemish, for a sin-*offering*, and one lamb without blemish, for peace-offerings,

15 And a basket of unleavened *bread*, cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-*offering*, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*: the priest shall offer also his meat-offering, and his drink-offering.

* *Acts* 21. 24.
h In token that his vow is ended.

18 * And the Nazarite shall [h] shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, & [i] put *it* in the fire which *is* under the sacrifice of the peace-offerings.

i For the hair which was consecrate to the Lord, might not be cast into any prophane place.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them * *for* a wave-offering before the LORD; this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

* *Exod.* 29. 27.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his separation: [k] besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

k At the least he shall do this, if he be able to offer no more.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall [l] bless the children of Israel, saying unto them,

l *That is,* Pray for them.

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my [m] name upon the children of Israel, and I will bless them.

m They shall pray in my name for them.

CHAP. VII.

1 The offerings of the princes at the dedication of the tabernacle. 10 Their severall offerings at the dedication of the altar, 89 God speaketh to Moses from the mercie-seat.

AND it came to pass on the day that Moses had fully * set up the tabernacle, and had anointed

* *Exod.* 40. 18.

anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered:

† Heb. *who ſtood.*

3 And they brought their offerings before the LORD, ſix [a] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

a Like hors-litters to keep the things that were carried in them, from weather.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the [b] ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites, to every man according to his ſervice.

b *That is,* To carrie things, and ſtuff in.

6 And Moſes took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the ſons of Gerſhon; according to their [c] ſervice.

c For their uſe to carrie with.

8 And four wagons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: [d] becauſe the ſervice of the ſanctuarie belonging unto them, *was that* they ſhould bear upon their ſhoulders.

d The holy things of the ſanctuarie muſt be carried upon their ſhoulders, and not drawn with oxen, *chap.* 4. 15.

10 ¶ And the princes offered for [e] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

e *That is,* when the firſt ſacrifice was offered thereupon by Aaron, *Lev.* 9. 1.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was ‡ Nahſhon the ſon of Amminadab, of the tribe of Judah.

‡ The offering of Nahſhon.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them *were* full of fine flour mingled with oyl, for a * meat-offering.

* *Lev.* 2. 1, 2.

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullok, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a * ſin-*offering:*

* *Lev.* 4. 23.

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

18 ¶ On the ſecond day ‡ Nethaneel the ſon of Zuar, prince of Iſſachar, did offer.

‡ The offering of Nethaneel.

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-*offering:*

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 ¶ On the third day ‡ Eliab the ſon of Helon, prince of the children of Zebulun, *did offer:*

‡ The offering of Eliab.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirtie *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-*offering:*

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats. five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 ¶ On the fourth day ‡ Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer,*

‡ The offering of Elizur.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-*offering:*

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 ¶ On the fifth day ‡ Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer.*

‡ The offering of Shelumiel.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-*offering:*

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 ¶ On the ſixth day ‡ Eliaſaph the ſon Deuel, prince of the children of Gad, *offered.*

‡ The offering of Eliaſaph.

43 His offering *was* one ſilver charger, of the

118 the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-*offering*:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel.

‡ The offering of Eliſhama.

48 ¶ On the ſeventh day ‡ Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-*offering*:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

‡ The offering of Gamaliel.

54 ¶ On the eighth day *offered* ‡ Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-*offering*:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Padahzur.

‡ The offering of Abidan.

60 ¶ On the ninth day ‡ Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-*offering*:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

‡ The offering of Ahiezer.

66 ¶ On the tenth day ‡ Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-*offering*:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer the ſon of Ammiſhaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ On the eleventh day ‡ Pagiel the ſon of Ocran, prince of the children of Aſher, *offered*.

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-*offering*:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.

‡ The offering of Ahira.

78 ¶ On the twelfth day ‡ Ahira the ſon of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-*offering*:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

84 This *was* the [f] dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

f This was the offering of the princes, when Aaron did dedicate the altar.

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy; all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels* after the ſhekel of the ſanctuary.

86 The

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* a piece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-*offering*: twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixtie, the he-goats ſixtie, the lambs of the firſt year ſixtie. This *was* the dedication of the altar, after that it was [g] anointed.

[g] By Aaron.

89 And when Moſes was gon into the [h] tabernacle of the congregation, to ſpeak with ‡ him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the [i] two cherubims: and he ſpake unto him.

[h] *That is*, the ſanctuarie.

‡ That is, *God*.

[i] According as he had promiſed, *Exod.* 25. 22.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites.* 23 *The age and time of their ſervice.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhall give light [a] over againſt the candleſtick.

* *Exod.* 25. 37. and 40. 25.

[a] To that part which is over againſt the candleſtick, *Exod.* 25. 37.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes,

4 * And this work of the candleſtick *was* of beaten gold unto the ſhaft thereof, unto the flowers thereof, *was* *[b] beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

* *Exod.* 25. 31.

* *Exod.* 25. 18.

[b] And not ſet together of divers pieces.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle [c] water of purifying upon them, and † let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelvs clean.

[c] *In Hebrew*, it is called the water of ſin, becauſe it is made to purge ſin, as *chap.* 19. 9.

† Heb. *let them cauſe a raſour to paſs over &c.*

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oyl, and another young bullock ſhalt thou take for a ſin-*offering*.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the [d] whole aſſembly of the children of Iſrael together:

[d] That thou mayeſt do this in preſence of them all.

10 And thou ſhalt bring the Levites before the LORD, and the [e] children of Iſrael ſhall put their hands upon the Levites:

[e] *Meaning*, certain of them in the name of the whole.

11 And Aaron ſhall † offer the Levites before the LORD, *for* an † offering of the children of Iſrael; that † they may execute the ſervice of the LORD.

† Heb. *wave.*

† Heb. *wave-offering.*

† Heb. *they may be to execute &c.*

12 And the Levites ſhall lay theyr hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be * mine.

* *Chap.* 3. 45.

15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as [f] open every womb, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

[f] *That is*, they that are the firſt-born.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

* *Chap.* 3. 13. *Exod.* 13. 2. *Luke* 2. 23.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* † a gift to Aaron, and to his ſons, from among the children of Iſrael: to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the [g] children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the [h] ſanctuary.

† Heb. *given.*

[g] which ſervice the Iſraelites ſhould els do.

[h] Becauſe the Levites go into the ſanctuarie in their name.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites; ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before [i] Aaron and before his ſons: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

[i] In their preſence, to ſerve them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites, from twenty and five years old, and upward, they ſhall go in † to wait upon the ſervice of the tabernacle of the congregation:

† Heb. *to warthi warfare &c.*

25 And from the age of fifty years they ſhal † ceaſe waiting upon the [k] ſervice *thereof*, and ſhall ſerve no more:

† Heb. *return from the warfare of the ſervice.*

[k] Such office as was painfull, as to bear burdens, and ſuch like.

26 But ſhall [l] miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

[l] In ſinging Pſalms, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

1 *The paſſover is commanded again.* 6 *A ſecond paſſover allowed for them that were unclean or abſent.* 15 *The cloud guideth the removings and encampings of the Iſraelites.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt moneth of

120

of the second year, after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep * the passover, at it's appointed season.

3 In the fourteenth day of this moneth † at even, ye shall keep it in it's appointed season: according to [a] all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first moneth at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

7 And those men said unto them, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [c] offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posteritie shall be unclean by reason of a dead body, or *be* in a [d] journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the [e] second moneth at even they shall keep it, *and* eat it with unleavened *bread* and bitter *herbs*.

12 They shall leave none of it unto the morning, * nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the [f] passover, even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: * ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And * on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the [g] appearance of fire, untill the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire, by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the [h] LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: * as long as the cloud abode upon the tabernacle, they rested in the tents.

19 And when the clould † tarried long upon the tabernacle many days, then the children of Israel kept the [i] charge of the LORD, and journeyed not.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the [k] hand of Moses.

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by* Moses *not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver, of an [a] whole piece shalt thou make them: that thou mayst use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselvs to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the [b] east-parts shall go forward.

6 When you blow an alarm the second time, then the camps that lie on the [c] south-side, shall take their journey: they shall blow an alarm for thir journeys.

7 But when the congregation is to be gathered together; you shall blow, but you shall not sound an alarm.

8 And the sons of Aaron the priest shall [d] blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow

a Even in all points as the Lord hath instituted it.

b By touching a corps, or being at the buriall.

c Or celebrate the passover the fourteenth day of the first moneth.

d And cannot come where the tabernacle is, when others keep it.

e So that the unclean, and they that are not at home, have a moneth longer granted unto them.

f when the passover is celebrated.

g Like a pillar: read *Exod.* 13. 21.

h who taught them what to do by the cloud.

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

k Under the charge and government of Moses.

a Or, of wrought beathen ore with the hammer.

b *That is*, the host of Judah, and they that are under his ensign.

c *Meaning*, the host of Reuben.

d So that onely the priest must blow the trumpets, so long as the priesthood lasted.

* *Exod.* 12. 1, &c. *Levit.* 23. 5. *Chap.* 28. 16. *Deut.* 16. 2

† Heb. *between the two evenings.*

* *Exod.* 12. 46. *John.* 19. 36.

* *Exod.* 12. 49.

* *Exod.* 40. 34.

* *Exod.* 40. 36, 37.

* *1 Cor* 10. 1.

† Heb. *prolonged.*

† Heb. *was.*

blow an alarm with the trumpets; and ye shall be remembred before the LORD your God, and ye shall be saved from your enemies.

e when ye rejoyce that God hath removed any plague.

10 Also in the day of your [e] gladness, and in your solemn days, and in the beginnings of your moneths, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memoriall before your God; I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second moneth, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

f From Sinai to Paran. *Chap.* 33.1.

13 And they first took their [f] journey, according to the commandment of the LORD by the hand of Moses.

* *Chap.* 2. 3.

14 ¶ * In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was*

* *Chap.* 1. 7.

* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the [g] tabernacle.

g with all the appurtinances thereof.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph the son of Deuel.

h Upon their shoulders. * *Chap.* 4. 4. i The Merarites, and Gershonites. See verse 17.

21 And the Kohathites set forward [h] bearing the * sanctuary; and [i] *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the

k Leaving none behind, nor any of the former that fainted in the way.

[k] rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

† Heb. *thus.* l This was the order of their host when they removed.

28 † [l] Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [m] Hobab, the son of Raguel the Medianite, Moses father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

m Some think that Revel, Jethro, Hobab, and Keni were all one: Kimhi saith that Revel was Jethros father: so Hobab was Moses father in law, Look *Exod.* 2. 18. & 3. 1. & 4. 18. & 18. 1. & *Judges* 4. 11.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us in stead of eyes.

32 And it shall be, if thou go with us, yea it shall be, that what goodness the LORD shal do unto us, the same will we do unto thee.

33 ¶ And they departed from the [n] mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to search out a resting-place for them.

n Mount Sinai, or Horeb.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass when the ark set forward, that Moses said, * Rise up, LORD, and let thine enemies be scattered; and let them that hate thee, flee before thee.

* *Psal.* 68. 1, 2.

36 And when it rested, he said [o] Return, O LORD, unto the † many thousands of Israel.

o Declare thy might and power. † Heb. *ten thousand thousands.*

CHAP. XI.

1 *The burning at Taberah quenched by Moses prayer.* 4 *The people lust for flesh, and loath manna.* 10 *Moses complaineth of his charge.* 16 *God divideth his burden unto seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

AND *when* the people ‡ complained, † it displeased the LORD; and the LORD heard *it*, and his anger was kindled; and the fire of the LORD burnt * among them, and consumed *them that were* in the uttermost parts of the camp.

‡ Or, *were as it were complainers.* † Heb. *it was evil in the ears of, &c.*

* *Psal.* 78. 21.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire † was quenched.

† Heb. *sunk.*

3 And he called the name of the place ‡ Taberah: because the fire of the LORD burnt among them.

‡ That is, *A burning.*

4 ¶ And the * [a] mixt multitude that *was* among them † fell a lusting: and the children of Israel also † wept again, and said, * [b] Who shall give us flesh to eat?

* As *Exod.* 12. 38. a which were of those strangers that came out of Egypt with them, *Exod.* 12. 38. † Heb. *lusted a lust.* † Heb. *returned and wept.* * 1 *Cor.* 10. 6. b They believed not that God could do it.

5 We remember the fish which we did eat in Egypt [c] freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

c For a small price, or good cheap.

6 But now our soul *is* [d] dried away; *there is* nothing at all, besides this manna, before our eyes.

d For the greedy lust of flesh.

7 And * the manna *was* as coriander seed, and the † colour thereof as the colour of [e] bdellium.

* *Exod.* 16. 14, 31. † Heb. *eye of it as the eye of* e which is, a white pearl or precious stone.

8 *And* the people went about, and gathered *it*, and ground *it* in mils, or beat *it* in a morter, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

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10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found [f] favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I [g] conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carrie them in thy boſom (as a nurſing father beareth the ſucking child) unto the [h] land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, [i] kill me. I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the [k] ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

18 And ſay thou unto the people, [l] Sanctifie your ſelvs againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twentie days;

20 *But* even a [†] whole moneth, untill it come out at your noſtrils, and it be loathſom unto you: becauſe that ye have [m] deſpiſed the LORD which *is* [n] among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I [o] *am, are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD come down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not [p] ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* [q] of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his [q] young men, anſwered and ſaid, My lord Moſes [r] forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a * wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leſt, gathered ten [s] homers: and they ſpread *them* all abroad for themſelvs round about the camp.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, ‡ Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.*
10 *Miriams leproſie is healed at the prayer of Moſes.*
14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the ‡ Ethiopian woman, whom he had married: for he had † married an [a] Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken onely by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* * very [b] meek, above all the men which *were* upon the face of the earth)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come

f Or, wherein have I diſpleaſed thee?

g Am I their father, that none may have the charge of them but I?

h Of Canaan promiſed by an oath to our fathers.

i I had rather die than to ſee my grief and miſerie thus daily increas by their rebellion.

k I will diſtribute my ſpirit among them, as I have don to thee.

l Prepare your ſelvs that ye be not unclean.

† Heb. *moneth of days.*

m Or, caſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.

n who leadeth and governeth you.

o Of whom I have the charge.

* *Iſa.* 50. 2. & 59. 1.

p From that the ſpirit of pheſie did not them.

q Or, a young man whom he had choſen from his youth.

r Such blind zeal was in the Apoſtles. *Matth.* 9. 38. *Luke* 9. 49.

* *Exod.* 16. 13. *Pſal.* 78. 26.

† Heb. *as it were the way of a day.*

s Of homer, read *Levit.* 27. 16. alſo it ſignifieth an heap, as *Exod.* 8. 14 *Jud.* 15. 16.

* *Pſal.* 78. 30, 31.

‡ That is, *the graves of luſt.*

† Heb. *they were in Hro.*

‡ Or, *Cuſhite.*

† Heb. *taken.*

a Zepporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſomtime in the ſcripture comprehended under this name.

* *Eccleſ.* 45. 4.

b And ſo bare with their grudging, although he knew them.

Come

Come out ye three unto the tabernacle of the congregation: and they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a [c] viſion, *and* will ſpeak unto him in a dream.

c Theſe were the two ordinary meanes.

7 My ſervant Moſes *is* not ſo, * who *is* faithfull in all [d] mine houſe.

* *Heb.* 3. 2.

d In all Iſrael which was his church.

8 With him will I ſpeak * mouth to mouth, even apparently, and not in dark ſpeeches; and the [e] ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

* *Exod.* 33. 11.

e So far as any man was able to comprehend, which he calleth his back parts, *Exod.* 33. 23.

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the tabernacle, & behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

f From the door of the tabernacle.

11 And Aaron ſaid unto Moſes, Alas my lord, I beſeech thee, lay not the ſin upon us, wherein we have don fooliſhly, and wherein we have ſinned.

12 Let her not be as one [g] dead; of whom the fleſh is half conſumed; when he cometh out of his mothers womb.

g As a child that cometh out of his mothers belly dead, having as it were but the skin.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had *but* [h] ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be * ſhut out from the camp ſeven days, and after that let her be received in *again*.

h In his diſpleaſure.

* *Levit.* 13. 46.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of [i] Paran.

i *That is*, in Rithma. which was in Paran, *chap.* 33. 18.

CHAP. XIII.

1 The names of the men who were ſent to ſearch the land. 17 Their inſtructions. 21 Their acts. 26 Their relation.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

a After the people had required it of Moſes, as it is in *Deut.* 1. 22. then the Lord ſpake to Moſes ſo to do.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zacchur.

5 Of the tribe of Simeon, Shapat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun. 123

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtaly, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the [b] men which Moſes ſent to ſpie out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua.

b which in number were twelve, according to the twelve, tribes.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak. few or many;

19 And what the land *is* that they dwell in, whether it *be* [c] good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

c Plentifull or barren.

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes.)

21 ¶ So they went up, and ſearched the land, from the wilderneſs of [d] Zin, unto Rehob, as men come to Hamath.

d which was in the wilderneſs of Paran.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of [e] Anak *were* (now Hebron was built [f] ſeven years before Zoan in Egypt.)

e which were a kind of giants.

f Declaring the antiquity thereof: alſo Abraham, Sara, Iſaac and Jacob were buried there.

23 * And they came unto the ‡ brook of Eſhcol, and cut down frown thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

* *Deut.* 1. 24.

‡ Or, *valley.*

24 The place was called the ‡ brook † Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

‡ Or, *valley.*

† That is *a cluſter of grapes.*

25 And they returned from ſearching of the land after fourty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to [g] Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

g Called alſo Kadeſh-barnea.

27 And they told [h] him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey; and this *is* the fruit of it.

h *That is*, Moſes.

* *Exod.* 33. 3.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled,

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i Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Joſh. 11. 21, 22.

and very great: and moreover, we ſaw the [i] children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him: ſaid, We be not able to go up againſt the people for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that [k] eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* † men of a great ſtature.

k The Giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them.
† Heb. *men of ſtatures.*

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

1 *The people murmure at the news.* 6 *Joſhua and Caleb labour to ſtill them.* 11 *God treatneth them.* 13 *Moſes perſwadeth God, and obtaineth pardon.* 26 *The murmures are deprived of entring into the land.* 36 *The men who raiſed the evil report, die by a plague.* 40 *The people that would invade the land againſt the will of God, are ſmitten.*

AND all the congregation lifted up their voice, and cried; and the [a] people wept that night,

a Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives & our children ſhould be a [b] prey? were it not better for us to return into Egypt?

b To our enemies the Canaanites.

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their [c] faces before all the aſſembly of the congregation of the children of Iſrael.

c Lamenting the people, and praying for them.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſcarched the land, [d] rent their clothes.

d For ſorrow hearing their blaſphemy.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with mik and honey.

9 Onely rebell not ye againſt the LORD, neither fear ye the people of the land; for they *are* [e] bread for us: their † defence is departed from them, and the LORD *is* with us: fear them not.

e We ſhall eaſily overcome them.
† Heb. *ſhadow.*

10 But all the congregation bade [f] ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And * Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them)

* Exod. 32. 11.

14 And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and *that* * thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

* Exod. 13. 21.

15 Now if thou ſhalt kill all this people, as [g] one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

g So that none ſhall eſcape.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

* Deut. 9. 28.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*; * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation.*

* Exod. 34. 6. Pſal. 103. 8.
* Exod. 20. 5. & 34. 7.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even ‡ untill now.

‡ Or, hitherto.

20 And the LORD ſaid, I have [h] pardoned according to thy word:

h In that he deſtroyed not them utterly, but let their poſterity remain to enter.

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt & in the wilderneſs, and have tempted me now theſe [i] ten times, and have not hearkned to my voice:

i That is, ſundry times and often.
‡ Heb. *of theſe ten.*

23 † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of hem that provoked me, ſee it:

† Joſh. 14. 6.

24 But my ſervant * Caleb, becauſe he had another [k] ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

k A meek and obedient ſpirit, and not rebellious.

25 (Now the Amalekites, and the Canaanites dwelt in the [l] valley) To morrow turn you, and get you into the [m] wilderneſs, by the way of the Red ſea.

l And lie in wait for you.
m For I will not defend you.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmure againſt me? I have heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Say

28 Say unto them, * *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you;

* *Chap.* 26. 65. & 32. 10. *Deut.* 1. 35.

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me:

30 Doubtleſs ye ſhall not come into the land *concerning* which I † ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

† Heb. *lifted up my hand.*

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall ‡ [n] wander in the wilderneſs fourty years, and bear your [o] whoredoms, untill your carcaſes be waſted in the wilderneſs,

‡ Or, *feed.*
n The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro.
o Your infidelity and diſobedience againſt God.

34 After the number of the days in which ye ſearched the land, *even* * fourty days (each day for a year) ſhall ye bear your iniquities, *even* fourty years, and ye ſhall know my ‡ breach of [p] promiſe.

* *Pſal.* 95. 10. *Ezek.* 4. 6.

‡ Or, *altering of my purpoſe.*
p whether my promiſe be true or no.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmure againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, * died by the plague before the LORD.

* 1 *Cor.* 10. 10. *Heb.* 3. 17. *Jude* 5.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill.*

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we * *be here*, and will go up unto the place which the LORD hath promiſed: for we have [q] ſinned.

* *Deut.* 1. 41.

q They confeſs they ſinned by rebelling againſt God, but conſider not they offended in going up without Gods commandment.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you.

r They could not be ſtayed by any means.

44 But they [r] preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and * diſcomfited them, *even* unto Hormah.

* *Deut.* 1. 44.

CHAP. XV.

1 *The law of the meat-offering, and the drink-offering.* 13, 29 *The ſtranger is under the ſame law.* 17 *The law of the firſt of the dough for a heav-offering.* 22 *The ſacrifice for ſins of ignorance.* 30 *The puniſhment of preſumption.* 32 *He that violated the ſabbath, is ſtoned* 37 *The law of fringes.*

AND the LORD ſpake unto Moſes, ſaying,

2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the [a] land of your habitations, which I give unto you,

* *Levit.* 23. 10.

a Into the land of Canaan.

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, * in † performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock:

* *Levit.* 22. 21. † Heb. *ſeparating.* * *Exod.* 29. 18.

4 Then * ſhall he that offereth his offering unto the LORD, bring a meat-offering, of a tenth-*deal* of flour mingled with the fourth *part* of an [b] hin of oyl.

* *Levit.* 2. 1.

b Read *Exod.* 29. 40.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare for a meat-offering, two tenth-*deals* of flour mingled with the third *part* of an hin of oyl.

7 And for a [c] drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

c The liquor was ſo called, becauſe it was poured on the thing that was offered.

8 And when thou prepareſt a bullock *for a* burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-*deals* of flour mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the [d] number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

d Every ſacrifice of beaſts muſt have their meat-offering, and drink-offering, according to this proportion.

13 All that are born of the countrey, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do.

15 * One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

* *Exod.* 12. 49. *Chap.* 9. 14.

16 One law, & one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

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19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your [e] dough, *for* an heave-offering; as *ye do* the heave-offering of the threshing-floor, so shall ye have it.

[e] which is made of the first corn ye gather.

21 Of the first of your dough ye shall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have [f] erred, and not observed all these commandments which the LORD hath spoken unto Moses,

[f] As by oversight or ignorance, read *Lev.* 4. 2. 13.

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hence-forward among your generations:

24 Then it shall be, if *ought* be committed by ignorance † without the knowledge of the [g] congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a sin-*offering*.

† Heb. *from the eyes.*

[g] Some read from the eyes of the congregation: *that is*, which is hid from the congregation.

‡ Or, *ordinance.*

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance; and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance,

* *Levit.* 4. 27. 27 ¶ And * if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-*offering*.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

† Heb. *doth.*

29 You shall have one law for him that † sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

† Heb. *with an high hand.*

30 ¶ But the soul that doth *ought* † presumptuously (*whether he be* born in the land, or a stranger) the same reprocheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off: his [h] iniquity *shall be* upon him.

h He shall sustain the punishment of his sin.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

* *Lev.* 24. 12, 34 And they put him * in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid * them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

* *Deut.* 22. 12. *Matth.* 23. 5.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a [i] whoring:

i By leaving God's commandments and following your own lusts.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God; I *am* the LORD your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 23 *Moses separateth the people from the rebels tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOw * Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*.

* Chap. 27. 3. *Ecclus* 45. 18. *Jude* 11.

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, * famous in the congregation, men of renown.

* Chap. 26. 9.

3 And they gathered themselves together against Moses and against Aaron, and said unto them, † [a] *Ye take* too much upon you, seeing all the congregation *are* holy [b] every one of them, and the LORD *is* among them: wherefore then lift you up your selves above the congregation of the LORD?

† Heb. *it is enough for you.*

a Or, let it suffice you: meaning, have abused us thus long.

b All are holy: therefore none ought to be preferred above others, thus the wicked reason against Gods ordinance.

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and who *is* holy; and will cause *him* to come near unto him: even *him* whom he hath [c] chosen, will he cause to come near unto him.

c To be the priest and to offer.

6 This do; take you censers, Korah, and all his company:

7 And put fire therein, and put incense in them before the LORD to morrow; and it shall be *that* the man whom the LORD doth choose, he *shall be* holy; [d] *ye take* too much upon you, ye sons of Levi.

d He layeth the same to their charge justly wherewith they wrongfully charged him.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 *Seemeth*

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

e To ſerve in that congregation, as in the verſe before.

10 And he hath brought thee [e] near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſt-hood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a [f] land that floweth with milk & honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

f Thus they ſpeak contemptuouſly, preferring Egypt to Canaan.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards, wilt thou † put out the eyes of theſe men? we will not come up.

† Heb. *bore out.*

g wilt thou make them, that ſearched the land, believe that they ſaw not that which they ſaw?

15 And Moſes was very wroth, and ſaid unto the LORD, * Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

* *Gen.* 4. 4.

16 And Moſes ſaid unto Korah, Be thou and all thy company [h] before the LORD, thou, and they, and Aaron to morrow;

h At the door of the tabernacle.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

i All that were of their faction.

19 And Korah gathered all the [i] congregation againſt them, unto the door of the tabernacle of the congregation: & the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelvs from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying. Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leaſt ye be conſumed in all [k] their ſins.

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k with them that have committed ſo many ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *done them* of mine [l] own mind.

l I have not forged them of mine own brain.

29 If theſe men die † the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

† Heb. *as every man dieth.*

30 But if the LORD † make a [m] new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, & they go down quick into the [n] pit; then ye ſhall underſtand that theſe men have provoked the LORD.

† Heb. *create a creature.*

m Or, ſhew a ſtrange ſight.

n Or, deep and dark places of the earth.

31 ¶ * And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

* *Chap.* 27. 3. *Deut.* 11. 6. *Pſal.* 106 17.

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertaineth* to them went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leaſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their [o] own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be [p] a ſign unto the children of Iſrael.

o which were the occaſion of their own death.

p Of Gods judgements againſt rebels.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memoriall unto the children of Iſrael, that no ſtranger, *which is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as [q] Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

q who preſumed above his vocation.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the

128 tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the [r] altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gon out from the LORD; the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt-offering, *Levit.* 10. 1.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the [f] plague was begun among the people: and he put on incenſe, and made an atonement for the people.

f God had begun to puniſh the people.

48 And he ſtood between the dead and the living, and the plague was [t] ſtayed.

t God drew back his hand, and ceaſed to puniſh them.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 *Aarons rod among all the rods of the tribes onely flouriſhed.* 10 *It is left for a monument againſt the rebels.*

a while he was in the door of the tabernacle.

AND the LORD ſpake unto [a] Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

* *Exod.* 25. 22.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall [b] chooſe, ſhall bloſſom; and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.

b To be the chief prieſt.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince,*

c Though Joſephs tribe was divided into two, in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the [d] houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

d To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring * Aarons rod again, before the teſtimonie, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their [e] murmurings from me, that they die not.

* *Heb.* 9. 4.

† Heb. *children of rebellion;*

e Grudging that Aaron ſhould be high prieſt.

11 And Moſes did ſo: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we [f] die, we periſh, we all periſh.

f The Chaldey text deſcribeth thus their murmuring we die by the ſword: the earth ſwalloweth us up: the peſtilence doth conſume us.

13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts portion.* 21 *The Levites portion.* 25 *The heav-offering to the prieſts out of the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee ſhall [a] bear the iniquitie of the ſanctuarie: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

a If you treſpaſs in any thing concerning the ceremonies of the ſanctuarie, or your office, you ſhall be puniſhed.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy [b] charge, and the charge of all the tabernacle: onely they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

b *That is,* the things which are committed to thee: or which thou doſt enjoy them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a [c] ſtranger ſhall not come nigh unto you.

c which was not of the tribe of Levi.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

* *Chap.* 3. 45.

7 Therefore thou and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine [d] heav-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

d As the firſt fruit, firſt-born, and the tenths.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [e] fire every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

e That which was not burned ſhould be the prieſts.

10 In the moſt [f] holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

f *That is,* in the ſanctuarie between the court and the holieſt of all.

11 And

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy [g] daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

12 All the [†h] best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

14 * Every thing devoted in Israel, shall be thine.

15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine, nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a moneth old shalt thou redeem according to thine estimation, for the money of five shekels after the shekel of the sanctuarie; * which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt [i] not redeem, they *are* holy: thou shalt sprinkle their bloud upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the * wave-breast, and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of [k] salt for ever, before the LORD, unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their [l] land, neither shalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel hence-forth come [m] nigh the tabernacle of the congregation, least they bear sin, † and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall [n] bear their iniquitie: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD; I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shal have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the [o] corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering to Aaron the priest.

29 Out of all your [p] gifts ye shall offer every heave-offering of the LORD, of all the [†q] best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every [r] place, ye & your households: for it *is* your reward for your service, in the tabernacle of the congregation.

32 And ye shall bear no [s] sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the [t] holy things of the children of Israel, least ye die.

CHAP. XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the [a] ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her * forth without the camp, & *one* shall [b] slay her before his face.

4 And Eleazar the priest shall take of her bloud with his finger, and * sprinkle of her bloud directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; * her skin, and her flesh, and her bloud, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssope, and scarlet, and cast *it* into the midst of the burning of the heifer

7 Then the [c] priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean untill the even.

8 And [d] he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the even.

9 And

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g Read *Levit.* 10. 14.

† Heb. *fat*
h *That is*; the choicest; or the best.

* *Levit.* 27. 28.

* *Exod.* 13. 2. & 22. 29. *Levit.* 27. 26. *Chap.* 3. 13.

* *Exod.* 30. 13. *Levit.* 27. 25. *Chap.* 3. 47. *Ezek.* 45. 12.

i Because they are appointed for sacrifice.

* *Exod.* 29. 26.

k *That is*, sure, stable, and incorruptible.

l Of Canaan.

* *Deut.* 10. 9. & 18. 2. *Josh.* 13. 14. 33. *Ezek.* 44. 28.

m To serve therein: for the Levites are put in their place.
† Heb. *to die.*

n If they fail in their office, they shall be punished.

o As acceptable as the fruit of your own ground or vineyard.

p Which ye have received of the children of Israel.

† Heb. *fat.*
q Read *vers.* 12.

r As in the 27 *vers.*

s Ye shall not be punished therefore.

t The offerings which the Israelites have offered to God.

a According to this law and ceremony; ye shall sacrifice the red cow.

* Heb. 13. 11.

b By another priest.

* Heb. 9. 13.

* *Exod.* 29. 14. *Levit.* 4. 11, 12.

c Leaving Eleazar.

d The inferiour priest who killed her and burned her.

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9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water [e] of separation: it *is a purification* for sin.

e Because that they that were separated for their uncleanness, were sprinkled therewith and made clean, *chap.* 8. 7. It is also called Holy water, because it was ordained to an holy use, *chap.* 5. 17.

10 And he that gathered the ashes of the heifer, shall wash his clothes, and be unclean untill the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any † man shall be unclean seven days.

† Heb. *soul.*

12 He shall purifie [f] himself with it on the third day, and on the seventh day he shall be clean: but if he purifie not himself the third day, then the seventh day he shall not be clean.

f with the sprinkling water.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be [g] cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the † ashes of the [h] burnt heifer of *purification for* sin, and † [i] running water shall be put thereto in a vessel:

† Heb. *dust.*
h Of the red cow burnt for sin.
† Heb. *living waters shall be given.*
i water of the fountain or river.

18 And a [k] clean person shall take hyssope, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there and upon him that touched a bone, or one slain, or one dead, or a grave:

k One of the priests which is clean.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purifie himself, and [l] wash his clothes, and bathe himself in water, and shall be clean at even.

l Because he had been among them that were unclean: or else had touched the water, as *vers.* 21.

20 But the man that shall be unclean, and shall not purifie himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuarie of the LORD, the water of seperation hath not been sprinkled upon him, he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes, and he that toucheth the water of separation, shall be unclean untill even.

22 And whatsoever the unclean *person* toucheth, shall be unclean: and the soul that toucheth [m] *it*, shall be unclean untill even.

m That is unclean.

CHAP. XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmure for want of water. 7 Moses smiting the rock, bringeth forth water at Miribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THen came the children of Israel, *even* the whole congregation, into the desert of Zin, in the [a] first moneth: and the people abode in Kadesh; and [b] Miriam died there, and was buried there.

a This was fourty years after their departure from Egypt.
b Moses and Arons sister.

2 And there was no water for the congregation; and they [c] gathered themselvs together against Moses, and against Aaron.

c Another rebellion was in Rephidim, *Exod.* 17. and this was in Kadesh.

3 And the people * chode with Moses, and spake, saying, Would God that we had died * When our brethren died before the LORD.

* *Exod.* 17. 2.

* *Chap.* 11. 33.

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattel should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the [d] rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

d wherewith thou didst miracles in Egypt, and didst divide the sea.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear Now, ye rebels, * must we fetch you water out of this rock?

e The punishment which followed hereof, declared that Moses and Aaron believed not the Lords promise, as appeareth *vers.* 12.

11 And Moses lift up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses, and Aaron, Because ye believed me not, to [f] sanctifie me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them.

f That the children of Israel should believe and acknowledge my power, and so honour me.

13 * This *is* the water of [g] Meribah, because the children of Israel strove with the LORD: and he was [h] sanctified in them.

* *Psal.* 106. 32. *&c.*
g Or, strife, and contention, *chap.* 27. 14.
h By shewing himself almighty, and maintaining his glorie.

14 ¶ And Moses sent messengers from Kadesh, unto the king of [i] Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath † befaln us:

i Because Jacob, or Israel was Esaus brother, who was called Edom.
† Heb. *found us.*

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers

16 And when we cried unto the LORD, he heard

heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy countrey: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we wil go by the kings *high*-way, we will not turn to the right hand nor to the left, untill we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leaſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattel drink *of* thy water, then I will pay for it: I will onely (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael [k] turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be [l] gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word at the water of Meribah.

25 * Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and * Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

1 *Iſrael with ſome loſs deſtroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery ſerpents.* 7 *They repenting are healed by a braſen ſerpent.* 10 *Sundry journeys of the Iſraelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* * king Arad the Canaanite, which dwelt in the ſouth, heard *tell* that Iſrael came *by* the [a] way of the ſpies: then he fought againſt Iſrael, & took *ſome* of them priſoners,

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtoyed them and their cities: and he called the name of the place ‡Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to [b] compaſs the land of Edom; and the ſoul of the people was much ‡ † diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and * our ſoul loatheth this [c] light bread.

6 And * the LORD ſent [d] fiery ſerpents among the people: and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee: pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs that every one that is bitten, when he looketh upon it, ſhall live.

9 And * Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at ‡ Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorite.

14 Wherefore it is ſaid in the [e] book of the wars of the LORD, ‡ What he did in the Red ſea, and in the brooks of Arnon,

15 And at the ſtream of the brooks that goth down to the dwelling of Ar, and † lieth upon the border of Moab:

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, † Spring up, O well, ‡ [f] ſing ye unto it:

18 The princes digged the well, the nobels of the people digged it, by *the direction of* the [g] law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the † countrey of Moab, to the top of ‡ Piſgah, which looketh toward ‡ Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorite, ſaying,

22 * Let me paſs through thy land, we will

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* Chap. 33. 37.

[k] To paſs by another way.

* Chap. 33. 38. Deut. 32. 50.

[l] Read Gen. 25. 8.

† Heb. *mouth.*

* Chap. 33. 38.

* Deut. 10. 6. & 32. 50.

* Chap. 33. 40.

[a] By that way which their ſpies that ſearched the dangers found to be moſt ſafe.

* Chap. 33. 43.

‡ Or, *heaps of Abarim.*

[b] For they were forbidden to deſtroy it, *Deut* 5. 2.

‡ Or, *grieved.*
† Heb. *ſhortened.*

* Chap. 11. 6.
[c] *Meaning*, manna, which they thought did not nouriſh.
* Wiſd. 16. 1, 5. 1 Cor. 10. 9.
[d] For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

* 2 King. 18. 4. John 3. 14.

[e] which ſeemeth to be the book of the Judges, or as ſome think a book which is loſt.

‡ Or, *Vaheb in Suphah.*
† Heb. *leaneth.*

† Heb. *Aſcend.*

‡ Or, *anſwer.*
[f] Ye that receive the commoditie thereof give praiſ for it
[g] Moſes and Aaron heads of the people onely ſmote the rock with the rod or ſtaff, which gave water as a well that were deep digged
† Heb. *field.*
‡ Or, *the hill.*
‡ Or, *the wilderneſs.*

* Deut 2. 27. Judg. 11. 19.

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will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: but we will go along by the kings *high*way, untill we be past thy borders,

* *Deut.* 29. 7. 23 * And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

* *Josh.* 12. 2. *Psal.* 135. 10, 11. *Amos* 2. 9. 24 And * Israel smote him with the edge of the sword, and possessed his land from Arnon unto [h] Jabbok, *even* unto the children of Ammon: for the border of the children of Ammon *was* [i] strong.

h The river.

i For the people were tall and strong like giants, *Deut.* 2. 20.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the † villages thereof.

† Heb. *daughters.*

k For if it had been the Moabites, the Israelites might not have possessed it, *Deut.* 2. 9. 26 For [k] Heshbon *was* the city of Sihon the king of the Amorite, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

‡ *Meaning*, war. 28 For there is a [l] fire gon out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

m Chemosh was the idol of the Moabites, 1 *King.* 11. 33. who was not able to defend his worshippers, which took the idol for their father. 29 Wo to thee, Moab; thou art undon, O people of [m] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorite.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid *them* waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorite.

32 And Moses sent to spie out Jaazer, and they took the villages thereof, and drove out the Amorite that *was* there.

* *Deut.* 3. 1. & 29. 7. 33 ¶ * And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battel at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and

* *Psal.* 135. 10, 11. * thou shalt do to him as thou didst unto Sihon king of the Amorite, which dwelt at Heshbon.

35 So thy smote him and his sons, and all his people, untill there was none left him alive: and they possessed his land.

CHAP. XXII.

1 Balaks first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this [a] side Jordan by Jericho.

a Being at Jericho it was beyond Jordan: but where the Israelites were, it was on this side. 2 ¶ And Balak the son of Zippor saw all that Israel had don to the Amorite.

3 And Moab was sore afraid of the people, becaus they *were* many: and Moab was distressed, becaus of the children of Israel.

b which were the heads, and governours. 4 And Moab said unto the [b] elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the gras of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

* *Josh.* 24. 9. 5 * He sent messengers therefore unto Balaam the son of Beor, to Pethor, which *is* by the [c] river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me.

c To wit, Euphrates, upon the which stood the citie Pethor.

† Heb. *eye.*

6 Come now therefore, I pray thee, curs me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *is* blessed; and he whom thou curses, is cursed.

d Thinking to bribe him with gifts to curse the Israelites. 7 And the elders of Moab, and the elders of Midian departed, with the [d] rewards of divination in their hand: and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the [e] princes of Moab abode with Balaam.

e whom before he called Elders: *meaning* the governours, and after calleth them servants, *that is*, subjects to their king. 9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail in fighting against them.*

f He warned him by a dream, that he should not consent to the kings wicked request. 12 And [f] God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD [g] refuseth to give me leave to go with you.

g Els he shewed himself willing, covetousnes had so blinded his heart. 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, [h] hinder thee from coming unto me:

† Heb. *be not thou letted from, &c.*

h The wicked seek by all means to further their naughtie enterprises, though they know that God is against them. 17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

* *Chap.* 24. 13. 18 And Balaam answered and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here

here this night, that I may know what the LORD will say unto me [i] more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, because he [k] went: and the angel of the LORD stood in the way for an adversarie against him: Now he was riding upon his ass, and his two servants *were* with him.

23 And *the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the fields: & Balaam smote the ass to turn her into the way.

24 [l] But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust her self unto the wall, and crusht Balaams foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaams anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the [m] mouth of the ass, and she said unto Balaam, What have I don unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden ‡ ever since *I was* thine, [n] unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [o] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is [p] perverse before *me*.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it † displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but [q] onely the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the [r] border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: [s] have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ‡ Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of [t] Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

1, 13, 28 *Balaks sacrifice.* 7, 18 *Balaams parable.*

AND Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and [a] Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the LORD will come to meet me: and whatsoever he sheweth me, I will tell thee. And ‡ he went to an high place,

4 And God [b] met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [c] put a word in Balaams mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, [d] curse me Jacob, and come, defie Israel.

8 How shall I curse, *whom* God hath not cursed? or how shall I defie, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the [e] nations.

10 Who can count the [f] dust of Jacob, and the number of the fourth *part* of Israel? Let ‡ me [g] die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou

i Because he tempted God to require of him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

k Moved rather with coretousness than to obey God.

* 2 *Pet.* 2. 16. *Jude* 11.

l The second time.

m Gave her power to speak.

† Heb. *who hast ridden upon me.*
‡ Or, *ever since thou wast, &c.*
n Since thou hast been my master.

o For whose eyes the Lord doth not open, they can neither see his anger, nor his love.

‡ Or, *bowed himself.*

† Heb. *to be an adversarie unto thee.*
p Both thy heart is corrupt, and thine enterprise wicked.

† Heb. *be evil in thine eyes.*

q Because his heart was evil, his charge was renewed that he should not pretend ignorance.

r Near the place where the Israelites camped.

s Of my self I can speak nothing: onely what God revealeth, that will I utter, seem it good or bad.
‡ Or, *a citie of streets.*

t were the idol Baal was worshipped.

a For among the Gentiles the kings oft-times used to sacrifice, as did the priests.

‡ Or, *he went solitary.*
b Appeared unto him.

c Taught him what to say.

d Cause that all men may hate and detest them.
e But shall have religion and laws apart.
f The infinite multitude, as the dust of the earth.
† Heb. *my soul*, or, *my life.*
g The fear of Gods judgements caused him to wish to be joyned to the houshold of Abraham: thus the wicked have their consciences wounded, when they consider Gods judgements.

134 thou don unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‡ Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

‡ Or, *the hill.*

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and *put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

* Chap. 22. 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up Balak, and hear; hearken unto me thou ſon ſon of Zippor:

19 [h] God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

h Gods enemies are compelled to confeſs that his government is juſt, conſtant, and without change or repentance.

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquitie in Jacob, neither hath he ſeen perverſneſs in Iſrael: the LORD his GOD *is* with him, and the [i] ſhout of a king *is* among them.

i They triumph as victorious kings over their enemies. * Chap. 24. 8.

22 * God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

‡ Or, *in.*

23 Surely *there is* no enchantment ‡ againſt Jacob, neither *is there* any divination againſt Iſrael: [k] according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

k Conſidering what God ſhall work this time for the deliverance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down untill he eat *of* the prey, and drink the bloud of the ſlain.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee ſaying, All that the LORD ſpeaketh, that I muſt do?

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto [l] another place; peradventure it will pleaſe God, that thou mayſt curſe me them from thence.

l Thus the wicked imagin of God, that that which he will not grant in one place, he will do it in another.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam leaving divinations, propheſieth the happineſs of Iſrael.* 10 *Balak in anger diſmiſſeth him.* 15 *He propheſieth of the Star of Jacob, and the deſtruction of ſome nations.*

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at * other times, † to ſeek for enchantments, but he ſet his face toward the [a] wilderneſs.

* Chap. 23.
† Heb. *to lift up ſing of enchantments.*
a where the lites camped.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the ſpirit of God came upon him.

3 * And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes [b] are open, hath ſaid:

* Chap. 23.
† Heb *his eyes ſhut* now open.
b His eyes ſhut up in reſpect of the viſions which ſaw after: *read*, went c Though as in a ſleep, eyes of were open.

4 He hath ſaid, which heard the words of God, *which* ſaw the viſion of the Almighty, [c] falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall [d] pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than [e] Agag, and his kingdoms ſhall be exalted.

d His poſte and poſterity be very great.
e which was common to kings of Am

8 * God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

* Chap. 23.

9 * He couched, he laid down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

* Gen. 49.

10 ¶ And Balaks anger was kindled againſt Balaam, and he [f] ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

f In token of ger.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath [g] kept thee back from honour.

g Thus the wicked burden God, who they cannot compaſs their wicked enterpriſes.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore, and* I will [h] advertiſe thee, what this people ſhall do to thy people in the latter days.

h He gave a wicked counſel cauſe the Iſraelites to ſin, that they God might forſake them, Chap. 31. 16.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling

falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh; there ſhall come a [i] Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ‡ ſmite the [k] corners of Moab, and deſtroy all the children [l] of Sheth,

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the [m] city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* ‡ the [n] firſt of the nations, but his latter end ‡ *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, & ſaid, Strong is thy dwelling-place, and thou [o] putteſt thy neſt in a rock.

22 Neverthleſs, † the Kenite ſhall be waſted † untill Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas! [p] who ſhall live when God doth this?

24 And ſhips *ſhall come* from the coaſt of [q] Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and [r] he ſhall alſo periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

i Meaning Chriſt.

‡ Or, *ſmite through the princes of Moab.*

k *That is*, the Princes.

l He ſhall ſubdue all that reſiſt: for of Seth came Noah, and of Noah all the world.

m Of the Edomites.

‡ *The firſt of the nations that warred againſt Iſrael, Exod.* 17.

n The Amalekites firſt made war againſt Iſrael, as *Chap.* 14. 45.

‡ Or, ſhall be *even to deſtruction.*

o Makeſt thy ſelf as ſtrong as thou canſt.

† Heb. *Kain.*

‡ Or, *how long* ſhall it be ere *Aſhur carrie thee away captive?*

p *Some read*, Oh, who ſhall not periſh, when the enemie, *that is*, Antichriſt, ſhall ſet himſelf up as God?

q The Grecians and Romans.

r *Meaning*, Eber, or the Jews for rebelling againſt God.

Chap. XXV.

1 *Iſrael at Shitim commit whoredom and idolatry.* 6 *Pinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlaſting prieſthood.* 16 *The Midianites are to be vexed.*

AND Iſrael abode in * Shittim, and the people began to commit whoredom with the [a] daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael [b] joyned himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, * Take all the heads of the people, and hang them up [c] before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one [d] his men, that were joyned unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* [e] weeping before the door of the tabernacle of the congregation.

7 And * when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

* *Chap.* 33. 49.

a with the woman.

b worſhipped the idol of the Moabites, which was in the hill peor.

* *Deut.* 4. 3. *Joſh.* 22. 17.

c Openly in the ſight of all.

d Let him ſee execution don of them that are under his charge.

e Repenting that they had offended God.

* *Pſal.* 106. 30. 1 *Mac.* 2. 54.

135

9 And * thoſe that died in the plague, were twenty and four thouſand.

* 1 *Cor.* 10. 8.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was [f] zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

* *Pſal.* 106. 30.

f He was zealous to maintain my glory.

12 Wherefore ſay, * Behold, I give unto him my covenant of peace.

* *Eccleſ.* 46. 24. 1 *Mac.* 2. 54.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood; becauſe he was zealous for his God, and made an [g] atonement for the children of Iſrael.

g He hath pacified Gods wrath.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a † chief houſe among the Simeonites.

† Heb. *houſe of a father.*

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur, he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites, and ſmite them:

* *Chap.* 31. 2.

18 For they vex you with their [h] wifes, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

h Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſel, *Chap.* 31. 16. *Revel.* 2. 14.

Chap. XXVI.

1 *The ſum of all Iſrael is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbred at Sinai, but Caleb and Joſhua.*

AND it came to paſs after the [a] plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, * from twenty years old and upward, throughout their fathers houſe, all that *are able to* go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* [b] Jericho, ſaying,

4 *Take the ſum of the people*, from twenty years old and upward; as the LORD * commanded Moſes and the children of Iſrael, which went forth out the land of Egypt.

5 ¶ * Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were

a which came for their whoredom and idolatrie.

* *Chap.* 1. 3.

b where the river is near to Jericho.

* *Chap.* 1. 1.

* *Gen.* 46. 8, *Exod.* 6. 14. 1 *Chron.* 5. 3.

136 fortie and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan and Abiram *which were* * famous in the congregation, who strove against Moses and against Aaron in the [c] company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fiftie men: and they became a [b] sign.

11 ¶ Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggai, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbred of them, forty thousand and five hundred.

19 ¶ * The sons of Judah *were* Er and Onan: and Er and Onan [e] died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Phares were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbred of them, threescore and sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbred of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbred of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbred of them, fiftie and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to these that were numbred of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbred of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These

* *Chap.* 16. 2.

[c] In that rebellion whereof Korah was head.

[d] *That is*, for an example that others should not murmure and rebel against Gods ministers.

* *Gen.* 38. 2. *&c.* and 46. 12.

[e] Before Jacob went into Egypt, *Gen.* 38. 3, 7, 10. and 46. 12.

* *Jos.* 17. 1.

* *Chap.* 27. 1.

47 These *are* the families of the sons of Asher according to those that were numbred of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

f This is the third time that they are numbred.

51 These *were* the [f] numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirtie.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

* *Chap.* 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

54 * To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

* *Chap.* 33. 54. *Josh.* 11. 23. and 14. 2.

55 Notwithstanding, the land shall be * divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided, between many and few.

* *Exod.* 6. 16, 17, 18, 19.

57 ¶ * And these *are* they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Lebnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

* *Exod.* 2. 1, 2. and 6. 20.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

* *Levit.* 10. 2. *Chap.* 3. 4. 1 *Chron.* 24. 2.

61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand, all males from a moneth old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

g wherein appeareth the great power of God, that so wonderfully increased his people.

64 But among these there was [g] not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

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* *Chap.* 14. 28. 1 *Cor.* 10 5, 6.

CHAP. XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritance.* 12 *Moses being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THen came the daughters of * Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: & these *are* the names of his daughters; Mahlah, Noah, and Hoglah, & Milcah, and Tirzah:

* *Chap.* 26 33. *Josh.* 17. 3.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his [a] own sin; and had no sons.

* *Chap* 14. 35. and 26. 64 65.

a According as all men die, for as much as they are sinners.

4 Why should the name of our father be † done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

† Heb. *dimmished.*

5 And Moses brought [b] their cause before the LORD.

b That is, their matter to be judged, to know what he should determin, as he did all hard matters.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a [c] statute of judgement, as the LORD commanded Moses.

c *Meaning*, an ordinance to judge by.

12 ¶ And the LORD said unto Moses, * Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

* *Deut.* 32. 49.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as * Aaron thy brother was gathered.

* *Chap.* 20. 24.

14 For ye * rebelled against my commandment (in the desart of Zin, in the strife of the congregation) to sanctifie me at the water, before their eyes: that *is* the * water of Meribah in Kadesh *in* the wilderness of Zin.

* *Chap.* 20. 24. * *Exod.* 17. 7.

15 ¶ And Moses spake unto the LORD, saying,

d who as he hath created, so he governeth the hearts of all men.

16 Let the LORD, the God of the [d] spirits of

of all flesh, set a man over the congregation;

c That is, Govern them, and do his dutie, as 2 Coron. 1. 10.

17 Which may c go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and f lay thine hand upon him.

f And so appoint him governour.

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

g Commend him to the people as meet for the office, and appointed by God.

20 And thou shalt put *some* of g thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest who shall ask *counsel* for him,* after the h judgement of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

* Exod. 28. 30.

h According to his office: *signifying* that the civil magistrate could execute nothing but that which he knew to be the will of God.

22 And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a i charge, as the LORD commanded by the hand of Moses.

i How he should govern himself in his office.

CHAP. XXVIII.

1 Offerings are to be observed. 3 The continuall burnt-offering. 9 The offering on the sabbath, 11 on the new-moons, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering *and* my a bread for my sacrifices made by fire *for* † a sweet savour unto me, shall ye observe to offer unto me in their due season.

a By *bread* he meaneth all manner of sacrifice.
† Heb. *a savour of my rest.*

3 And thou shalt say unto them, * This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot † day by day, *for* a continuall burnt-offering.

* Exod. 29. 38.
† Heb. *in a day.*

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even;

† Heb. *between the two evenings.*

5 And a tenth *part* of an ephah of flour for a * meat-offering, mingled with the fourth *part* of an * hin of beaten oyl.

* Levit. 2. 1.
* Exod. 29. 40.

6 *It is* a continuall burnt-offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer *it*, a b sacrifice made by fire of a sweet savour unto the LORD.

b The meat-offering and drink-offering of the evening sacrifice.

9 ¶ And on the sabbath-day, two lambs of the first year without spot, and two c tenth-deals of flour *for* a meat-offering mingled with oyl, and the drink-offering thereof.

c Of the measure, Ephah.

10 *This is* the burnt-offering of every sabbath, beside the continuall d burnt-offering, and his drink-offering.

d which was offered every day, at morning and at evening.

11 ¶ And in the beginnings of your moneths ye shall offer a burnt-offering unto the LORD; two young bullocks and one ram, seven lambs of the first year without spot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a several tenth-deal of flour mingled with oyl *for* a meat-offering, unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their e drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every moneth throughout the moneths of the year.

e *That is*, The wine that shall be poured upon the sacrifice.

15 And one kid of the goats for a sin-*offering* unto the LORD shall be offered, besides the continuall burnt-offering, & his drink-offering.

16 * And in the fourteenth day of the first moneth *is* the passover of the LORD.

* Exod. 12. 18. Levit. 23. 5.

17 And in the fifteenth day of this moneth *is* the feast: seven days shall unleavened *bread* be eaten.

18 In the * first day *shall be* an f holy convocation; ye shall do no manner of servile work *therein*.

* Levit 23. 7.
f Or, solemn assembly.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oyl: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram.

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-*offering*, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continuall burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continuall burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servil work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your g weeks *be out*, ye shall have an holy convocation; ye shall do no servil work.

g In counting seven weeks from the passover to whitsuntide, as Levit. 23. 15.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A ſeverall tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continuall burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

1 *The offering at the feaſt of trumpets,* 7 *at the day of afflicting their ſouls,* 13 *and on the eight days of the feaſt of tabernacles.*

AND in the [a] ſeventh moneth, on the firſt *day* of the moneth, ye ſhall have an holy convocation; ye ſhall do no ſervile work: * it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet favour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh:

3 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-*offering*, to make an atonement for you:

6 Beſide the burnt-offering of the [b] moneth, and his meat-offering, and the daily [c] burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And * ye ſhall have on the tenth *day* of this ſeventh moneth an holy [d] convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year; they ſhall be unto you without blemiſh.

9 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeverall tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats for a ſin-*offering*, beſide the ſin-*offering* of atonement, and the continuall [e] burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh.

14 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.

15 And a ſeverall tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the [g] manner:

22 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot.

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number after the manner:

28 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eight day ye ſhall have a

[a] which containeth part of September and part of October.
* *Levit.* 23. 24.
[b] which muſt be offered in the beginning of every moneth.
[c] which is for morning and evening.
* *Levit.* 16. 29. & 23. 27.
[d] which is the feaſt of reconciliation.
[e] That is offered every morning and evening.
[f] *Meaning*, The feaſt of the tabernacles.
[g] According to the ceremonies appointed thereunto.

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* *Levit.* 23. 36.

[d] solemn assembly: ye shall do no servil work *therein.*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-*offering*, beside the continuall burnt-offering, and his meat-offering, and his drink-offering.

‡ Or, *offer*
h Beside the sacrifices that you shall vow or offer of your own minds.

39 These *things* ye shall ‡ do unto the LORD in your set feasts, besides your [h] vows, and your free-will offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maids vow, 6 Of a wives, 9 Of a widows, or her that is divorced.

a Because they might declare them to the Israelites.

AND Moses spake unto the [a] heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

† Heb. *profane*

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not † break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *her self* by a bond, *being* in her fathers house in her youth;

b For in so doing he doth approve

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold [b] his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

c By not approving or consenting to her vow.

5 But if her father [c] disallow her in the day that he heareth; not any of her vows or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

† Heb. *her vows were upon her,*
d Either by oath, or solemn promise.

6 And if she had at all an husband when † she vowed, or [d] uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she utered with her lips, wherewith [e] she bound her soul, of none effect: and the LORD shall forgive her.

e For she is in subjection to her husband, and can perform nothing without his consent.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall [f] stand against her,

f For they are not under the authoritie of the man.
g Her husband being alive.

10 And if she vowed in her [g] husbands house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*, *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

h To mortifie her self by abstinence, or other bodily exercises.
i And warn her not the same day that he heareth it, as *vers.* 8.

13 Every vow, and every binding oath to [h] afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her, from [i] day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

k Not the same day he heard them, but some day after, the sin shall be imputed to him, and not to her.

15 But if he shall any ways [k] make them void after that he hath heard *them*; then he shall bear her iniquitie.

16 There *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers house.

CHAP. XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers with their captivs and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasurie of the Lord.

AND the LORD spake unto Moses, saying,

* *Chap.* 25. 17.
* *Chap.* 27. 13.

2 * Avenge the children of Israel of the Midianites: afterward shalt thou * be gathered unto thy people.

a As he had commanded, *Chap.* 25. 17. declaring also that the injurie don against his people, is don against him.
† Heb. *a thousand of a tribe, a thousand of a tribe,*

3 And Moses spake unto the people, saying, Arm some of your selvs unto the war, and let them go against the Midianites, and avenge the LORD of [a] Midian.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel a thousand of *every* tribe, twelve thousand armed for war.

b For his great zeal that he bare to the Lord, *Chap.* 25. 11.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [b] Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

* *Josh.* 13. 21.
c The false prophet who gave counsel how to cause the Israelites to offend their God.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely,* * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [c] Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captivs, and their little ones, and took the spoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, & all their goodly castles with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And

12 And they brought the [d] captivs and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

15 And Moſes ſaid unto them, Have ye ſaved all the [e] women alive?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſs againſt the LORD in the [f] matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore * kill every male among the little [g] ones, and kill every woman that hath known man by lying with † him.

18 But all the women-children that have not known a man by lying with him, keep alive for your ſelvs.

19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purifie *both* your ſelvs and your captivs, on the third day, and on the ſeventh day.

20 And purifie all *your* raiment, and all † that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Onely the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and *it* ſhall be clean: nevertheleſs it ſhall be [h] purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the [i] water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey † that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation:

28 And levy a tribute unto the LORD of the [k] men of war, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beevs, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heav-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take [l] one portion of fiftie, of the perſons, of the beevs, of the aſſes, and of the ‡ flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes,

32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beevs,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the [m] LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beevs *were* thirtie and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the [n] perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heav-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of [o] Iſraels half, which Moſes divided from the men that warred;

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep.

44 And thirty and ſix thouſand beevs,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons:

47 Even of the children of Iſraels [p] half, Moſes took one portion of fiftie, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, & captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our † charge, and there lacketh not one man of us.

50 [q] We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls, before the LORD.

51 And

d As the women and little children.

† Heb. *hoſt of war.*

e *As though he ſaid*, Ye ought to have ſpared none.

* *Chap.* 25. 2.

* 2. *Pet.* 2. 15.

f For worſhipping of Peor.

* *Judges* 21. 11.

g *That is*, All the men children.

† Heb. *a male.*

* *Chap.* 19. 11. &c.

† Heb. *inſtrument*, Or *veſſel of ſkins*,

h The third day, and before it be molten.

i It ſhall be waſhed.

† Heb. *of the captivtie*,

k Of the prey that falleth to the ſoldiers.

l The Iſraelites which had not been at war, of every fiftieth paid one to the Lord; and the ſoldiers, one of every five hundred.

‡ Or, *goats*,

m This is the portion that the ſoldiers gave to the Lord.

n *Meaning*, Of the maids, or virgins which had not companied with man.

o Of that part which was given unto them in dividing the ſpoil.

p which had not been at war.

† Heb. *hand*,

q The captains by this free-offering, acknowledge the great benefit of God in preſerving his people

† Heb. *found*,

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51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

† Heb. *heave-offering.*

53 (*For* the men of war had taken ſpoil, every man for [r] himſelf)

r And gave no portion to their captains.

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a [s] memoriall for the children of Iſrael before the LORD.

s That the Lord might remember the children of Iſrael.

CHAP. XXXII.

1 *The Reubenites and Gadites ſue for their inheritance on that ſide Jordan.* 6 *Moſes reproveth them.* 16 *They offer him conditions to his content.* 33 *Moſes aſſigneth them the land.* 39 *They conquer it.*

NOw the children of [a] Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of [b] Gilead, that, behold, the place *was* a place for cattel;

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b which mountain was ſo named of the heap of ſtones that Jacob made as a ſign of the covenant between him and Laban, *Gen.* 31. 47.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the countrey which the LORD ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

† Heb. *break.*

7 And wherefore † diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

* *Chap.* 13. 24.

9 For * when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me:

* *Chap.* 14. 28. 29.

† Heb. *fulfilled after me.*

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs fourtie years, until all the generation that had don [c] evil in the ſight of the LORD was conſumed.

c Becauſe they murmured, neither would beleeve their report, which told the truth, as concerning the land.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinfull men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and [d] ye ſhall deſtroy all this people.

d By your occaſion.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.

17 But we our ſelvs will go ready armed before the children of Iſrael, untill we have brought them unto their [e] place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 ¶ And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the [f] LORD to war;

* *Joſh.* 1. 13.

f Before the Ark of the Lord.

21 And will go all of you armed over Jordan before the LORD, untill he hath driven out his [g] enemies from before him,

g *That is*, The inhabitants of the land.

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion [h] before the LORD.

h The Lord will grant you this land which ye require, *Joſ.* 1. 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will [i] find you out.

i Ye ſhall aſſuredly be puniſhed for your ſin.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel, ſhall be there in the cities of Gilead.

27 * But thy ſervants will paſs over, every man armed for war, before the LORD to battel, as my lord ſaith.

* *Joſh.* 4. 12.

28 So concerning them [k] Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

k Moſes gave charge that his promiſe made to the Reubenites & others ſhould be performed after his death, ſo that they break not theirs.

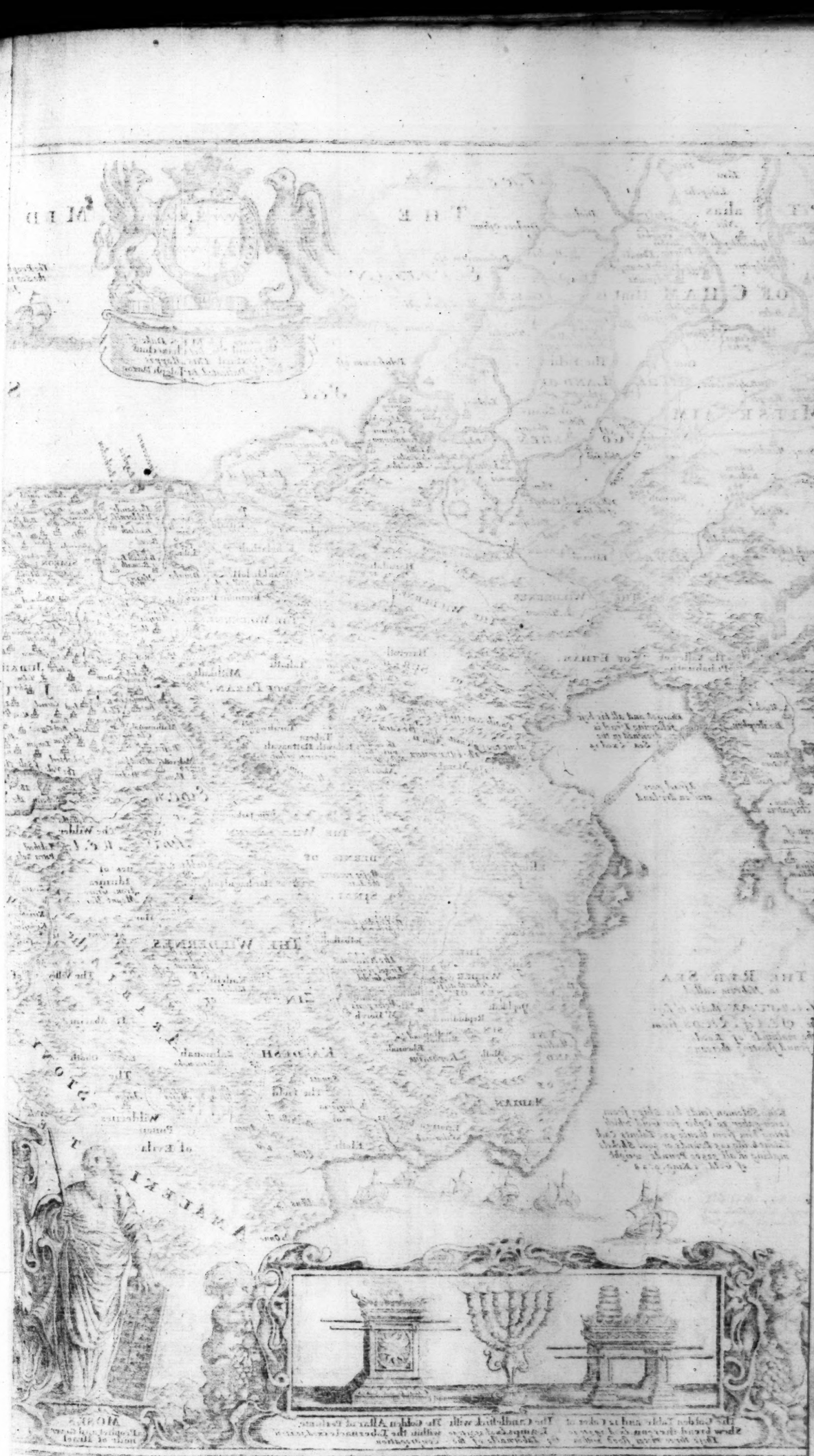
29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] LORD hath ſaid unto thy ſervants, ſo will we do.

l That is attributed to the Lord, which his meſſenger ſpeaketh.

32 We will paſs over armed before the LORD



EGYPT alias THE LAND OF CHAM that is

THE LAND OF GOSHEN.

THE Field of Zoans

THE LAND OF MITSRAIM.

THE WILDERNES

THE WILDERNES OF PARAN.

THE WILDERNES OF SIN.

THE WILDERNES OF ZIN.

THE WILDERNES OF EDOM.

THE WILDERNES OF MOAB.

THE WILDERNES OF SINAI.

THE WILDERNES OF KADESH.

THE WILDERNES OF MADIAN.

THE WILDERNES OF EVILA.

THE WILDERNES OF ELOTH.

THE WILDERNES OF ARABIA the STONY.

THE WILDERNES OF AMALEKITES.

THE WILDERNES OF EDOM.

THE WILDERNES OF JUDAH.

THE WILDERNES OF SIMEON.

THE WILDERNES OF ARABIA the STONY.

THE WILDERNES OF THE AMALEKITES.

THE WILDERNES OF THE EDOMITES.

THE WILDERNES OF THE JUDAHITES.

THE WILDERNES OF THE SIMEONITES.

THE WILDERNES OF THE ARABIANS.

THE WILDERNES OF THE

ISRAELS PEREGRINATION, or the FORTY YEARS TRAVELS of the CHILDREN of ISRAEL out of EGYPT through the Red Sea and the Wilderness into CANAAN, Or The Land of PROMISE.

Newly translated by J. Moxon.

Hydrographer to the Kings most Excellent Majestie.

At Amsterdam by Nicolaus Visscher with Privil: of y H.H. Lords y States Generall.

A Scale of 50 English Miles Each containing 1000 Paces

10 20 30 40 50

The Prophet Jonas being here cast into the Sea is swallowed by a Fish Jonas. 1.15

Hiram sends Solomon Floats of Cedar and Firr. from Lebanon to Joppe. 1 King. 5.9.1.2. Chro. 2.16.

THE SYRIAN SEA

THE LAND OF THE PHILESTIMS

DAN

HALF MA

PHOENICIA

Siro Phoenicia

Gebalites

Heviates

ASHER

SAMARIA

Shechem

NASSE

EPHRAIM

ZEBULON

NAPHTALI

Kedesh

ISSACHAR

BENJAMIN

The Gallian Sea or The Sea of Chinnereth

HALF MAA-

Damascii

Sodom

The Vale of Siddim now Salt Dead Sea

RUBEN

GAD

THE KINGDOM OF BASHAN

THE KINGDOM OF GILEAD

Golan

Hus

NASIE

Gocle Syria

Nahaliel

The Land of Attarch

The Wildernes of Kedemoth

Masrana The Wilderues

Dibon-Gad

THE WILDERNES MOAB

THE LAND OF THE AMMONITES called PHILADELPHIA

THE WILDERNES OF ARABIA

ARABIA THE HAPPY now called SABA

Bostra

Adruma

Nelaxa

Gera

Elere

Hiram

Tyre

Bibhum

Great Zidon

Carmel

Sichron

Japho or Joppe

1 The most Holy Place
2 The Sanctified

3 The Altar of Sweet Incense
4 The Golden Table

Benjamin 35400
Ephraim 40500
Manasse 32200

West
East
North
South

The Court
The Tabernacle
The Altar
The Laver
Gershon
Merari
Aaron
Moses

Issachar 54400
Judah 74600
Zebulon 57400

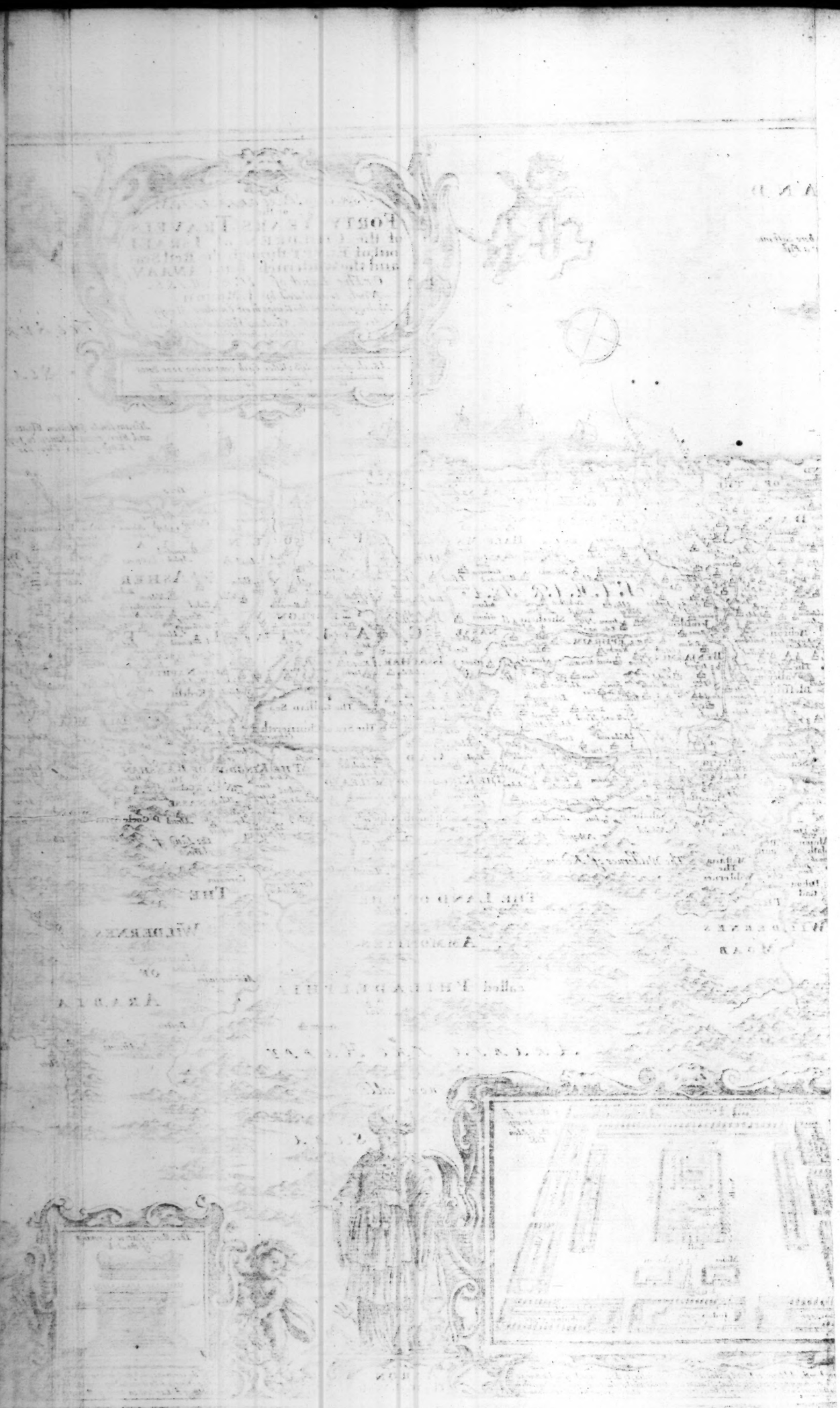
The manner how the children of Israel pitched their Tents according to the commands of God in their 40 Years Peregrination, and how all the Tribes to the Land of Canaan together by number of males of 20 years old and upwards in 603 Thousand they were numbered in the Wilderness of Sinai. As also the number of Levites of a month old and upwards which

AARON The High Priest

The Mercy seat: or Covering of the Ark.

The Ark of the Covenant which stood in the most holy place 1 Kings. 8. 6. In it was laid up Aarons Rod. Deut. 10. 5 two stone Tables of the Law and an Omer of Manna Heb. 9. 4.

Place this Map at the 33 Chapter of Numbers.



LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the [m] Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the countrey round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and † gave other names unto the cities which they builded.

39 And the children of * Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And * Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them [n] Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and fortie journeys of the Iſraelites.* 50 *The Canaanites are to be deſtroyed.*

THeſe *are* the [a] journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys, according to their goings out.

3 And they * departed from Rameſes in the firſt moneth, on the fifteenth day of the firſt moneth: on the morrow after the paſſover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſtborn, which the LORD had ſmitten among them: upon their [b] gods alſo the LORD executed judgements)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto [c] Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and * came unto Elim; and in Elim were twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red-ſea.

11 And they removed from the Red-ſea, and encamped in the * wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, & encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai.

16 And they removed from the deſart of Sinai, and pitched * at † Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitcheth in Makeloth.

26 And they removed from Makeloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from * Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And

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m The Amorites dwelt on both the ſides of Jordan: but here he maketh mention of them that dwelt on this ſide: and *Joſh.* 10. 12. he ſpeaketh of them that inhabited beyond Jordan.

† Heb. *they called by names the names of the cities.*

n *That is*, The villages of Jair.

a From whence they departed, and whither they came.

b Either meaning their idols or their men of authoritie.

c At the commandment of the Lord, *Exod.* 14. 2.

* *Deut.* 3. 12. *Joſh.* 13. 8. & 22. 4.

* *Exod.* 12. 37.

* *Exod.* 13. 20.

* *Exod.* 15. 22.

* *Exod.* 15. 27.

* *Exod.* 16. 1.

* *Exod.* 17. 1.

* *Exod.* 19. 1.

* *Chap.* 11. 34.

† That is, *the graves of luſt.*

* *Chap.* 11. 35.

* *Deut.* 10. 6.

* *Chap.* 20. 1.

* *Chap.* 20. 22.

38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the [d] fifth moneth.

* Chap. 20. 25. Deut. 32 50.

d which the Hebrews call Ab, and anſwereth to part of July, and part of Auguſt.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

* Chap. 21. 1 &c.

41 And they departed from mount * Hor, and pitched in Zalmonah.

* Chap. 21. 4.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ‡ Ije-abarim, in the border of Moab.

‡ Or, heaps of Abarim,

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto ‡ * Abel-ſhittim, in the plains of Moab.

‡ Or, the plains of Shittim,
* Chap. 25. 1.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, * When ye are paſſed over Jordan, into the land of Canaan;

* Deut. 7. 2. Joſh. 11. 12.

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their [e] pictures, and deſtroy all their molten images, and quite pluck down all their high places.

e which were ſet up in their high places to worſhip.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And * ye ſhall divide the land by lot, for an inheritance among your families, *and* to the more ye ſhall † give the more inheritance, & to the fewer ye ſhall † give the leſs inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

* Chap. 26. 53.

† Heb. multiply his inheritance,

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them, *ſhall be* * pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

* Joſh. 23. 13. Judg. 2. 3.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the [a] land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof)

a *Meaning*, The deſcription of the land.

3 Then * your ſouth-quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the outmoſt coaſt of the ſalt-ſea eaſt-ward.

* Joſh. 15. 1.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.

5 And the border ſhall fetch a compaſs from Azmon unto the [b] river of Egypt, and the goings out of it ſhall be at the ſea.

b which was *Nilus*, or, as Some think, *Rhinocorura*.

6 And *as for* the weſtern-border, you ſhall even have the [c] great ſea for a border: this ſhall be your weſt-border.

c which is called Mediterraneum.

7 And this ſhall be your north-border; from the great ſea, you ſhall point out for you mount [d] Hor.

d which is a mountain near Tyre and Sidon, and not that Hor in the wilderneſs, where Aaron died.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border.

10 And ye ſhall point out your eaſt-border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the † ſide of the ſea of [e] Chinnereth eaſt-ward.

† Heb. *ſhoulder*
e which in the Goſpel is called, the lake of Genezareth.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: this ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 * For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according of the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

* Chap. 32. 33. Joſh. 14. 2, 3, 4.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: * Eleazar the prieſt, and Joſhua the ſon of Nun.

* Joſh. 19. 51.

18 And ye ſhall take one [f] prince of every tribe, to divide the land by inheritance.

f One of the heads or chief men of every tribe.

19 And

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to [g] divide the inheritance unto the children of Israel in the land of Canaan.

[g] And be judges over every piece of ground that should fall to any by lot, to the intent that all things might be don orderly & without contention.

CHAP. XXXV.

1 *Eight and fourty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

2 * Command the children of Israel, that they give unto the [a] Levites of the inheritance of their possession, [b] cities to dwell in: and ye shall give *also* unto the Levites suburbs for the cities round about them.

* *Josh.* 21. 2.

[a] Because they had no inheritance assigned them in the land of Canaan.

[b] God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, and his law.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the citie and outward, a thousand cubits round about.

5 And ye shall measure from without the citie on the east-side [c] two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the citie *shall be* in the midst: this shall be to them the suburbs of the cities.

[c] So that in all were three thousand: and in the compass of these two thousand they might plant and sow.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall add fourty and two cities.

* *Deut.* 4. 41. *Josh.* 20. 2. *and* 21. 3.

† Heb. *above them ye shall give.*

7 *So* all the cities which ye shall give to the Levites, *shall be* fourty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which † he inheriteth. 145

† Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan:

* *Deut.* 19. 2. *Josh.* 20. 2.

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person † at unawares.

† Heb. *by error.*

12 And they shall be unto you cities for refuge from the [d] avenger; that the man-slayer die not, untill he stand before the congregation in judgement.

[d] *Meaning*, from the next of the kinded, who ought to pursue the murderer.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give [e] three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

[e] Among the Reubenites, and half the tribe of Manasseh, *Deut.* 4. *vers.* 41.

15 These six cities shall be a refuge, *both* for the children of Israel, & for the stranger, & for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 * And if he smite him [f] with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

* *Exod.* 21. 14.

[f] wittingly, and willingly.

17 And if he smite him [g] with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death

[g] *That is*, with a big, and dangerous stone: in Heb. with a stone of his hand.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of bloud himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die;

* *Deut.* 19. 12.

21 Or in enmitie smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he is a murderer: the revenger of bloud shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly * without enmitie, or have cast upon him any thing without laying of wait;

* *Exod.* 21. 13.

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemie, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the [h] revenger of bloud, according to these judgements.

[h] *That is*, his next kinsman.

25 And the congregation shall deliver the slayer out of the hand of the revenger of bloud, and the congregation shall restore him to the citie of his refuge, whither he was fled: and he shall abide in it unto the death of the [i] high priest, which was anointed with the holy oyl.

[i] Under this figure is declared, that our sin could not be remitted, but by the death of the high priest Jesus Christ.

26 But if the slayer shall at any time come without the border of the citie of his refuge, whither he was fled;

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27 And the revenger of bloud find him without the borders of the citie of his refuge, and the revenger of bloud [k] kill the slayer; † he shall not be guiltie of bloud:

28 Because he should have remained in the citie of his refuge, untill the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a [l] statute of judgement unto you, throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the * mouth of witnesses: but one witness shall not testifie against any person, *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [m] † guilty of death, but he shall be surely put to death:

32 And ye shall take no satisfaction for him that is fled to the citie of his refuge, that he should come again to dwell in the land, untill the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for bloud, it defileth the land: and † the land cannot be [n] cleansed of the bloud that is shed therein, but by the bloud of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

k By the sentence of the Judge.
† Heb. *no bloud shall be to him.*

l A law to judge murthers don either of purpose or unadvisedly.

* *Deut.* 17. 6. *and* 19. 15. *Matth.* 18. 16. 2 *Cor.* 13. 1. *Heb.* 10. 28.

m In which purposely hath committed murther.
† Heb, *faultie to die.*

† Heb. *there can be no expiation for the land.*
n God is so mindfull of the bloud wrongfully shed, that he maketh his dumb creatures to demand vengeance thereof.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *least the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers son.*

AND the [a] chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spake before Moses, and before the princes the chief fathers of the children of Israel:

2 And they said, * The LORD commanded my [b] lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel; then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe † whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the [c] jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said [d] well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marrie to whom they think best; * onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an [e] inheritance in any tribe of the children of Israell, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers sons.

12 *And* they were married † into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the [f] commandments and the judgements which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

a It seemeth that the tribes contended who might marrie these daughters to have their inheritance: and therefore the sons of Joseph proposed the matter to Moses.

* *Chap.* 27. 1. *Josh.* 17. 3.
b *Meaning,* Moses.

c *Signifying,* that at no time it could return, for in the Jubile all things returned to their own tribes.

d For the tribe could not be continued, if the inheritance which was the maintenance thereof should have been alienated to others.
† Heb. *be wife.*
* *Tob.* 1. 9.

† Heb. *cleave to the tribe.*

e when there is no male to inherit.

* *Chap.* 27. 1.

† Heb. *to sons that were of the families.*

f Touching the ceremoniall and judiciall law.

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

* *That is*, A second law: so called because the law which God gave in mount Sinai, is here repeated, as though it were a new law: and this book is a commentarie or exposition of the ten commandment.

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God, for the space of 40 years Deut. 9. 7. *they had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and Sacraments: yet he did ever preserve his Church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolaty, murmurings, and rebellion he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, & by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings & Governors, for the setting forth of his word, and preservation of his Church: giving unto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselvs diligently in the continuall study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousnes and vice, and whatsoever offendeth the majestie of God. And as he had before instructed their fathers in all things appertaining both to spirituall service, and also for the maintenance of that societie which is between men: so he prescribeth here anew, all such laws and ordinances, which either concern his divine service, or els are necessary for a Common-weal: appointing unto every estate and degree their charge and duty: as well how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatning withall, most horrible plagues to them that transgres his Commandments, and promising all blessings and felicitie to such as observe and obey them.*

CHAP. I.

1 *Moses speech in the end of the fourtieth year, briefly rehearsing the story* 6 *of Gods promise,* 6 *of giving them officiers,* 19 *of sending the spies to search the land,* 34 *of Gods anger for their incredulitie,* 41 *and disobedience.*

THese *be* the words which Moses spake unto all Israel, on [a] this side Jordan in the wilderness, in the plain [b] over against ‡ the Red-*sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

[a] In the countrey of Moab.
[b] So that the wilderness was between the sea and this plain of Moab.
‡ Or, *Zeph.*

2 (*There are* eleven days *journey* from [c] Horeb by the way of mount Seir, unto Kadeshbarnea.

[c] In Horeb, or Sinai, fourtie years before this the law was given; but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgement.

3 And it came to pass in the fourtieth year, in the eleventh moneth, on the first *day* of the moneth, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 * After he had slain [d] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astoroth in Edrei.

* *Num.* 21. 24. 34.
[d] By these examples of Gods favour, their minds are prepared to receive the law.

5 On this side Jordan, in the land of Moab, [e] began Moses to declare this law, saying,

[e] The second time.

6 The LORD our God spake unto us in [f] Horeb, saying, Ye have dwelt long enough in this mount:

[f] In the second year and second moneth, *Num.* 10. 11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours.*

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

† Heb. *given.*
* *Gen.* 15. 18. & 17. 7, 8.

9 And [g] I spake unto you at that time, saying, I am not able to bear you my self alone:

[g] By the counsel of Jethro my father in law, *Exod.* 18. 19.

10 The LORD your God hath [h] multiplied you, and behold, you *are* this day as the stars of heaven for multitude.

[h] Not so much by the course of nature, as miraculously.

11 (The LORD God of your fathers make

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you a thousand times so many more as ye *are*, and bless you as he hath promised you)

12 How can [i] I my self alone bear your cumbrance, and your burden, and your strife?

13 † Take ye wise men and understanding, and [k] known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, [l] wise men, and known, and † made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren and * judge righteously between *every* man & his brother, & the stranger *that is* with him.

17 * Ye shall not ‡ respect persons in judgement, *but* you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgement *is* [m] Gods: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And [n] I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 ¶ * And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and * I took twelve men of you, one of a tribe.

24 And * they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and [p] said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD [q] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? [r] our brethren have † discouraged our heart, saying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have seen the sons of the * Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God [s] which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, untill ye came into this place.

32 Yet in this thing ye did not beleeve the LORD your God.

33 * Who went in the way before you to search you out a place to pitch your tents *in*, in fire by night to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

37 * Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth [t] before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it.

39 Moreover, [u] your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn ye, and take your journey into the wildetness, by the way of the Red-sea.

41 Then ye answered and said unto me, * We have sinned against the LORD, [x] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for [y] I *am* not among you; least ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and † went presumptuously up into the hill.

44 And the Amorites which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not [z] hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAP.

i *Signifying* how great a burden it is to govern the people.
† Heb. *give*

k whose godliness and uprightness is known.

l Declaring what sort of men ought to have publick charge. read *Exod* 18 21.
† Heb *gave*

* *Josh.* 7. 24.

* *Lev.* 19. 15. *Chap.* 16. 19 2 *Sam.* 16. 7. *Prov.* 24. 23.
† Heb. *acknowledge faces*
m And you are his lieutenants.

n So that the fault was in themselves that they did not sooner possess the inheritance promised.

o Read *Num.* 13. 1. 3.

* *Num.* 13. 3.

* *Num.* 13. 24.

p To wit, Caleb and Joshua: Moses preferreth the better part to the greater, *that is*, Two to ten.

q Such was the Jews unthankfulness, that they counted Gods especiall love, Hatred.
r The other ten, not Caleb and Joshua
† Heb. *melted*

* *Num.* 13. 28.

s Declaring that renounce our own force, and consequently to follow his vocation, and depend on the Lord is the true happiness, and appertaineth to God.

* *Exod.* 13. 21.

* *Num.* 14. 23.

† Heb. *fulfilled* go *after*
* *Num.* 20. 12. and 27. 14. *Chap.* 3. 26. and 4. 21. and 34. 4.

t which ministred unto thee.

u which were under twenty years old, * *Numb.* 14. 31.

* *Num.* 14. 40.
x This declareth mans nature, who will do that which God forbiddeth, and will not do that which he commandeth.

y *Signifying*, that man hath no strength, but when God is at hand to help him.

† Heb. *you made presumptuous, and went up.*

z Because ye rather shewed your hypocrisie, than true repentance: rather lamenting the loss of your brethren, than repenting for your sins.

CHAP. II.

1 The storie is continued, 4 that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites. 24 But Sihon the Amorite was subdued by them.

THen [a] we turned, and took our journey into the wilderness, *by* the way of the Red-sea, as the LORD spake unto me: and we compassed mount Seir [b] many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you north-ward.

4 And command thou the people, saying, Ye *are* to pass through the [c] coasts of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto your selvs therefore.

5 Meddle not with them; for I will not give you of their land, † no not so much as a foot-breadth, *because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink,

7 For the LORD thy God hath [d] blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these fourty years the LORD thy God *hath been* with thee, thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‡ Distress not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a possession, because I have given Ar unto the children of [e] Lot *for* a possession.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12 *The Horims also dwelt in Seir before-time, but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‡ stead, as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over *the ‡ brook Zered: and we went over the brook Zered.

14 And the [g] space in which we came from Kadesh-barnea, untill we were come over the brook Zered, *was* thirty and eight years; untill all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the [h] hand of the LORD was against them, to destroy them from among the host, untill they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people.

17 That the LORD spake unto me, saying, 149

18 Thou art to pass over through Ar, the coast of Moab; this day.

19 And *when* thou comest nigh over against the children of Ammon: distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a [i] land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims: but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the [k] Amorite king of Heshbon, and his land: † begin to possess *it*, and contend with him in battel.

25 This [l] day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with words of peace, saying,

27 * Let me pass through thy land; I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: onely I will pass through on my feet:

29 (As the [m] children of Esau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God [n] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 * Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the † men, and the women,

a They obeyed after that God had chastised them.

b Eight and thirty years, as *vers.* 14.

c This was the second time: for before they had caused the Israelites to return. *Num.* 20. 21.

† Heb. *even to the treading of the sole of the foot.*
* *Gen.* 36. 3.

d And given thee means wherewith thou mayest make recompense: also God will direct thee by his providence, as he hath don.

‡ Or, *use no hostilitie against Moab,*

e which were the Moabites and Ammonites.

f *Signifying*, That, as these giants were driven out for their sins: so the wicked, when their sins are ripe cannot avoid Gods plagues.
* *Gen.* 36. 20.
† Heb. *inherited them,*

‡ Or, *room,*

* *Num.* 21. 12.
‡ Or, *valley.*

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vain.

h His plague and punishment to destroy all that were twentie years old and above.

i who called themselvs Rephaims: *that is*, preservers; or physicians to heal and reform vices: but were indeed Zamzummims, *that is*, wicked and abominable.

k According to his promise made to Abraham, *Gen.* 15. 21.
† Heb. *begin, possess,*

l This declareth that the hearts of men are in Gods hands either to be made faint or bold.

* *Num* 21. 21, 22

m Because neither entreaty nor examples of others could move him, he could not complain of his just destruction.

n God in his election and reprobation doth not onely appoint the ends, but the means tending to the same.

* *Num.* 21. 23.

† Heb. *every citie of men, and women, and little ones,*

men, and the [o] little ones of every citie, we left none to remain:

35 Onely the cattel we took for a prey unto our selvs, and the spoil of the cities which we took:

36 From Aroer which *is* by the brink of the river of Arnon, and *from* the citie that *is* by the river, even unto Gilead, there was not one citie too strong for us: the LORD our God delivered all unto us.

37 Onely unto the land of the children of Ammon thou camest not, *nor unto* any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

[o] God had cursed Canaan, & therefore he would not that any of the wicked race should be preserved.

CHAP. III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses prayer to enter into the land. 26 He is permitted to see it.

THen we turned, and went up the way to Bashan: and * Og the king of Bashan [a] came out against us, he and all his people, to battel at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands * Og also the king of Bashan, and all his people: and we smote him untill none was left to him remaining.

4 And we took all his cities at that time, there was not a citie which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates and bars, beside [b] unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and [c] children of every citie.

7 But all the cattel, and the spoil of the cities, we took for a prey to our selvs.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan:

11 For onely Og king of Bashan remained of the remnant of giants; behold, his bed-stead *was* a bed-stead of [d] iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og: gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the countrey of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-*havoth-jair, unto [e] this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [f] river Jabbok, *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the Salt-sea, ‡ under Ashdoth-Pisgah east-ward.

18 ¶ And I commanded [g] you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

19 But your wives, and your litle ones, and your cattel (*for* I know that ye have much cattel) shall abide in your cities which I have given you;

20 Untill the LORD hath given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye * return every man unto his possession which I have given you.

21 ¶ And * I commanded Joshua at that time, saying, Thine eyes have seen all that the [h] LORD your God hath don unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mightie hand: for what God *is there* in heaven or in earth, that can [i] do according to thy works, and according to thy might?

25 I pray thee let me go over, and see the good land that *is* beyond Jordan, that [k] goodly mountain, and Lebanon.

26 But the LORD * was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.

27 Get thee up into the top of ‡ Pisgah, and [l] lift up thine eyes west-ward, and north-ward, and south-ward, and east-ward, and behold *it* with thine eyes: for thou shalt not go over Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So

[a] Therefore beside the commandment of the Lord, they had just occasion on his part to fight against him.

[b] As villages and small towns.

[c] Because this was Gods appointment, therefore it may not be judged cruell.

[d] The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

[e] *Meaning*, when he wrote this historie.

[f] which separated the Ammonites from the Amonites.

[g] That is, the Reubenites, Gadites, and half Manasseh, as *Num.* 32.20.

† Heb. *son of power.*

‡ Or, *under the springs of Pisgah*, or *the hill.*

[h] So that the victories came not by your own valour, strength or multitude.

[i] He speaketh according to the common and corrupt speech of them which attribute that power unto idols that onely appertaineth to God.

[k] He meaneth Zion, where the temple should be built, and God honoured.

[l] As before he was by the spirit of prophesie the goodly mountain, which was Zion: so here his eyes were lifted up above the order of nature to behold all the plentifull land of Canaan.

* *Num.* 21. 33, &c.
Chap. 29. 7.

‡ *Num.* 21. 24.

* *Num.* 21. 33.

* *Num.* 32. 33.
Josh 13 8, &c.

* *Num.* 27. 18.

* *Josh.* 22. 4.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 An exhortation to obedience. 41 Moſes appointeth the three cities of refuge on that ſide Jordan.

NOw therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgements which I teach you, for to [a] do *them*, that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you.

2 * Ye ſhall [b] not add unto the word which I command you, neither ſhall you [c] diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your [d] eyes have ſeen what the LORD did becauſe of * Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did [e] cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it,

6 Keep therefore and do *them*, for this *is* your [f] wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo [g] nigh unto them, as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous, as all this law which I ſet before you this day?

9 Onely take heed to thy ſelf, and [h] keep thy ſoul diligently, leaſt thou forget the things which thine eyes have ſeen, and leaſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the * mountain [i] burnt with fire unto the † midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, † onely *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to [k] perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgements, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto your ſelvs (for ye ſaw no manner of [l] ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire)

16 Leaſt ye corrupt *your ſelvs*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leaſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath [m] ‡ divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the [n] iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angrie with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but [o] ye ſhall go over and poſſeſs that good land.

23 Take heed unto your ſelvs, leaſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

24 For the * LORD thy God *is* a [p] conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhall have remained long in the land, and ſhall [q] corrupt *your ſelvs*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I [r] call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall [s] ſcatter you among the nations, and ye ſhall be left few in number among the heathen whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeekſt him with all thy [t] heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things † are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice;

a For this doctrin ſtandeth not in bare knowledge, but in practiſe of life.
* *Chap.* 12. 32. *Joſh.* 1. 7. *Prov.* 30. 6. *Revel.* 22. 18.
b Think not to be more wiſe than I am.
c God will not be ſerved by halvs, but will have full obedience.
d Gods judgements executed upon other idolaters ought to ſerve for our inſtruction. Read *Num.* 25. 3, 4.
* *Num.* 25. 4, &c.
e And were not idolaters.
f Becauſe all men naturally deſire wiſdom, he ſheweth how to attain unto it.
g Helping us and delivering us out of all dangers, as 2 *Sam.* 7. 23.
h He addeth all theſe words, to ſhew that we can never be carefull enough to keep the law of God, and to teach it to our poſteritie.
* *Exod.* 19. 18.
i The Law was given with fearfull miracles, to declare both that God was the author thereof, and alſo that no fleſh was able to abide the rigour of the ſame.
† Heb. *heart*
† Heb. *ſave a voice.*
k God joyneth this condition to his covenant.
l *Signifying*, that deſtruction is prepared for all them that make any image to repreſent God.
m He hath appointed them for to ſerve man.
‡ Or, *imparted*
n He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.
o Moſes good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doth not envy them that muſt enjoy it.
* *Chap.* 9. 3. *Heb.* 12. 29.
p To thoſe that come not unto him with love and reverence, but rebell againſt him, *Heb.* 12. 29.
q *Meaning hereby* all ſuperſtition and corruption of the true ſervice of God.
r Though men would abſolve you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.
s So that his curſe ſhall make his former bleſſings of none effect.
t Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.
† Heb. *have found thee,*

31 (For the LORD thy God *is* a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he [u] ſware unto them.

[u] To certifie them the more of the aſſurance of their ſalvation.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

[x] Mans negligence is partly cauſe that he knoweth not God.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by [y] temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrours, according to all that the LORD your God did for you in Egypt before your eyes?

[y] By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know that the LORD he *is* God; *there is* none elſe beſides him.

[z] He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he [a] loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

[a] Freely, and not of their deſerts.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee into give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes and his commandments which I command thee this day, that it may [c] go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

[b] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labours ſhall not be loſt.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſs, in the plain-countrey, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

* Joſh. 20. 8.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the [e] teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

[e] The articles and points of the Covenant.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote after they were come forth out of Egypt:

* Num. 21. 24. Chap. 1. 4.

47 And they poſſeſſed his land, and the land * of Og king of Baſhan, two kings of the Amorites which *were* on this ſide Jordan, toward the ſun-riſing;

* Num. 21. 33. Chap. 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſt-ward, even unto the [d] ſea of the plain, under the * ſprings of Piſgah.

d That is, the ſalt ſea.

* Chap. 3. 17.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *at the peoples requeſt, Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgements which I ſpeak in your ears this day, that ye may learn them, and † keep and do them.

† Heb. *keep to do them.*

2 * The LORD our God made a covenant with us in Horeb.

* Exod. 19. 5.

3 The LORD [a] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

[a] *Some read,* Or made not his covenant, *that is,* in ſuch ample ſort, and with ſuch ſigns and wonders.

4 The LORD talked with you [b] face to face in the mount, out of the midſt of the fire,

[b] So plainly, that you need not a doubt thereof.

5 (I ſtood between the LORD and you at that time to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ * I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

* Exod. 20 2. Pſal. 81. 10.

† Heb. *ſervants.*

7 Thou ſhalt have none other [c] gods before me.

[c] God binded us to ſerve him only without ſuperſtition and idolatry.

8 * Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

* Levit. 26. 1.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* [d] a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me:

[d] *That is,* of his honour, not permitting it to be given to others. Exod. 34. 7.

* Jer. 32. 18.

10 * And ſhewing mercy unto thouſands, of them that [e] love me and keep my commandments.

[e] The firſt degree to keep the commandments, is, to love God.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee.

13 [f] Six days thou ſhalt labour, and do all thy work.

[f] *Meaning,* ſince God permitteth ſix days to our labours, that we ought willingly to dedicate the ſeventh to ſerve him wholly.

14 But the ſeventh day *is* the * ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

* Gen. 2. 2. Heb. 4. 4.

15 And

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 ¶ [g] Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 * Neither ſhalt thou [h] deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he [i] added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he * liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we † hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay; and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 [k] O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go, ſay to them, Get you into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgements which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not [l] turn aſide to the right hand or to the left.

33 You ſhall walk in all the ways which the LORD your God hath commanded you, that ye may [m] live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOw theſe *are* the commandments; the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it:

2 That thou mighteſt [a] fear the LORD thy God, to keep all his ſtatutes, & his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may [b] increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, The LORD our God *is* one LORD.

5 And * thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And * theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt † [c] teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the [d] poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildeſt not;

11 And houſes full of all good things which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten and be full;

12 *Then* [e] beware leaſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt [f] ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God

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g Not for a ſhew, but with true obedience, and due reverence.

* *Matth.* 5. 21.

* *Luk.* 18. 20.

* *Rom.* 13. 9.

* *Rom.* 7. 7.

h He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

i Teaching us by his example to be content with his word, and add nothing thereto.

* *Exod.* 19. 19.

* *Chap.* 4. 33.

† Heb *add to hear*

* *Exod.* 20. 19.

k He requireth of us nothing but obedience, ſhewing alſo, that of our ſelvs we are unwilling thereunto.

l Ye ſhall neither add nor diminiſh. *Chap.* 4. 2.

m As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

† Heb. *paſſover.*

a A reverent fear and love of God, is the firſt beginning to keep Gods commandments.

b which hath abundance of all things appertaining to mans life.

* *Chap.* 10. 16. *Matth.* 22. 37. *Mark* 12. 30. *Luk.* 10. 27.

* *Chap.* 11. 18.

† Heb. *whet*, or *ſharpen*

c *Some read*, thou ſhalt whet them upon thy children: *to wit*, that they may print them more deeply in memorie.

d That when thou entreſt in, thou maiſt remember them.

* *Chap.* 8. 10, &c.

e Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered out of miſerie.

† Heb *bondmen*, or *ſervants.*

* *Chap.* 10. 12, 20. *and* 13. 4.

f we muſt fear God, ſerve him onely, and confeſs his Name, which is don by ſwearing lawfully.

God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ * Ye shall not [g] tempt the LORD your God, * as ye tempted *him* in Massah.

17 You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the [h] sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy [i] son asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, & the judgements which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signs and wonders, great and † sore upon Egypt, upon Pharaoh & upon all his household, before our eyes.

23 And he [g] brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, at *it is* at this day.

25 And it shall be our [l] rigtheousnes, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

* *Matth.* 4. 7.
g By doubting of his power, refusing lawfull means, & abusing his graces.
* *Exod.* 17. 2.

h Here he condemneth all mans good intentions.

i God requireth not onely, that we serve him all our life, but also that we take pains, that our posteritie may set forth his glory.
† Heb. *to morrow*,

† Heb. *evil*

k Nothing ought to move us more to true obedience, than the great benefits which we have received of God.

l But because none could fully obey the law, we must have our recourse to Christ to be justified by faith.

CHAP. VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idololatry,* 6 *for the holines of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.*

* *Chap.* 31. 3.

WHen the * LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And *when* the LORD thy God shall deliver them before [a] thee: thou shalt smite them, *and* utterly destroy them, * thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their [b] altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

a Into thy power.
* *Exod.* 23. 32. & 34. 12.

k God would have his service pure without all idolatrous ceremonies and superstitions. *Chap.* 12. 3.
† Heb. *statues*, or *pillars*.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a speciall people unto himself, above all people that *are* upon the face of the earth.

* *Chap.* 14 2. & 26. 19.
* *Exod.* 19. 5. 1 *Pet.* 2. 9.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people (for ye *were* the fewest of all people)

8 But because the LORD [c] loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

c Freely, finding no cause in you more than in others so do to.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

d And so put difference betwen him and idols.

10 And [e] repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

e *Meaning*, Manifestly, or in this life.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgements, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, † if ye hearken to these judgements, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the [f] mercy which he sware unto thy fathers.

† Heb. *because*

f This covenant is grounded upon his free grace: therefore in recompesing their obedience, hath respect to his mercy, and not to their merits.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

* *Exod.* 23. 26. &c.

15 And the LORD will take away from thee all sickness, and will put none of the [a] evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all *them* that hate thee.

* *Exod.* 9. 14. & 15. 26.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee, thine eye shall have [g] no pitie upon them: neither shalt thou serve their gods, for that *will be* * a snare unto thee.

g we ought not to be mercifull when God commandeth severitie.
* *Exod.* 23. 33.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 * Moreover, the LORD thy God will send

* *Exod.* 23. 28. *Josh.* 24. 12.

h There is not so small a creature, which I will not arm to fight on thy side against them,

send the h hornet among them, untill they that are left, and hide themselvs from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

† Heb. *pluck off*

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayst not consume them at once, least

i So that it is your commodity, that God accomplish not his promise so soon as you would wish.
† Heb. *before thy face,*

the i beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, untill they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, untill thou hast destroyed them.

* *Chap.* 12. 3.
* *Josh.* 7. 1, 21. 2. *Mac.* 12. 40.

25 The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold *that is* on them, nor take *it* unto

k And be inticed to idolatry.

thee, least thou be k snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house, least thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt

‡ *Chap.* 13. 17.

utterly abhor it, * for it *is* a cursed thing.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, shall ye observe to

a Shewing that it is not enough to hear the word, except we express it by example of life.

a do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these fourty years in the wilderness, to humble thee, *and*

b which is declared in afflictions, either by patience, or by grudging against Gods visitation.

to b prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that he might make thee know that

‡ *Matt.* 4. 4. *Luc.* 4. 4.
c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.
* *Nehem.* 9. 21.

man doth * not live by c bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 * Thy raiment waxed not old upon thee, neither did thy foot d swell these fourty years.

d As they that go bare-footed.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the

e So that his afflictions are signs of his fatherly love toward us.

LORD thy God e chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomgranates, a land † of oyl-olive, and honey,

† Heb. *of olive tree of oyl,*

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones *are* f iron, and out of whose hills thou mayest dig brass.

f where there are mines of metall.

10 * When thou hast eaten and art full, then thou shalt g bless the LORD thy God, for the good land which he hath given thee.

* *Chap.* 6. 11, 12.
g For to receive Gods benefits, and not to be thankfull, is to contemn God in them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

12 Least *when* thou hast eaten and art full, and hast built goodly houses and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be h lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

h By attributing Gods benefits to thine own wisdom and labour, or to good fortune.

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

* *Num.* 20. 11.

16 Who fed thee in the wilderness with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

* *Exod.* 16. 15.

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* i he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

i If things concerning this life proceed onely of Gods mercie, much more spirituall gifts and life everlasting.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I k testifie against you this day, that ye shall surely perish.

k Or, take to witness the heaven, and the earth; as *Chap.* 4. 26.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

1 *Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their severall rebellions.*

HEar, O Israel, thou *art* to pass over Jordan a this day, to go in to possess nations

a *Meaning*, shortly.

greater and mightier than thy self, cities great and fenced up to heaven,

* *Num.* 13. 22.

2 A people great and tall, * the children of the Anakims, whom thou knowest, and *of whom* thou hast b heard *say*, Who can stand before the children of Anak?

b By the report of the spies, *Num.* 23. 29.

3 Understand therefore this day, that the LORD thy God *is* he which goeth over c before thee *as* a * consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

c To guid thee and govern thee.
* *Chap* 4. 24. Heb. 12. 29.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For d my righteousness the LORD hath brought me in to possess this land:

d Man of himself can deserve nothing but Gods anger, and if God spare any, it cometh of his great mercie.

but

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but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for they righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a [e] ſtiff-necked people.

e Like ſtubborn oxen, which will not endure their maſters yoke.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs; [f] from the day that thou didſt depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious againſt the LORD.

f He proveth by the lenght of time, that their rebellion was moſt great and intolerable.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gon up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount fortie days and fourty nights, I neither did eat bread nor drink water.

* *Exod.* 24. 18. and 34. 28.

10 * And the LORD delivered unto me two tables of ſtone written with the [g] finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

* *Exod.* 31. 18.

g *That is*, Miraculouſly, and not by the hand of men.

11 And it came to paſs at the end of fourty days and fourty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, * Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have [h] corrupted *themſelvs*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

* *Exod.* 32. 7.

h So ſoon as man declined from the obedience of God, his ways are corrupt.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 [i] Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

i *Signifying* that the prayers of the faithfull are a bar to ſtay Gods anger, that he conſume not all.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the [k] way which the LORD had commanded you.

k *That is*, From the law: wherein he declareth what is the cauſe of our perdition.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes;

18 And I fell down before the LORD, as at the firſt, fourty days and fourty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have [l] deſtroyed him: and I prayed for Aaron alſo the ſame time.

l whereby he ſheweth what danger they are in, that have authoritie, and reſiſt not wickedneſs.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* untill it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the [m] mount.

m Horeb, or Sinai.

22 And at * Taberah, and at * Maſſah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

* *Num.* 11. 3.
* *Exod.* 17. 7.
* *Num.* 11. 34.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; [n] then you rebelled againſt the commandment of the LORD your God, and ye beleeved him not, nor hearkened to his voice.

n At the returne of the ſpies.

24 You have been rebellious againſt the LORD, from the day that I knew you.

25 Thus I fell down before the LORD [o] fourty days and fourty nights, as I fell down *at the firſt;* becauſe the LORD had ſaid he would deſtroy you.

o whereby is ſignified that God requireth earneſt continuance in prayer.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 [p] Remember thy ſervants, Abraham, Iſaac and Jacob, look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

p The godly in their prayes ground on Gods promiſe, and confeſs their ſins.

28 Leaſt the land whence thou broughteſt us out, ſay, * Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

* *Num.* 14. 16.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched-out arm.

CHAP. X.

1 *Gods mercy in reſtoring the two tables,* 6 *in continuing the prieſthood,* 8 *in ſeparating the tribe of Levi,* 10 *in hearkening unto Moſes his ſuit for the people.* 12 *An exhortation unto obedience.*

AT that time the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

* *Exod.* 34. 1.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* [a] ſhittim-wood, and hewed

a which wood is of long continuance.

hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten † commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the [b] aſſembly: and the LORD gave them unto me.

† Heb. *words,*

b when you were aſſembled to receive the law.

5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jakan, to [c] *Moſera: there Aaron died, and there he was buried, and Eleazar his ſon miniſtred in the prieſts office in his ſtead.

c This mountain was alſo called Hor. *Num.* 20. 27.
* *Num.* 33. 30.
* *Num.* 20. 28.

7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to [d] miniſter unto him, and to bleſs in his name, unto this day.

d *That is,* To offer ſacrifices, and to declare the law to the people.
* *Num.* 18. 20.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his [e] inheritance, according as the LORD God promiſed him.

e So God turned the curſe of Jacob, *Gen.* 49. 7. unto bleſſing.

10 And I ſtayed in the mount, according to the ‡ firſt time, fortie days and fortie nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

‡ Or, *former days,*

11 And the LORD ſaid unto me, Ariſe, † take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

† Heb. *go in journey*

12 ¶ And now Iſrael, what doth the LORD thy [f] God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul;

f For all our ſins and transgreſſions, God requireth nothing but to turn to him and obey him.

13 To keep the commandments of the LORD, and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, * the earth *alſo* with all that therein *is*.

* *Pſal.* 24. 1.

15 [g] Onely the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

g Although he was Lord of heaven and earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.

h Cut off all your evil affections, *Jerem.* 4. 4.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which * regardeth not perſons, nor taketh reward.

* 2 *Chron.* 19. 7. *Job* 34. 19. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17.

18 He doth execute the judgement of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou * cleave, and [i] ſwear by his name.

* *Chap* 13 4.
i Read *Chap.* 6. 13.

21 He *is* thy praiſe, and he *is* thy God that hath don for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt * with threeſcore and ten perſons; and now the LORD thy God hath made thee * as the ſtars of the heaven for the multitude.

* *Gen.* 46. 27. *Exod.* 1. 5
* *Gen.* 15. 5.

CHAP. XI.

1 *An exhortation to obedience,* 2 *by their own experience of Gods great works,* 8 *by promiſe of Gods great bleſſings,* 16 *and by threatnings.* 18 *A carefull ſtudy is required in Gods words.* 26 *The bleſſing and curſe is ſet before them.*

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know you this day: [a] for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſment of the LORD your God, his greatneſs, his mightie hand, and his ſtretched-out arm,

a Ye which have ſeen Gods graces with your eyes ought rather to be moved than your children, which have onely heard of them.

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day;

5 And [b] what he did unto you in the wilderneſs, untill ye came into this place,

b As well concerning his benefits, as his corrections.

6 And * what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents, and all the ‡ ſubſtance that † *was* in their poſſeſſion in the midſt of all Iſrael.

* *Num.* 16. 31. & 27. 3. *Pſal.* 106. 17.
‡ Or, *living ſubſtance which followed them.*
† Heb. *was at their feet*

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 [c] Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it:

c Becauſe ye have felt both his chaſtiſments, and his benefits.

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy [d] foot, as a garden of herbs:

d As by making gutters for the water to come out of the river Nilus to water the land.

11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

† Heb. *ſeeketh:*

13 ¶ And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the

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LORD your God, and to serve him with all your heart and with all your soul;

14 That I will give *you* the rain of your land in his due season, the [e] first rain and the latter rain, that thou mayst gather in thy corn and thy wine, and thine oyl.

15 And I will † send grass in thy fields, for thy cattel, that thou mayst eat and be full.

16 Take heed to your selvs, that your [f] heart be not deceived, and ye turn aside, and serve other gods, and worship them:

17 And *then* the LORDS wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yeeld not her fruit, and *least* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and * bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 * And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the [g] days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than your selvs.

24 * Every place whereon the [h] soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the [i] uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon. as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse.

27 * A blessing, if ye obey the commandments of the LORD your God which I command you this day:

28 And a * curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not [k] known

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun [l] goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it and dwell therein.

32 And ye shall observe * to do all the statutes and judgements which I set before you this day.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of Gods service is to be kept.* 16,23 *Bloud is forbidden.* 17,20,26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THese *are* the statutes and judgements which ye shall observe to do in the land which the LORD God of thy [a] fathers giveth thee to possess it, all the days that ye live upon the earth.

2 * Ye shall utterly destroy all the places, wherein the nations which ye shall ‡ possess, served their gods, upon the high mountains, & upon the hills, and under every green tree.

3 And * you shall † overthrow their altars, and break their pillars, and burn their [b] groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall [c] not do so unto the LORD your God.

5 But unto the place which the LORD your God shall * choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and [d] heav-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks.

7 And there ye shall [e] eat before the LORD your God, and ye shall rejoyce in all that you put your hands unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do [f] here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you [g] rest from all your enemies round about, so that ye dwell *in* safety:

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heav-offering of your hand, and all † your choice vows which ye vow unto the LORD.

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters

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e In the seed time, and toward harvest.

† Heb. *give*

f By devising to your selvs foolish devotions, according to your own fantasies.

* *Chap.* 6. 8.

* *Chap* 4. 10. & 6. 7.

g As long as the heavens endure.

* *Josh.* 1. 3.

h This was accomplished in Davids, and Solomons time.

i [i] Called Mediterraneum.

* *Chap.* 28. 2.

* *Chap.* 28. 15.

k He reproveth the malice of men which leave that which is certain, to follow that which is uncertain.

* *Chap.* 27. 12, 13 *Josh.* 8. 33.

l *Meaning*, in Samaria.

* *Chap.* 5. 32.

a whereby they are admonished to seek none other God.

* *Chap.* 7. 5.

‡ Or, *inherit*,

* *Judg.* 2. 2.

† Heb. *break down*

b wherein they sacrificed to their idols.

c Ye shall not serve the Lord with superstitions.

* 1 *Kings* 8. 29. 2 *Chron.* 7. 12.

d *Meaning*, the first fruits.

e where his ark shall be.

f Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

g It had not been enough to conquer, except God had maintained them in rest under his protection.

† Heb. *the choice of your vows*

daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as [n] he hath no part nor inheritance with you.

* *Chap* 10 9.

13 Take heed to thy self that thou offer not thy burnt-offerings in every place that thou seest.

14 But in the place which the LORD shall [h] choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

h As was declared ever by the placing of the ark, as in Shiloh 243 years, or as some write, more than 300 years, and in other places till the temple was built.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the [k] roe-buck, and as of the hart.

i As God hath given thee power and abilitie.

16 * Onely ye shall not eat the bloud; ye shall pour it upon the earth as water.

k Every one might eat at home as well the beast appointed for sacrifice as the other.

17 ¶ Thou mayest not eat within thy gates the [l] tithe of thy corn, or of thy wine, or of thy oyl, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest nor thy free-will-offerings, or heav-offering of thine hand:

* *Chap.* 15. 23.

l *Meaning*, whatsoever was offered to the Lord might not be eaten, but where he had appointed.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, & thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoyce before the LORD thy God in all that thou puttest thine hands unto.

19 * Take heed to thy self that thou forsake not the Levite † as long as thou livest upon the earth.

* *Chap.* 14. 27. *Eccles* 7. 31.

† Heb. *all thy days.*

20 ¶ When the LORD thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I wil eat flesh (because thy soul longeth to eat flesh) thou mayest eat flesh whatsoever thy soul lusteth after.

* *Gen.* 28. 14. *Chap.* 19. 8.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee: then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Onely † be sure that thou eat not the bloud: for the bloud *is* the [m] life, and thou mayest not eat the life with the flesh.

† Heb. *be strong*

m Because the life of beasts is in their bloud.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Onely thy [n] holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

n That which thou wilt offer in sacrifice.

27 And thou shalt offer thy burnt-offerings, the flesh and the bloud, upon the altar of the LORD thy God: and the bloud of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat flesh.

28 Observe and hear all these words which I command thee, that it may go [o] well with thee, and with thy children after thee for ever, when thou dost *that which is* good and right in the sight of the LORD thy God.

o God by promise bindeth himself to do good to them that obey his word.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou † succeedest them, and dwellest in their land:

† Heb. *inheritest*, or *possessest them.*

30 Take heed to thy self that thou be not [p] snared † by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

p By following their superstitions and idolatries, and thinking to serve me thereby.

† Heb. *after them.*

31 Thou shalt not do so unto the LORD thy God: for every † abomination to the LORD which he hateth, have they don unto their gods: for even their sons and their daughters they have [q] burnt in te fire to their gods.

† Heb. *abomination of the*

q They thought nothing to dear to offer to their idols.

32 What thing soever I command you, observe to do it: * thou shalt not add thereto, nor diminish from it.

* *Chap.* 4. 2. *Josh.* 1. 7. *Prov.* 30 6. *Revel.* 22, 18.

CHAP. XIII.

1 *Inticers to idolatrie, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.*

IF there arise among you a Prophet, or a dreamer of [a] dreams, and giverh thee a sign or a wonder:

a which saith, that he hath things revealed unto him in dreams.

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, [b] Let us go after other gods (which thou hast not known) and let us serve them;

b He sheweth whereunto the false Prophets tend.

3 Thou shall not hearken unto the words of that Prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether you love the LORD your God with all your heart and with all your soul.

c God ordaineth all these things that his may be known.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and * cleave unto him.

* *Chap.* 10. 20.

5 And that Prophet, or that dreamer of dreams shall be [d] put to death (because he hath †spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in) so shalt thou put the evil away from the midst of thee.

d Being convicted by testimonies, and condemned.

† Heb. *spoken revolt against the* LORD.

6 ¶ If thy [e] brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine [f] own soul, entice thee secretly, saying, Let us go and serve other gods (which thou hast not known, thou, nor thy fathers)

e All naturall affections must give place to Gods honour.

f whom thou lovest as thy life.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth:

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8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pitie him, neither shalt thou spare, neither shalt thou conceal him.

g As the witnes is charged, *Chap.* 17. 7.

9 But thou shalt surely kill him; g thine hand shall be first upon him to put him to death, & afterward the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

† Heb. *bond-men.*

* *Chap.* 17. 13.

11 And * all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

† Or, *naughtie men,*

13 *Certain* men, ‡ the children of Belial, are gon out from among you, and have withdrawn the inhabitants of their citie, saying, Let us go and serve other gods (which ye have not known)

h which art appointed to see faults punished.

14 Then shalt h thou enquire and make search, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

15 Thou shalt surely smite the inhabitants of that citie with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the sword.

i *Signifying*, that no idololatrie is so execrable, nor more grievously to be punished, than of them which once professed God.

16 And thou shalt gather all the i spoil of it into the midst of the street thereof, and shalt burn with fire the citie, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever, it shall not be built again.

‡ Or, *devoted*

k Of the spoil of that idolatrous and cursed citie, read *whap.* 7. 16. and *Josh.* 7. 11.

17 And there shall cleave nought of the ‡ k cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers:

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 *Gods children are not to disfigure themselvs in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of it self may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoycing before the Lord.* 28 *The third-years-tithe of alms and charity.*

* *Lev.* 19. 28.

YE *are* the children of the LORD your God: * ye shall not cut your selvs, nor make any baldness between your eyes for the dead.

* *Chap.* 7. 6. and 26. 18.

a Therefore thou oughtest not to follow the superstitions of the Gentils.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

* *Lev.* 11. 2, &c.

b This ceremoniall law instructed the Jews to seek a spirituall pureness even in their meat and drink.

4 * b These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat and the ‡ † pygarg, and the wilde ox, and the chamois:

‡ Or, *hisn,* † Heb. *dishon.*

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof: *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

* *Lev.* 11. 9.

9 ¶ * These ye shall eat of, all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the * bat.

* *Lev.* 11. 19.

19 And every creeping thing that flieth, *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

c Because their bloud was not shed, but remaineth in them.

d which is not of thy religion.

21 ¶ Ye shall not eat *of* any thing that c dieth of it self: thou shalt give it unto the d stranger that *is* in thy gates, that he may eat it, or thou mayest sell it unto an alien, for thou *art* an holy people unto the LORD thy God. * Thou shalt not seeth a kid in his mothers milk.

* *Exod.* 23. 19. and 34. 26.

e The tithes were ordained for the maintenance of the Levites, which had none inheritance.

22 Thou shalt truly e tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firstlings of thy herds, *and* of thy flocks: that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carrie it, *or* if the place be too far from thee which the LORD thy God shall choose to set his name there, f when the LORD thy God hath blessed thee:

f when he shall give thee ability

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever

whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and [g] thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoyce, thou and thine houſhold.

† Heb. *asketh of thee:*
g After the Prieſt hath received the Lords part.
* *Chap.* 12. 19.

27 And * the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

h Beſide the yearly tithes that were given to the Levites, theſe were laid up in ſtore for the poor.

28 ¶ At the [b] end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, & ſhalt lay *it* up within thy gates.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied: that the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 *The ſeventh year a year of releaſe for the poor.* 7 *It muſt be not let of lending or giving.* 12 *An Hebrew ſervant,* 16 *except he will not depart, muſt in the ſeventh year go forth free and well furniſhed.* 19 *All firſtling-males of the cattel are to be ſanctified unto the Lord.*

* *Lev.* 25. 2, 4.

AT the end of * *every* ſeven years thou ſhalt make a releaſe.

† Heb. *maſter of the lending of his hand*
a He ſhall onely releaſe his debtors, which are not able to pay for that year.

2 And this *is* the manner of the releaſe: Every † creditor that lendeth *ought* unto his neighbour, ſhall [a] releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it *is* called the LORDS releaſe.

3 Of a forreiner thou mayeſt exact *it again:* but *that* which is thine with thy brother, thine hand ſhall releaſe,

‡ Or, *to the end that there be no poor among you.*
b For if thy debtor be rich, he may be conſtrained to pay.

4 ‡ Save when there ſhall be no [b] poor among you: for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Onely if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

* *Chap.* 28. 12.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

* *Math.* 5. 42. *Luke* 6. 34.

8 * But thou ſhalt open thine hand wide unto him: and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

† Heb. *word*
† Heb. *Belial,*

9 Beware that there be not a † thought in thy † wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never [c] ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt [d] open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land.

c To trie your charitie, *Matth.* 26. 11.
d Thou ſhalt be liberall.

12 ¶ *And* * if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

* *Exod.* 21. 2. *Jer.* 34. 14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

e In token that thou doeſt acknowledge the benefit which God hath given thee by his labours.

14 Thou ſhalt furniſh him [e] liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

* *Exod.* 12. 6.

17 * Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for [f] ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

f To the year of Jubile, *Levit.* 25. 40.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double [g] hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

g For the hired ſervant ſerved but three years, and he ſix.

19 ¶ * All the firſtling-males that come of thy herd, and of thy flock, thou ſhalt ſanctifie unto the LORD thy God: thou ſhalt do no work with the [h] firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

* *Exod.* 34 19.
h For they are the Lords.

20 Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 * And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

* *Lev.* 22. 20. *Chap.* 17. 1. *Eccles.* 35. 12.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, [i] as the roe-buck, and as the hart.

i Thou ſhalt as well eat them, as the roe-buck, and other wild beaſts.

23 * Onely thou ſhalt not eat the bloud thereof; thou ſhalt pour it upon the ground as water.

* *Chap.* 12. 16, 23.

CHAP. XVI.

1 *The feaſt of the paſſover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male muſt offer, as he is able, at theſe three feaſts.* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBſerve the * moneth of [a] Abib, and keep the paſſover unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee forth out of Egypt by night.

* *Exod.* 12. 2, &c. a Read *Exod.* 13. 4.

b Thou ſhalt eat the eaſter lamb.

2 Thou ſhalt therefore [b] ſacrifice the paſſover unto the LORD thy God, of the flock and the herd, in the * place which the LORD ſhall chooſe to place his name there.

* *Chap.* 12.

3 * Thou shalt eat no leavened *bread* with it: seven days shalt thou eat unleavened *bread* therewith, *even* the [c] bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

* *Exod.* 12. 15.

c which signified that affliction which thou hadst in Egypt.

4 * And there shall be no leavened *bread* seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night untill the morning.

* *Exod.* 34. 25.

5 Thou mayest not ‡ sacrifice the passover within any of thy [d] gates, which the LORD thy God giveth thee.

‡ Or, *kill*

d This was chiefly accomplished when the temple was built.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the [e] passover at even, at the going down of the sun, at the season, that thou camest forth out of Egypt.

e which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jesus Christ, of whom this lamb was a figure.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened *bread*, and on the seventh day *shall be* a †solemn assembly to the LORD thy God: thou shalt do no work *therein*.

† Heb. *restraint*

9 ¶ * Seven weeks shalt thou [f] number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

‡ *Lev.* 23. 15.
f Beginning at the next morning after the passover. *Levit.* 23. 15. *Exod.* 13. 4, &c.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‡ a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.

‡ Or, *sufficiencie*

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of [g] tabernacles seven days, after that thou hast gathered in thy † corn, and thy wine.

g *That is*, the 15 day of the seventh moneth, *Levit.* 23. 34.
† Heb. *floor, and thy wine-press.*

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

16 ¶ * Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened *bread*, and in the feast of weeks and in the feast of tabernacles: and * they shall not appear before the LORD empty.

* *Exod.* 23. 14. & 34. 23.

* *Eccles* 35. 4.

17 Every man *shall give* ‡ as he is [h] able, according to the blessing of the LORD thy God which he hath given thee.

† Heb. *according to the gift of his hand,*
h According to the abilitie the God hath given him.

18 ¶ [i] Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

i He gave authoritie to that people for a time to choose themselves magistrates.

19 Thou shalt not wrest judgement, thou shalt not respect persons, * neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‡ words of the righteous.

* *Exod.* 23. 8.
‡ Or, *matters*

20 †That which is altogether [k] just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

† Heb. *justice, justice*
k The magistrate must constantly follow the rule of the law, and in nothing decline from justice.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 * Neither shall thou set thee up any ‡ image: which the LORD thy God hateth.

* *Lev.* 26. 1.
‡ Or, *statue, or, pillar.*

CHAP. XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THou shalt not sacrifice unto the LORD thy God *any* bullock, or ‡ sheep, wherein *is* blemish, *or* any [a] evil-favouredness: for that *is* an abomination unto the LORD thy God.

‡ Or, *goat,*
a Thou shalt not serve God for fashion sake, as hypocrites do.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or [b] woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gon and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not [c] commanded;

c whereby he condemneth all religion and seeming of God, which God hath not commanded.

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 * At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witness he shall not be put to death.

* *Num.* 35. 30. *Chap.* 19. 15. *Matt.* 18. 16. *John* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.

7 The hands of the [d] witnesses shall be first upon him to put him to death; and afterward the hands of all the [e] people, so thou shalt put the evil away from among you.

d whereby they declared that they testified truth.
e To signifie a common consent to maintain Gods honour and true religion.

8 ¶ If there arise a matter too hard for thee in judgement, between bloud and bloud, between plea and plea, and between stroke and stroke, *being* matters of controversie within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the [f] judge that shall be in those

f who shall give sentence as the priests counsel him by the law of God.

those days, and enquire; and they shall shew thee the sentence of judgement.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgement which they shall tell thee thou shalt [g] do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

g Thou shalt obey their sentence, that the controversy may have an end.

12 And the man that will do presumptuously, † and will not hearken unto the priest (that standeth to [h] minister there before the LORD thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

† Heb. *not to hearken*
h So long as he is the true minister of God, and pronounceth according to his word.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a [i] stranger over thee, which *is* not thy brother.

i who is not of thy nation, lest he change true religion into idolatry and bring thee to slavery.

16 But he shall not multiply horses to himself, nor cause the people to return to [k] Egypt; to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

k To revenge their injuries, and to take them of their best horses, 1. *King.* 10. 28.

17 Neither shall he multiply wives to himself, that his heart turn not [l] away: neither shall he greatly multiply to himself silver and gold.

l From the law of God.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this [m] law in a book, out of *that which is* before the [n] priests the Levites.

m *Meaning*, the Deuteronomie.
n He shall cause it to be written by them, or he shall write it by their example.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above [o] his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midst of Israel.

o whereby is meant that kings ought so to love their subjects, as nature bindeth one brother to love another.

CHAP. XVIII.

1 The Lord is the priests and Levites inheritance. 3 The priests due. 6 The Levites portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 23 The presumptuous prophet is to die.

THE priests the Levites, *and* all the tribe of Levi, * shall have no part nor inheritance with Israel they * shall eat the offerings of the LORD made by fire, and his [a] inheritance.

* *Num.* 18. 20. *Chap.* 10. 9.
* 1. *Cor.* 9 13.
a *That is*, the Lords part of his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the [b] shoulder and the two cheeks, and the maw.

b The right shoulder, *Num.* 18. 18

4 The first-fruit *also* of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the [c] desire of his mind unto the place which the LORD shall choose;

c *Meaning*, to serve God unfainedly, and not to seek ease.

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [d] beside † that which cometh of the sale of his patrimony.

d Not constrained to live of himself.
† Heb: *his sales by the fathers.*

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son, or his daughter * to pass through the [e] fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

* *Levit.* 18. 21.
e *Signifying*, they were purged by this ceremonie of passing between two fires.

11 * Or a charmer, or a consulter with familiar spirits, or a wizard, or a * necromancer.

* *Levit.* 20. 27.
* *Sam.* 28. 7.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be [f] ‡ perfect with the LORD thy God.

f without hypocrisie, or mixture of fals religion.
‡ Or, *upright*, or *sincere.*

14 For these nations which thou shalt ‡ possess, hearkened unto observers of times, and unto diviners: but *as* for thee, the LORD thy God hath not suffered thee so *to do.*

‡ Or, *inherit.*

15 ¶ * The LORD thy God will raise up unto thee a [g] Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

* *John* 1. 45. *Acts* 3. 22. & 7. 37.
g *Meaning*, a continuall succession of Prophets, till Christ the end of all Prophets come.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, * Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

* *Exod.* 20. 19.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 * I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his [h] mouth, and he shall speak unto them all that I shall command him.

* *John* 1. 45. *Acts* 3. 22. & 7. 37.
h which promise is not onely made to Christ, but to all that teach in his name, *Isa* 59. 21.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will [i] require *it* of him.

i By executing punishment upon him.

20 But the prophet which shall presume to

164 ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that Prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a Prophet ſpeaketh in the name of the LORD, if the thing [k] follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken, *but* the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

k Under this ſure note he compriſeth all the other tokens.

CHAP. XIX.

1 *The cities of refuge.* 4 *The priviledge thereof for the manſlayer.* 14 *The land-mark is not to be removed.* 15 *Two witneſſes at the leaſt.* 16 *The puniſhment of a fals witneſs.*

WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

* *Chap.* 12. 29.

† Heb. *inheriteſt, or poſſeſſeſt.*

2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

* *Exod.* 21. 13. *Num.* 35. 10. *Joſh.* 20. 2.

3 Thou ſhalt [a] prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every [b] ſlayer may flee thither.

a Make an open and ready way.

b which killeth againſt his will, and bare no hatred in his heart.

4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt:

† Heb. *from yeſterday the third day;*

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the † head ſlippeth from the † helve, and † lighteth upon his neighbour, that he die; he ſhall [c] flee unto one of thoſe cities, and live:

† Heb. *iron*
† Heb. *wood,*
† Heb. *findeth*

c That murther be not commited upon murther.

6 Leaſt the avenger of the bloud purſue the ſlayer; while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him, whereas he *was* not worthy of death, in as much as he hated him not † in time paſt.

† Heb. *ſmite him in life,*

† Heb *from yeſterday third day.*

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God * [d] enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

* *Chap.* 12. 20.
d when thou goeſt over Jordan to poſſeſs the whole land of Canaan.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then ſhalt thou add three cities more for thee, beſide theſe three:

* *Joſh.* 20. 7.

10 That innocent bloud be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and ſo [e] bloud be upon thee.

e Leaſt thou be puniſhed for innocent bloud.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him † mortally that he die, and fleeth into one of theſe cities:

† Heb. in *life*

12 Then the [f] elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of bloud, that he may die.

f The magiſtrats.

13 Thine [g] eye ſhall not pitie him, but thou ſhalt put away *the guilt of* innocent bloud from Iſrael, that it may go well with thee.

g Then whoſoever paid oneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 ¶ * One witneſs ſhall not riſe up againſt a man for any iniquitie, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

* *Num.* 35. 30. *Chap.* 17. 6. *Matth.* 18. 16. *John* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.

16 ¶ If a fals witneſs riſe up againſt any man to teſtifie againſt him ‡ *that which is* wrong;

‡ Or, *falling away*

17 Then both the men between whom the controverſie *is*, ſhall ſtand before the [h] LORD, before the prieſts, and the judges which ſhall be in thoſe days.

h Gods preſence is where his true miniſters are aſſembled.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a fals witneſs, *and* hath teſtified falſly againſt his brother:

19 * Then ſhall ye do unto him, as he had thought to have don unto his brother: ſo ſhalt thou put the evil away from among you.

* *Prov.* 19. 5, 9. *Dan.* 13. 62.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pitie, *but* * life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* *Exod.* 21. 23. *Levit.* 24. 20. *Matt.* 5. 38.

CHAP. XX.

1 *The prieſts exhortation to encourage the people to battel.* 5 *The officers proclamation who are to be diſmiſſed from the war.* 10 *How to uſe the cities that accept or refuſe the proclamation of peace.* 16 *What cities muſt be devoted.* 19 *Trees of mans meat muſt not be deſtroyed in the ſiege.*

WHen thou goeſt out to [a] battel againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a *Meaning*, upon juſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies: let not your hearts † faint, fear not and do not † tremble, neither be ye terrified becauſe of them.

† Heb. *be tender,*

† Heb. *make haſte,*

4 For the LORD your God *is* he that [b] goeth with you, to fight for you againſt your enemies, to ſave you.

b Is preſent to defend you with his grace and power,

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicated it? let him go and return to his houſe, leaſt he die in the battel, and another man dedicate it.

c For when they entred firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace.

6 And what man *is he* that hath planted a vineyard,

vineyard, and hath not yet [d] eaten of it? let him *also* go and return unto his house, least he die in the battel, and another man eat of it.

d *The Hebrew word signifieth to make common or prophane. Lev. 19. 23.*

7 * And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, least he die in battel, and another man take her.

* *Chap. 24. 5.*

8 And the officers shall speak further unto the people, and they shall say, * What man *is there* that *is* fearfull and faint-hearted? let him go and return unto his house, least his brethrens heart † faint as well as his heart.

* *Judg. 7. 3.*

† Heb. *melt*

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people.

† Heb. to be *in the head of the people.*

10 ¶ When thou comest nigh unto a citie to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee [e] answer of peace, and open unto thee, then it shall be *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

e If it accept peace.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and * the cattel, and all that is in the citie, *even* all the spoil thereof, shalt thou † take unto thy self: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

* *Josh. 8. 27.*

‡ Heb. *spoil*

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these [f] nations.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, *Chap. 7. 1.*

16 But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have don unto their gods, so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a citie a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down († [g] for the tree of the field *is* mans *life*) † to employ *them* in the siege.

† Or, *for, O man, the tree of the field is to be employed in the siege.*

g Some read, For man, *shall be in stead* of the tree of the field, to come out in the siege against thee.

20 Onely the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the citie that maketh war with thee, untill † it be subdued.

† Heb. *to go from before thee*

† Heb. *it come down.*

CHAP. XXI. 165

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found [a] slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

a This law declareth how horrible a thing murder is, seeing that for one man, a whole country should be punished, except a remedy be found.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be *that* the citie *which is* next unto the slain *man*, even the elders of that citie shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that citie shall bring down the heifer unto a [b] rough valley, which is neither eared nor sown, and shall strike off the heifers neck there in the valley.

b That the bloudshed of the innocent beast in a solitarie place might make them abhor the fact.

5 And the priests the sons of Levi shall come near (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD) and by their † word shall every controversie and every stroke be *tried.*

† Heb. *mouth*

6 And all the elders of that citie *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley.

7 And they shall answer and say, Our hands have not shed this bloud, neither have our eyes seen *it.*

8 [c] Be mercifull, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent bloud † unto thy people of Israels charge. And the bloud shall be forgiven them.

c This was the prayer which the Priest made in the audience of the people.

† Heb. *in the midst*

9 So shalt thou put away the *guilt of* innocent bloud from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hand, and thou hast taken them captive;

11 And seest among the captivs a beautifull woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall [d] shave her head, and ‡ † pare her nails.

d Signifying that her former life must be changed, before she could be joined to the people of God.

‡ Or, *suffer to grow*

† Heb. *make*, or *dress*

13 And she shall put the raiment of her captivitie from off her, and shall remain in thine house, and [e] bewail her father and her mother a full moneth: and after that, thou shalt go in unto her, and be her husband, and she shall be thy [f] wife.

e As having renounced parents and countrey.

f This onely was permitted in the wars: otherwise the Israelites could not marrie strangers.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved and another [g] hated, and they have born him children, *both* the beloved and the hated;

g This declareth that the pluralitie of wives came of a corrupt affection.

166 hated; and *if* the first-born son be hers that was hated;

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved, first-born, before the son of the hated, *which is indeed* the first-born.

17 But he shall acknowledge the son of the hated *for* the first-born, by giving him a [h] double portion of all † that he hath: for he *is* the beginning of his strength, the [i] right of the first-born *is* his.

h As much as to two of the others.
† Heb *that is found with him.*
i Except he be unworthy, as was Reuben, Jacobs Son.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the [k] voice of his mother, and *that* when they have chastened him, will not hearken unto them:

k For it is the mothers duty also to instruct her children.

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall [l] stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

l which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

m For Gods law by his death is satisfied, and nature abhorreth cruelty.
* *Gal.* 3. 13.
† Heb. *the curse of God.*

23 His body shall not remain [m] all night upon the tree, but thou shalt in any wise bury him that day (for* he that is hanged, *is* †accursed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

1 *Of humanity towards brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishement of him that slandereth his wife.* 20, 22. *Of adultery,* 25 *Of rape,* 28 *and of fornication.* 30 *Incest.*

* *Exod.* 23. 4.
a As though thou sawest it not.

THou *shalt not see thy brothers ox or his sheep go astray, and [a] hide thy self from them: thou shalt in any case bring them again unto thy brother.

b Shewing, that brotherly affection must be shewed, not onely to them that dwell near unto us, but also to them which are far off.

2 And if thy brother *be* not [b] nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee untill thy brother seek after it, and thou shalt restore it to him again.

c Much more art thou bound to do for thy neighbours person.

3 In like manner shalt thou do with his [c] ass, and so shalt thou do with his raiment, and with all lost thing of thy brothers, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thy self.

4 ¶ Thou shalt not see thy brothers ass or his ox fall down by the way, and hide thy self from them: thou shalt surely help him to lift *them* up again.

d For that were to alter the order of nature, and to despite God.

5 ¶ The woman shall not [d] wear that which pertaineth unto a man, neither shall a man put on a womans garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a birds nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the [e] dam with the young.

e If God detest cruelty don to little birds, how much more to man, made according to his image.

7 *But* thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not bloud upon thine house, if any man fall from thence.

9 ¶ Thou shalt not [f] sow thy vineyard with divers seeds: least the † fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

f The tenor of this law, is, to walk in simplicity, and not to be curious of new inventions.
† Heb. *fulness of thy seed.*

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ * Thou shalt not wear a garment of divers sorts, *as* of woollen & linen together.

* *Levit.* 19. 19.

12 ¶ * Thou shalt make thee * fringes upon the four † quarters of thy vesture, wherewith thou covereſt *thy self.*

Num. 15. 38.
† Heb. *wings*

13 ¶ If any man take a wife, and go in unto her, and hate her.

14 And give [g] occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

g *That is*, he is occasion that she is slandered.

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsels virginitie, unto the elders of the citie in the gate.

16 And the damsels father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughters virginitie: and they shall spread the [h] cloth before the elders of the city.

h *Meaning*, the sheet, wherein the signs of her virginity were.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him *in* an hundred *shekels* of silver, and give *them* unto the father of the [i] damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days.

i For the fault of the child redoundeth to the shame of the parents: therefore he was accompensed when she was faultless.

20 But if this thing be true, *and the tokens of* virginitie be not found for the damsel:

21 Then they shall bring out the damsel to the door of her fathers house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her fathers house: so shalt thou put evil away from among you.

* *Levit.* 20. 10.

22 ¶ * If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If

23 ¶ If a damſel *that is* a virgin be betrothed unto an husband, and a man find her in the citie, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man ‡ force her, and lie with her: then the man onely that lay with her, ſhall die.

‡ Or, *take ſtrong hold of her,*

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

k *Meaning*, that the innocent cannot be punished.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

* Exod. 22. 16.

28 ¶ * If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſels father fiftie *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

* Levit. 18. 8

30 ¶ * A man ſhall not l take his fathers wife, nor diſcover his fathers skirt.

l He ſhall not lie with his ſtepmother, *meaning* hereby all other degrees forbidden.

CHAP. XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanneſs to be avoided in the hoſt.* 15 *Of the fugitive ſervant.* 17 *Of filthineſs.* 18 *Of abominable ſacrifices.* 19 *Of uſury.* 21 *Of vows.* 24 *Of treſpaſſes.*

HE that is wounded in the ſtones, or hath his privie member cut off, ſhall not a enter into the congregation of the LORD.

a Either to bear office, or to marrie a wife.

2 b A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

b This was to cauſe them to live chaſtly, that their poſteritie might not be rejected.

3 * An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

* Neh. 13. 1.

4 Becauſe they c met you not with bread and with water in the way, when ye came forth out of Egypt; and * becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

c Hereby he condemneth all that further not the children of God in their vocation

* Numb. 22. 5, 6.

5 Nevertheleſs, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their d peace, nor their † proſperitie all thy days for ever.

d Thou ſhalt have nothing to do with them.

† Heb. *good*

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall e enter into the congregation of the LORD, in their third generation.

e If the fathers have renounced their idolatry, and received circumciſion.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

† Heb. *turneth toward,*

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt f go forth abroad.

f For the neceſſity of nature.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and g cover that which cometh from thee.

† Heb. *ſitteſt down.*

g *Meaning hereby*, that his people ſhould be pure both in ſoul and body.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee.

† Heb. *nakedneſs of any thing*

15 ¶ Thou ſhalt not h deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

h This is meant of the heathen, who fled for their maſters cruelty, and embraced the true religion.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſs him.

† Heb. *is good for him:*

17 ¶ There ſhall be no ‡ whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael.

‡ Or, *ſodomitiſt*

18 Thou ſhalt not bring the i hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

i Forbidding hereby that any gain gotten of evill things ſhould be aplyed to the ſervice of God, *Mic.* 1. 7.

19 ¶ * Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

* Exod. 22. 25. Levit. 25. 36. Pſal. 15. 5.

20 Unto k a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may l bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

k This was permitted for a time for the hardneſs of their heart.

l If thou ſhew thy charitie to thy brother, God will declare his love toward thee.

21 ¶ * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

* Eccles. 5. 4.

22 But if thou ſhalt forbear to vow, it ſhall *be* no ſin in thee.

23 That which is gon out of thy lips, thou ſhalt m keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

m If the vow be lawfull and godly.

24 ¶ When thou comeſt into thy neighbours n vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure, but thou ſhalt not put *any* in thy o veſſel.

n Being hired for to labour.

o To bring home to thine houſe.

25 When thou comeſt into the ſtanding-corn

corn of thy neighbours, * then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbours standing-corn.

* *Matt.* 12. 1. *Mark.* 2. 23. *Luk.* 6. 1.

CHAP. XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10. *Of pledges.* 7 *Of man-stealers.* 8 *Of leprosie.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charitie.*

WHen a * man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found † some uncleanness in her: then let him [a] write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

* *Matt.* 5. 31. & 19. 7. *Mark* 10. 4.

† Heb. *matter of nakedness*

a Hereby God approveth not that light divorcement, but permitteth it to avoid further inconvenience, *Matt.* 19. 7.

† Heb. *cutting off,*

2 And when she is departed out of his house, she may go and be another mans *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is [b] defiled: for that *is* abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

b Seeing that by dimitting her, he judged her to be unclean and defiled.

5 ¶ * When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business: *but* he shall be free at [c] home one year, and shall chear up his wife which he hath taken.

* *Chap.* 20. 7.

† Heb. *not any thing shall pass upon him.*

c That they might learn to know one anothers conditions, and so afterward live in godly peace.

6 ¶ No man shall take the nether or the upper [d] milstone to pledge: for he taketh *a mans* life to pledge.

d Nor any thing whereby a man getteth his living.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed, in * the plague of leprosie, that thou observe diligently, and do according to all that the priests the Levites, shall teach you: as I commanded them, *so* ye shall observe to do.

* *Levit.* 13. 2, 8.

9 Remember what the LORD thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

* *Num.* 12. 10.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to [e] fetch his pledge.

† Heb. *lend the loan of any thing to thy.*

e As though thou wouldest appoint what to have, but shalt receive what he may spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be [f] righteousness unto thee before the LORD thy God.

f Though he should be unthankfull, yet God will not forget it.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At his day [a] thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and † setteth his heart upon it: least he cry against thee unto the LORD, and it be sin unto thee.

* *Lev.* 19. 13. *Tob.* 4. 14.

† Heb. *he lifteth his soul unto it:*

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

* 2 *Kings* 14. 6. 2 *Chron.* 25. 4. *Jer.* 31. 29, 30. *Ezek.* 18. 20.

17 ¶ Thou shalt not pervert the judgement of the [g] stranger, *nor* of the fatherless, nor take a widows raiment to pledge.

g Because the world did less esteem these sort of people, therefore God hath more care over them.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

19 ¶ * When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

* *Lev.* 19. 9. & 23. 22.

20 When thou beatest thine oliv-tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *thou shalt not bough it after thee:*

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* † afterward: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *after thee.*

22 And thou shalt remember that thou wast [h] a bond-man in the land of Egypt: therefore I command thee to do this thing.

h God judgeth them not mindfull of benefit, except they were beneficiall to others.

CHAP. XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversie between men, and they come unto judgement, that *the judges* may [a] judge them, then they shall justifie the righteous, and condemn the wicked.

a whether there be a plaintif or not, the Magistrats ought to trie out faults, and punish according to the crime.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be [b] beaten before his face, according to his fault, by a certain number.

b when the crime deserveth not death.

3 * [c] Forty stripes he may give him, *and* not exceed: least *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

* 2 *Cor.* 11. 24.

c The Jews superstition afterward took one away.

4 ¶ * Thou shalt not muzzle the ox when he † treadeth out *the corn.*

* 1 *Cor.* 9. 9. 1 *Tim.* 5. 18.

† Heb. *thresheth*

5 ¶ * If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her ‡ [d] husbands brother shall go in unto her, and take her to him to wife, and perform the dutie of an husbands brother unto her.

* *Matt.* 22. 24. *Mark*, 12. 19. *Luk.* 20. 28.

‡ Or, *next kinsman*

d Because the Hebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinsman, it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred that was in that degree which might marrie.

6 And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his ‡ brothers wife, then let his brothers wife go up to the gate unto the elders, and say, * My husbands

‡ Or, *next kinsmans wife,*

* *Ruth* 4. 7.

husbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he wil not perform the duty of my husbands brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and loſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe loſed.

e This law importeth that godly ſhamefac'dneſs be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

11 ¶ [e] When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*.

† Heb. *a ſtone and a ſtone,*

13 ¶ Thou ſhalt not have in thy bag † divers weights, a great and a ſmall.

† Heb. *an ephah and an ephah,*

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

* *Exod.* 17. 8.

17 ¶ *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt [f] blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

f This was partly accomplished by Saul, about 450 years afterwards.

CHAP. XXVI.

1 The confeſſion of him that offereth the basket of firſt fruits. 12 The prayer of him that giveth his third years tithes. 16 The covenant between God and the people.

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and poſſeſſeſt it, and dwelleſt therein:

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.

2 That thou ſhalt [a] take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhall chooſe, to [b] place his name there.

b To be called upon, ſerved and worſhipped ſpiritually, *Chap.* 12. 5.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the countrey which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A [c] Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, [d] mighty, and populous.

c *Meaning* Jacob, who ſerved twenty years in Syria.

d Onely by Gods mercie, and not by their fathers deſervings.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we [e] cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

e Alledging the promiſe made to our fathers Abraham, Iſaac and Jacob.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, [f] I have brought the firſt-fruits of the land, which thou, O LORD haſt given me: and thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

f In token of a thankfull heart, and mindfull of his benefit.

11 And thou ſhalt rejoyce in every good *thing* which the LORD thy God hath given unto thee, and unto [g] thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

g Signifying, that God giveth us not goods for our ſelvs onely, but for their uſes alſo which are committed to our charge.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* * the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled,

* *Chap.* 14. 28.

13 Then thou ſhalt [h] ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have [i] not tranſgreſſed thy commandments, neither have I forgotten *them*.

h without hypocriſie.

i Of malice and contempt.

14 I have not eaten thereof in my [k] mourning, neither have I taken away *ought* thereof for *any* [l] unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have don according to [m] all that thou haſt commanded me.

k Or for any neceſſity.

l By putting them to any prophane uſe.

m As far as my ſinfull nature would ſuffer: for elſe, as David and Paul ſay. There is not one juſt. *Pſal.* 143. *Rom.* 3. 10. * *Iſa.* 63. 15.

15 * Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgements: thou ſhalt therefore keep and do them with all thine [n] heart and with all thy ſoul.

n with a good and ſimple conſcience.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgements, and to hearken unto his voice.

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18 And * the LORD hath avouched thee this day to be his ° peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments:

* *Chap.* 7. 6.
° Signifying, that there is a mutuall bond between God and his people.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

1 *The people are commanded to write the law upon stones;* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizzim and Ebal.* 14 *The curses pronounced on mount Ebal.*

AND Moses with the [a] elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

a As Gods ministers, and charged with the same.

2 And it shall be on the day * when you shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

* *Josh.* 4. 1.

3 And thou shalt [b] write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promised thee.

b God would that his law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his service.

4 Therefore it shall be when ye be gon over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: * thou shalt not lift up *any* [c] iron *tool* upon them.

* *Exod.* 20. 25. *Josh* 8. 31.
c The altar should not be curiously wrought, because it should continue but for a time: for God would have but one altar in Judah.

6 Thou shalt build the altar of the LORD thy God *of* whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoyce before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, [d] very plainly.

d That every one may well read it, and understand it.

9 ¶ And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the LORD thy God.

10 Thou shalt therefore [e] obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

e This condition God hath bound thee unto, that if thou wilt be his people, thou must keep his laws.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizzim to bless the people; when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and [f] Joseph, and Benjamin.

f *Meaning*, Ephraim and Manasseh.

13 And these shall stand upon mount Ebal †[g] to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

† Heb. *for a cursing.*
g Signifying, that if they would not obey God for love, they should be made to obey for fear.

14 ¶ And * the Levites shall speak, and say unto all the men of Israel *w. th* a loud voice.

* *Dan.* 9. 11.

15 Cursed *be* the man that maketh *any* [h] graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*: and all the people shall answer and say, Amen.

h Under this he containeth all the corruption of Gods service, and transgression of the first Table.

16 Cursed *be* he that [i] setteth light by his father or his mother: and all the people shall say, Amen.

i Or condemneth: and this appertaineth to the second Table.

17 Cursed *be* he that removeth his neighbours [k] land-mark: and all the people shall say, Amen.

k He condemneth all injuries and extortions.

18 Cursed *be* he that maketh the [l] blind to wander out of the way: and all the people shall say, Amen.

l *Meaning*, that helpeth not, and counselleth not his neighbour.

19 Cursed *be* he that perverteth the judgement of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he that lieth with his fathers wife; because he uncovereth his fathers [m] skirt: and all the people shall say, Amen.

m In committing villany against him. *Levit* 20. 11. & *Ezek.* 22. 11. & *Chap.* 22. 30.

21 Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* he that lieth with his [n] mother in law: and all the people shall say, Amen.

n *Meaning*, his wives mother.

24 Cursed *be* he that smiteth his neighbour [o] secretly: and all the people shall say, Amen.

o For God that seeth in secret, will revenge it.

25 * Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

* *Ezek.* 22. 12.

26 * Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

* *Gal.* 3. 10.

CHAP. XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, * if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day; that the LORD thy God will set thee [a] on high above all nations of the earth.

* *Levit.* 26.

a He will make thee the most excellent of all people.

2 And all these blessings shall come on thee, and [b] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

b when Thou thinkest thy self forsaken.

3 Blessed *shalt* thou *be* in the [c] city, and blessed *shalt* thou *be* in the field.

c Thou shalt live wealthily.

4 Blessed *shall be* the fruit of thy [d] body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep.

d Thy children and succession.

5 Blessed *shall be* thy basket and thy ‡ store.

‡ Or, *dough*, or *kneading troughs.*

6 Blessed *shalt* thou *be* when thou [e] comest in, and blessed *shalt* thou *be* when thou goest out.

e All thine enterprises shall have good success.

7 The LORD shall cause thine enemies, that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee [f] seven ways.

‡ Or,

f *Meaning*, many ways.

8 The LORD shall command the blessing upon thee in thy ‡ store-houses, and in all that thou [g] settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

‡ Or, *barns*,

g God will bless us if we do our duty, and not be idle.

9 The

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [h] called by the name of the LORD, and they shall be afraid of thee.

h In that he is thy God, and thou his people.

11 And * the LORD shall make thee plenteous ‡ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers, to give thee.

* *Chap.* 30. 9, &c.
‡ Or, *for good*,
† Heb. *belly*,

12 The LORD shall open unto thee his good treasure, the [i] heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and * thou shalt lend unto many nations, & thou shalt not borrow.

i For nothing in the earth is profitable, but when God sendeth his blessings from heaven.
* *Chap.* 15. 6.

13 And the LORD shall make thee the head, and not the tail, and thou shalt be above onely, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 ¶ But is shall come to pass, * if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

* *Levit.* 26. 14. *Lament.* 2. 17. *Mal.* 2. 2. *Baruch* 1. 20.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, † for to do; untill thou be destroyed, and untill thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

† Heb. *which thou wouldest do*;

21 The LORD shall make the pestilence cleave unto thee, untill he have consumed thee from off the land, whither thou goest to possess it.

22 * The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‡ sword, and with blasting, and with mildew: and they shall persue thee untill thou perish.

* *Levit.* 26. 16.
‡ Or, *drought*,

23 And the heaven that *is* over thy head shall be [k] brass, and the earth that *is* under thee *shall be* iron.

k It shall give thee no more moisture than if it were of brass.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, untill thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be † [l] removed into all the kingdoms of the earth.

† Heb. *for a removing*,
l Some read, Thou shalt be a terrour and fear, when they shall hear how God hath plagued thee.

26 And thy [m] carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

m Thou shall be cursed both in thy life and in thy death: for the burial is a testimony of the resurrection which sign for thy wickedness thou shalt lack.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt [n] grope at noon-days, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be onely oppressed, and spoiled evermore, and no man shall save *thee*.

n In things most evident and clear thou shalt lack discretion and judgement.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: * thou shalt plant a vine-yard, and shalt not † gather the grapes thereof.

* *Chap.* 20. 6.
† Heb. *profane*, or *use it as common meat*.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

† Heb. *shall not return to thee*.

32 Thy sons and thy daughters *shall be* given unto another people, ° and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

o when they shall return from their captivity.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up: and thou shalt be onely oppressed and crushed alway:

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy [p] king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have known, and there shalt thou serve other gods, wood and stone.

p As he did to Manasseh, Joachim, Zedechias, and others.

37 And thou shalt become * an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

* 1 *Kings* 9. 7. *Jer.* 24. 9. & 25. 9.

38 * Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

* *Micah* 6. 15. *Haggai* 1. 6.

39 Thou shalt plant vineyards and dress *them*, but shalt neither drink of the wine, nor gather *the grapes:* for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oyl: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters,

but † thou ſhalt not enjoy them: for they ſhall go into captivity.

† Heb. *they ſhall not be thine:*

42 All thy trees and fruit of thy land ſhall the [q] locuſt ‡ conſume.

q Under one kind he containeth all the vermin, which deſtroy the fruits of the land: and this is an evident token of Gods curſe.
‡ Or, *poſſeſs.*

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee.

r Gods plagues ſhall be evident ſigns that he is offended with thee.

46 And they ſhall be upon thee for a [r] ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things:*

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, untill he have deſtroyed thee.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not † underſtand:

† Heb. *hear:*

† Heb. *ſtrong of face.*

50 A nation † of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattel, and the fruit of thy land, untill thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oyl, *or* the increaſe of thy kine, or flocks of thy ſheep, untill he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, untill thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

* *Levit.* 26. 29. 2 *Kings* 6. 29. *Lam.* 4. 10. *Bar* 2. 3.
† Heb. *belly.*

53 And * thou ſhalt eat the fruit of thine own † body, the fleſh of thy ſons and of thy daughters (which the LORD thy God hath given thee) in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

ſ As came to paſs in the days of Joram King of Iſrael, 2 *Kings* 6. 29. and when the Romans beſieged Jeruſalem.

56 The [ſ] tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the husband of her boſom, and towards her ſon, and towards her daughter,

57 And towards her † young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall [t] eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in thy gates.

† Heb. *after.*

t Hunger ſhall bite her, that ſhall be ready eat her child it be delivered.

58 If thou wilt not obſerve to do [u] all the words of this law *that are* witten in this book, that thou mayſt fear this glorious and fearfull name, THE LORD THY GOD;

u For he that fendeth in one, guilty of all, *Jam.* 2. 10.

59 Then the LORD will make thy plagues wonderfull, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee.

61 Alſo every ſickneſs, and every plague which *is* [x] not written in the book of this law, them will the LORD † bring upon thee, untill thou be deſtroyed.

x Declaring the God hath inflic means to plag the wicked, bec them that are not nary or written.
† Heb. *cauſe to aſcend.*

62 And ye ſhall be left few in number, whereas ye were * as the ſtars of heaven for multitude: becauſe thou wouldſt not obey the voice of the LORD thy God.

* *Chap.* 10. 22.

63 And it ſhall come to paſs, *that* as the LORD rejoyced over you to your good, and to multiply you; ſo the LORD will rejoyce over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the LORD ſhall [y] ſcatter thee among all people, from the *one* end of the earth even unto the *other;* and there thou ſhalt ſerve other gods, which *neither* thou nor thy fathers have known, *even* wood and ſtone.

y Signifying it is a ſingular of God to bring place, where may worſhip purely, and out faith and gion.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt; but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt again with [z] ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you.*

z Becauſe they re unmindful that miracle, the Sea gave to them for paſſ through.

CHAP. XXIX.

Moſes exhorteth them to obedience, by the memory of the works they have ſeen. 10 *All are preſented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himſelf in his wickedneſs.* 29 *Secret things belong unto God.*

THeſe *are* the [a] words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab,

a That is, the ticles or co tions.

Moab, beſide the covenant which he made with them in [b] Horeb.

[b] At the firſt giving of the law which was fourty years before. * *Exod.* 19. 4.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, * Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The [c] great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

[c] The proofs of my power.

4 Yet the LORD hath [d] not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

[d] He ſheweth that it is not in mans power to underſtand the myſteries of God, if it be not given him from above.

5 And I have led you fourty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

[e] Made by mans art, but Manna, which is called the bread of Angels.

6 Ye have not eaten [e] bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battel, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half-tribe of Manaſſeh.

* *Chap.* 4. 6. 1 *Kings* 2. 3. *Joſh.* 1. 7.

9 * Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

[f] who knoweth your hearts, and therefore ye may not think to diſſemble with him.

10 ¶ Ye ſtand this day all of you before the [f] LORD your God; your capitains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

† Heb. *paſs* [g] Alluding to them, that when they made a ſure covenant, divided a beaſt in twain, and paſt between the parts divided. *Gen.* 15. 10.

12 That thou ſhouldſt † enter into [g] covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaak, and to Jacob.

14 Neither with you onely do I make this covenant, and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not [h] here with us this day:

h *Meaning*, their poſterity.

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by;

† Heb. *dunghil gods*,

17 And ye have ſeen their abominations, and their † idols, wood and ſtone, ſilver and gold, which *were* among them.)

18 Leaſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leaſt there ſhould be among you a [i] root that beareth ‡ † gall and wormwood,

i Such ſin, as the bitter fruit thereof might choak and deſtroy you.
‡ Or, *a poiſonfull herb*,
† Heb. *Roſh*

19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add † drunkenneſs * to thirſt:

‡ Or, *ſtubbornes*
† Heb. *the drunken to the thirſty*:
k For as he that is thirſty, deſireth to drink much, ſo he that followeth his appetite, ſeeketh by all means and yet cannot be ſatisfied.

20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, *that* † *are* written in this book of the law:

† Heb. *is written*

22 So that the [l] generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay: when they ſee the plagues of that land, and the ſickneſſes † which the LORD hath laid upon it;

l Gods plagues upon them that rebell againſt him: ſhall be ſo ſtrange, that all ages ſhall be aſtoniſhed.
† Heb. *wherewith the LORD hath made it ſick*;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, * like the overthrouw of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

* *Gen.* 19. 24. 25.

24 Even all nations ſhall ſay, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

* 1 *Kings* 9. 8. *Jer.* 22. 8.

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and ‡ *whom* he had not † given unto them.

‡ Or, *who had not given to them any portion.*
† Heb. *divided*

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The [m] ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

m Moſes hereby reproveth their curioſity, which ſeek thoſe things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the law.

CHAP. XXX.

1 *Great mercies promiſed unto the repentant.* 11 *The commandment is manifeſt.* 15 *Death and life are ſet before them.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to [a] * mind among all the nations whither the LORD thy God hath driven thee,

a Both his mercies and his plagues.

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with [b] all thine heart, and with all thy ſoul:

b In true repentance is no hypocriſie.

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

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4 * If *any* of thine be driven out unto the utmoſt *parts* of [c] heaven, from thence will the LORD thy God gather thee, and from thence will he [d] fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will [e] circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt [f] return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 * And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land for good: for the LORD will again [g] rejoyce over thee for good, as he rejoyced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God, to keep his commandments, and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not [h] hidden from thee, neither *is* it far off.

12 * It *is* not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, & bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the [i] ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the [k] word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayſt [l] do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil:

16 In that I command thee this day to [m] love the LORD thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgements, that thou mayeſt [n] live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other, gods and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan, to go to poſſeſs it.

19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore [o] chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moſes encourageth the people.* 7 *He encourageth Joſhua.* 9 *He delivereth the law unto the prieſt, to read it in the ſeventh year to the people.* 14 *God giveth a charge to Joſhua,* 19 *and a ſong to teſtify againſt the people.* 24 *Moſes delivereth the book of the law to the Levites to keep.* 28 *He maketh a proteſtation to the elders.*

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; [a] I can no more go out and come in: alſo the LORD hath ſaid unto me, * Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, * as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he deſtroyed.

5 And * the LORD ſhall give them up [b] before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage; fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, [c] Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth [d] go before thee, he will be with thee, he will not fail thee neither forſake thee: fear not neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the * year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the [e] LORD thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger *that is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law.

13 And

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[c] Even to the worlds end.

[d] And bring thee into thy countrey.

[e] God will purge all thy wicked affections which thing is not in thy own power to do.

[f] If we will have God to work in us with his holy Spirit, we muſt turn again to him by repentance. *Chap.* 28. 11.

[g] *He meaneth* not that God is ſubject to theſe paſſions, to rejoyce or to be ſad, but he uſeth this manner of ſpeech to declare the love that he beareth unto us.

[h] The law is ſo evident that none can pretend ignorance.

* *Rom.* 10. 6. &c.

[i] By heaven and the ſea, *he meaneth* places moſt far diſtant.

[k] Even the law and the goſpel.

[l] By faith in Chriſt.

[m] So that to love and obey God, is onely life and felicity.

[n] He addeth theſe promiſes to ſignify, that it is for our profit that we love him, and not for his.

* *Chap.* 4. 26.

[o] *That is,* love and obey God: which thing is not in mans power, but Gods ſpirit onely worketh it in his elect.

[a] I can no longer execute my office.

* *Num.* 20. 12. *Chap.* 3. 27.

* *Num.* 27. 18.

* *Chap.* 7. 2.

[b] Into your hand.

[c] For he that muſt govern the people hath need to be valliant to ſervice, and conſtant to maintain truth.

[d] Signifying, that man can never be of good courage except he be perſwaded of Gods favour and aſſiſtance.

* *Chap.* 15. 1.

[e] Before the ark of the covenant which was the ſign of Gods preſence and the figure of Chriſt.

13 And *that* their children which have not
f which were not born when the Law was given.
f known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelvs in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelvs in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a
g In a cloud that was faſhioned like a pillar.
g cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt
† Heb. *lie down*
† ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will
h *That is*, I will take my favour from them, as to turn his face toward us, is to ſhew us his favour.
† Heb. *find them*;
h hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall † befall them; ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore
i Ye preſerve you and your children from idolatry by remembring of Gods benefits.
i write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelvs, and
k For this is the nature of fleſh, no longer to obey God, than it is under the rod.
waxen fat; k then will they turn unto other gods and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs when many evils and troubles are befallen them, that this
l That theſe evils are come upon them, becauſe they forſook me.
† Heb. *before*
† Heb. *do*,
l ſong ſhall teſtifie † againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they † go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it to the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, * Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.
* Joſh. 1. 6.

24 ¶ And it came to paſs when Moſes had made an end of writing the words of this law in a book, untill they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a
m Of thy infidelity, when thou ſhalt turn away from the doctrin contained therein.
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m witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your
n As governours, judges and magiſtrats.
n officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know, that after my death ye will utterly corrupt *your ſelvs*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the
o By idolatry, and worſhipping images, which are the work of your hands.
o work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, untill they were ended.

CHAP. XXXIII.

1 *Moſes ſong, which ſetteth forth Gods mercy and vengeance.* 46 *He exhorteth them to ſet their hearts upon it.* 48 *God ſendeth him up to mount Nebo to ſee the land and die.*

GIve ear, O ye
a As witneſſes of this peoples ingratitude
a heavens, and I will ſpeak; & hear, O earth, the words of my mouth.

2 My
b He deſireth that he may ſpeak to Gods glory, and that the people, as the green graſs, may receive the dew of his doctrin.
b doctrin ſhall drop as the rain: my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſs unto our God.

4 *He is* the
c Noting that God onely is mighty, faithfull, and conſtant in his promiſe.
c rock, his work *is* perfect: for all his ways *are* judgement: a God of truth, and without iniquity, juſt and right *is* he.

5 † They have corrupted themſelvs, ‡ their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.
† Heb. *he hath corrupted to himſelf*,
‡ Or, that they are *not his children*, that is, *their blot*:

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not
d Not according to the common creation, but he hath made thee a new creature by his ſpirit
d made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of † many generations: ask thy father, and he will ſhew thee; thy elders, and they will tell thee,
† Heb *generation and generation*:

8 When the moſt High divided to the nations their inheriance, when he ſeparated the ſons of Adam, he ſet the
e when God by his providence divided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.
† Heb. *cord*.
e bounds of the people according to the number of the children of Iſrael.

9 For the LORDS portion *is* his people: Jacob *is* the † lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wikderneſs: he ‡ led him about, he inſtructed him, he kept him as the apple of his eye.
‡ Or, *compaſſed him about*.

11 As an eagle ſtirreth up her neſt,
f To teach them to flie.
f fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the
g *Meaning*, of the land of Canaan, which was high in reſpect of Egypt.
g high places of the earth, that he might eat the increaſe of

the fields, and he made him to ſuck honey out of the rock, and oyl out of the flinty rock.

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure bloud of the grape.

15 ¶ But Jeſurun waxed [i] fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to jealouſy with [k] ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, ‡ not to God; to gods whom they knew not, to [l] new *gods that* came newly up, whom your fathers feared not.

18 Of the rock *that* begat thee thou art unmindfull, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it*, he ‡ abhorred *them*, becauſe of the provoking of his [m] ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: end * I will move them to jealouſy with *thoſe which are* not [n] a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in my anger, and ‡ ſhall burn unto the loweſt hell, and ‡ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with † burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt.

25 The [o] ſword without, and terrour † within ſhall † deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemie, leaſt their adverſaries ſhould behave themſelvs ſtrangely, *and* leaſt they ſhould [p] ſay, ‡ Our hand *is* high, and the LORD hath not don all this.

28 For they *are* a nation void of counſel, neither *is there* any underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would [q] conſider their latter end.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelvs *being* judges.

32 For their vine ‡ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their [r] wine *is* the poyſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* * vengeance, and recompence: their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, *and repent himſelf for his ſervants; when he ſeeth that *their* † power is gon, and *there is* none [ſ] ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock, in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be † your protection.

39 See now that I, *even* I *am* he, and *there is* no god with me: * I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I [t] lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with bloud (and my ſword ſhall devour fleſh) *and that* with the bloud of the ſlain, and of the captivs, from the beginning of revenges upon the enemy.

43 ‡ * Rejoyce, O ye nations *with* his people: for he will [u] avenge the bloud of his ſervants, and will render vengeance to his adverſaries, and will be mercifull unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he and ‡ Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a * vain thing for you, becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 * And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land

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[i] This was the occaſion of their falling from God the proſperity and bleſſings which they had in Canaan, as is ſhewed in *Neh.* 9. 29, 26

[k] By changing his ſervice for their ſuperſtitions.

‡ Or, *which were not God*;
[l] Scripture calleth new whatſoever man inventeth, be the errour never ſo old.

‡ Or, *deſpiſed*

[m] He calleth them Gods children, not to honour them, but to ſhew them from what dignity they are fallen.

* *Rom.* 10. 19.

[n] which I have not favoured: not given my laws unto them.

‡ Or, *hath burned*
† Or, *hath conſumed*

† Heb. *burning coals,*

[o] They ſhall be ſlain both in the field and at home.
† Heb. *from the chambers*
‡ Heb. *bereave*

[p] Rejoycing to ſee the godly afflicted and attributing that to themſelvs which is wrought by Gods hand.
‡ Or, *our high hand and not the* LORD *hath done all this.*

[q] They would conſider the felicity, that was prepared for them, if they had obeyed God

* *Joſh.* 23. 10.

† That is, I ſwear, read, Gen. 14. 22.

‡ Or, *praiſe his people, ye nations:* or, *ſing ye.*
* *Rom.* 15. 10.
[u] whether the bloud of Gods people be ſhed for their ſins, or in ſtead of their faith, he promiſeth to revenge it.

‡ Or, *Joſhua*

* *Chap.* 6. 6. & 12. 28.

[x] For I will perform my promiſe unto you, *Iſa.* 55. 10.

* *Num.* 27. 12.

land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people, as
» *Num.* 20. 25, 28. & 33. 38. * Aaron thy brother died in mount Hor, and was gathered unto his people:

» *Num.* 20. 12, 13. & 27. 14. 51 Becauſe * ye treſpaſſed againſt me among the children of Iſrael, at the waters of ‡ Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ʸ ſanctified me not in the midſt of the children of Iſrael.

‡ Or, *ſtrife at Kadeſh*, ʸ Ye were not earneſt and conſtant to maintain my honour.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

Chap. XXXIII.

1 *The majeſty of God.* 6 *The bleſſings of the twelve tribes.* 26 *The excellency of Iſrael.*

a This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof. AND this *is* the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid, the LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with

b *Meaning*, infinit Angels. † Heb. *a fire of law.* [b] ten thouſands of ſaints: from his right hand *went* † a fiery law for them.

c *That is*, the children of Iſrael. 3 Yea, he loved the people; all his [c] ſaints *are* in thy hand: and they ſate down at thy

d As thy diſciples. [d] feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law; *even* the

e To us and our ſucceſſours. [e] inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

f Reuben ſhall be one of the tribes of Gods people, though for his ſin, his honour be diminiſhed, and his family but ſmall. 6 ¶ Let [f] Reuben live, and not die; and let *not* his men be few.

g Signifying, that he ſhould hardly obtain Jacobs promiſe, *Gen.* 49. 8. * *Exod.* 28. 30. 7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be [g] ſufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, * *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

h He preferred Gods glory, above all naturall affection, *Exod.* 28. 30. 9 Who ſaid unto his father and to his mother, [h] I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

‡ Or, *let them teach, &c.* ‡ Or, *let them put incenſe* † Heb. *as thy noſe*, 10 ‡ They ſhall teach Jacob thy judgements, and Iſrael thy law: ‡ they ſhall put incenſe † before them, and whole burnt-ſacrifice upon thine altar.

i He declareth that the miniſters of God have many enemies, and therefore, have need to be prayed for. 11 Bleſs, LORD, his ſubſtance, and accept the works of his hands: [i] ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

k Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there. * *Gen.* 49. 25. *&c.* 12 ¶ *And* of Benjamin he ſaid, The beloved of the LORD ſhall [k] dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, * Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

† Heb. *thruſt forth* ‡ Heb. *moone*, 14 And for the precious fruits *brought forth* by the ſun, and for the precious things † put forth by the ‡ moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

1 which was God appearing unto Moſes, *Exod.* 3. 2 * *Gen.* 49. 26. 16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the [1] buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that * was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, *to* the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

m In thy proſperous voyages upon the Sea, *Gen.* 49. 13. 18 ¶ And of Zebulun he ſaid, Rejoyce, Zebulun, in thy [m] going out; and Iſſachar, in thy tents.

n The tribe of Zebulun. 19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for [n] they ſhall ſuck of the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

o So that the portion of the Gadites, and others on this ſide Jordan was Gods, though it was not ſo known. † Heb. *ſcaled.* 21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the [o] lawgiver *was he* † ſeated; and he came *with* the heads of the people, he executed the juſtice of the LORD, and his judgement with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the LORD: poſſeſs thou the [p] weſt and the

p *Meaning*, neer the Sea. ſouth.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

‡ Or, under *thy ſhoes* ſhall be *iron* q Thou ſhalt be ſtrong, or thy countrey full of metall It ſeemeth that Simeon is left out becauſe he was under Judah; and the portion of his inheritance, *Joſh.* 19. 6. 25 ‡ Thy ſhoes *ſhall be* [q] iron and braſs; and as thy days; *ſo ſhall* thy ſtrength *be*.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the skie.

27 The eternall God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

* *Jer.* 23. 6. 28 * Iſrael then ſhall dwell in ſafety alone: the

r who was plentifull in iſſue as a fountain. [r] fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of they excellency! and thine [ſ] enemies ‡ ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

ſ Thine enemies for fear ſhall lie, and fain to be in ſubjection. ‡ Or, *ſhall be ſubdued*

CHAP.

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CHAP. XXXIV.

1 Moſes from mount Nebo vieweth the land. 5 He dieth there; 6 His buriall. 7 His age. 8 Thirty days mourning for him. 9 Joſhua ſucceedeth him. 10 The praiſe of Moſes.

AND Moſes went up from the plains of Moab, unto the mountain of [a] Nebo, to the top of ‡ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the [b] utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And [c] he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre, unto [d] this day

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his † naturall force † abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And [e] Joſhua the ſon of Nun *was* full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew [f] face to face:

11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that [g] mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

a which was a part of mount Abarim, *Num.* 27. 12.
‡ Or, *the hill*, * *Chap.* 3. 27. 2. *Mac.* 2. 4.
b Called Mediterraneum.
* *Gen.* 12. 7. & 13. 15.
c *To wit*, the angel of the Lord, *Jude* 9.
d That the Jews might not have occaſion thereby to comit idolatry
† Heb. *moiſture*
† Heb. *ſtaid.*
e Hereby appeareth the favour of God, that leaveth not his church deſtitute of a governour.
f Unto whom the Lord did reveal himſelf ſo plainly, as *Exod.* 33. 11.
g *Meaning* the power of God, working by Moſes in the wilderneſs.

THE BOOK OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes, that a prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. *ſo he ſheweth himſelf here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, he raiſeth up Joſhua to be ruler and governour over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Joſhua might be confirmed in his vocation, and the people alſo might have no occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithfull miniſter. So he overcometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtory doth repreſent Jeſus Chriſt the true Joſhua, who leadeth us into eternall felicity, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are contained 2576. years. For from Adam unto the floud are 1656, from the floud unto the departure of Abraham out of Caldea 423, and from thence to the death of Joſeph 290; So that Geneſis containeth 2369,* Exodus 140, *the other three books of Moſes* 40, *Joſhua* 27; *ſo the whole maketh* 2576 *years.*

CHAP. I.

1 The Lord appointeth Joſhua to ſucceed Moſes. 5 The borders of the promiſed land. 5. 9. God promiſeth to aſſiſt Joſhua. 8 He giveth him inſtructions. 10 He prepareth the people to paſs over Jordan. 12 Joſhua putteth the two tribes and half in mind of their promiſe to Moſes. 16 They promiſe him fealty.

NOw after the [a] death of Moſes the ſervant of the LORD, it came to paſs, that the LORD ſpake unto Joſhua the ſon of Nun, Moſes * miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 * Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the [b] wilderneſs and this Lebanon, even unto the great river, the river Euphrates, all the land of the [c] Hittites, and unto the [d] great ſea *toward* the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: *as* I was with

a The beginning of this book dependeth on the laſt chapter of Deut. which was written by Joſhua as a preparation to his hiſtory.
* *Deut.* 1. 38.
* *Deut.* 11. 24. *Chap.* 14. 9.
b Of Zin, called Kadeſh, and Paran.
c *Meaning*, the whole land of Canaan.
d Called Mediterraneum.

with Moſes, *ſo* I will be with thee: * I will not fail thee, nor forſake thee.

* Heb. 13. 5.

6 * Be ſtrong and of a good courage; for ‡ unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

* Deut. 31. 23.

‡ Or, *thou ſhalt cauſe this people to inherit the land, &c.*

7 Onely be thou ſtrong and very courageous, that thou mayſt obſerve to do according to all the law, which Moſes my ſervant commanded thee: * turn not from it to the right hand or to the left, that thou mayeſt [e] ‡ proſper whitherſoever thou goeſt.

* Deut. 5. 32. & 28. 14.
e He ſheweth wherein conſiſteth true proſperity, even to obey the word of God.
‡ Or, *do wiſely*

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and [f] night, that thou mayſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt ‡ have good ſucceſs.

f Shewing that it was not poſſible to govern well without continuall ſtudy of Gods word.
‡ Or, *do wiſely*

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid: neither be thou diſmayed: for the LORD thy God *is* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals; for within [g] three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

g *Meaning*, from the day that this was proclaimed, *Chap.* 3. 2.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember * the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this [h] land:

* Num. 32. 20.
h which belonged to Sihon the King of the Amorite, and Og King of Baſhan.

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren † armed, all the mighty men of valour, and help them:

† Heb. *marſhalled by five,*

15 Untill the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your [i] God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſun-riſing.

i By your requeſt, but yet by Gods ſecret appointment; *Deut.* 33. 21.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and witherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, [k] ſo will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moſes.

k They do not onely promiſe to obey him ſo long as God is with him: but to help to puniſh all that rebell againſt him.

18 Whoſoever *he be* that doth rebell againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: onely be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joſhua the ſon of Nun ſent out of [a] Shittim two men, to ſpie ſecretly, ſaying, Go view the land, even Jericho; and they went, and † came into an harlots houſe, named Rahab, and † lodged there.

a which place was in the plain of Moab near unto Jordan.

† Heb. 11. 31. *James* 2. 25.
† Heb. *laid.*

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the countrey.

3 And the king of Jericho ſent unto Rahab, ſaying, [b] Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the countrey.

b Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policy reſiſt his working.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were*:

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wote not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the [c] roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

c *Meaning*, upon the houſe: for then their houſes were flat above, ſo that they might do their buſineſs thereupon.

7 And the men purſued after them the way to Jordan, unto the foords: and aſſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your [d] terrour is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

d For ſo God promiſed, *Deut.* 28. 7. *chap.* 5. 1.
† Heb. *melt.*

10 For we have heard how the LORD * dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, * Sihon and Og, whom ye utterly deſtroyed.

* *Exod.* 14. 21. *Chap.* 4. 23.
* *Num.* 21. 24.

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither † did there remain any more courage in any man, becauſe of you: for [e] the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *roſe up.*
e Here in appeareth the great mercy of God, that in this common deſtruction, he would draw a moſt miſerable ſinner to repent, and confeſs his Name.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, [f] Our life † for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

f we warrant you, on pain of our lives.
† Heb. *in ſtead of you to die,*

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the [g] mountain, leaſt the purſuers meet you; and hide your ſelvs there three days, untill the purſuers be returned: and afterward may ye go your way.

g which was near unto the city.

17 And

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h we shall be discharged of our oath, if thou dost perform this condition that followeth: for so shalt thou and thine be delivered.
† Heb. *gather.*

17 And the men said unto her, We *will be* [h] blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet-threed in the window which thou didst let us down by: and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy fathers household home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his [i] bloud *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his bloud *shall be* on our head, if *any* hand be upon him.

i He shall be guilty of his own death.

k So that others should think to escape by the same means.

20 And if thou utter this our [k] business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, untill the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

l To wit, the river Jordan.

23 ¶ So the two men returned, and descended from the mountain, and passed [l] over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey do † faint because of us.

† Heb. *melt.*

CHAP. III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua arose early in the morning, and they removed from Shittim, and came to [a] Jordan, he and all the children of Israel, and lodged there before they passed over.

a which according to the Hebrews was in March, and about 40. days after Moses death.

2 And it came to pass after [b] three days, that the officers went through the host;

b which time was given for to prepare them victuals, *Chap.* 1. 11.

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way † heretofore.

† Heb. *since yesterday, and the third day.*
* *Lev.* 20. 7. *Num* 11. 18. *Chap.* 7. 13. 1 *Sam.* 16. 5.

5 And Joshua said unto the people, * Sanctifie your selves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnifie thee in the sight of all Israel, that they may know that * as I was with Moses, *so* I will be with thee.

* *Chap.* 1. 5.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [c] stand still in Jordan.

c Even in the channell, where the stream had run, as *vers.* 17.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, [d] Hereby ye shall know that the living God *is* among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

d By this miracle in dividing the water.

11 Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan.

12 Now therefore take ye [e] twelve men out of the tribes of Israel, out of every tribe a man.

e which should set up twelve stones in remembrance of the benefit.

13 And it shall come to pass, assoon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they * shall stand upon an heap.

* *Psal.* 114. 3.

14 ¶ And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the * ark of the covenant before the people;

* *Heb.* 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for * Jordan overfloweth all his [f] banks all the time of harvest)

* 1 *Chron* 12. 15. *Eccles* 24. 26.

f Because there was accustomed at this time to be full, the miracle so much the greater.

16 That the waters which came down from above, stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt-sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the [g] priests that bare the ark of the covenant of the LORD, stood firm on drie ground in the midst of Jordan, and all the Israelites passed over on dry ground, untill all the people were passed clean over Jordan.

g Either, tarrying till the people were past, or, some read, but as though they had been upon the dry land.

CHAP. IV.

1 Twelve men are appointed to take twelve stones for a memoriall out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10. 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass when all the people were clean passed * over Jordan, that the LORD spake unto * Joshua, saying,

* *Deut.* 27. 2.
* *Chap.* 3. 12.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests [a] feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the [b] lodging place where you shall lodge this night.

a *Meaning*, the place where they should camp.

4 Then Joshua called the twelve men, whom

whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your [c] children ask *their fathers* † in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memoriall unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up [d] twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, untill every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the [e] presence of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About fortie thousand ‡ prepared for war, passed over before the [f] LORD unto battel, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the [g] testimonie, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were † lift up unto the dry-land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [h] first moneth, and encamped in Gilgal, in the east-border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones.

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry-land.

23 For the LORD your God dried up the waters of Jordan from before you, untill ye were passed over, as the LORD your God did to the Red-sea, * which he dried up from before us, untill we were gon over.

24 That all the people of the [i] earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

AND it came to pass when all the kings of the [a] Amorites, which *were* on the side of Jordan west-ward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel untill we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee ‡ * sharp knives, and [b] circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [c] the ‡ hill of the fore-skins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised: but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not [d] circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that * he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass † when they had don circumcising all the people, that they abode in their places in the camp, till they were [e] whole.

9 And the LORD said unto Joshua, This day have I rolled away the [f] reproach of Egypt from

[c] God commandeth, that not onely we our selvs profit by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his Name.
† Heb. *to morrow,*

[d] Besides the twelve stones which were carried by the tribes, and set up in Gilgal.

[e] That God might have the more publick praise.
* *Num.* 32. 27.

‡ Or, *ready armed,*
[f] *That is,* before the ark.

[g] Because the ark testified Gods presence, and the tables of the law contained therein, signified Gods will towards his people.

‡ Heb. *plucked up*

† Heb. *went*

[h] Called Abib or Nisan, containing part of March and part of April.

[i] Gods benefits serve for a futher condemnation to the wicked, and to stir up his to reverence him, and obey him.
† Heb. *all days.*

[a] The Amorites were on both sides Jordan, whereof two kings were slain already on the side toward Moab.

‡ Or, *knives of flint,*
* *Exod.* 4. 25.
[b] For now they had left it off about 40 years.
[c] Gilgal was so called, because they were there circumcised.
‡ Or, *Gibeah-haaraloth.*

[d] For they looked daily to remove at the Lords commandment, which thing they that were new circumcised could not do without great danger.

* *Num.* 14. 23.

† Heb. *when the people had made an end to be circumcised,*
[e] For their sore was so grievous that they were not able to remove.
[f] By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the fore-skin, whereby you were like to the Egyptians.

from off you; wherefore the name of the place
182 is called ‡ Gilgal unto this day.
‡ That is, *rolling*

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover, on the fourteenth day of the moneth at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened *cakes*, and parched *corn* in the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood * a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

* *Exod.* 23. 23.

14 And he ſaid, Nay, but *as* ‡ captain of the hoſt of the LORD am I now come. And Joſhua [g] fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

‡ Or, *prince*

15 And the captain of the LORDS hoſt ſaid unto Joſhua, * Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

* *Exod.* 3. 5. *Acts* 7. 33.

[g] In that that Joſhua worſhippeth him, he acknowledgeth him to be God, and in that, that he calleth himſelf, The Lords captain, he declareth himſelf to be Chriſt.

CHAP. VI.

1 Jericho is ſhut up. 2 God inſtructeth Joſhua how to beſiege it. 12 The city is compaſſed. 17 It muſt be accurſed. 20 The walls fall down. 22 Rahab is ſaved. 26 The builder of Jericho is curſed.

NOw Jericho † was ſtraitly [a] ſhut up, [b] becauſe of the [c] children of Iſrael: none went out, and none came in.

† Heb. *did ſhut up, and was ſhut up.*
a That none could go out.
b That none could come in.
c For fear of the Iſraelites.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city [d] once: thus ſhalt thou do ſix days,

d Every day once.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of [e] rams horns: & the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

e That the conqueſt might not be aſſigned to mans power, but to the mercie of God, which with moſt weak things can overcome that which ſeemeth moſt ſtrong.

5 And it ſhall come to paſs that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down † flat, and the people ſhall aſcend up every man ſtraight before him.

† Heb. *under it,*

6 ¶ And Joſhua the ſon of Nun called the prieſts, & ſaid unto them, Take up the ark of the covenant, & let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, [f] Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manaſſeh.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the † [g] rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

† Heb. *gathering hoſt.*
g wherein was the ſtandard of the tribe of Dan, *Num.* 10. 25.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor † make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, untill the day I bid you ſhout, then ſhall ye ſhout.

† Heb. *make your voice to be heard,*

11 So the ark of the LORD compaſſed the citie, going about *it* [h] once: and they came into the camp, and lodged in the camp.

h For that day.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the [i] rereward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

i The tribe of Dan was ſo called, becauſe it marched laſt, and gathered up whatſoever was left of others.

14 And the ſecond day they compaſſed the citie once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the citie after the ſame manner, [k] ſeven times: onely on that day they compaſſed the citie ſeven times.

k Beſides every day once, for the ſpace of ſix days.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath given you the citie.

17 ¶ And the citie ſhall be ‡ accurſed, *even* it and all that *are* therein, to the LORD: onely Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe * ſhe hid the meſſengers that we ſent.

‡ Or, *devoted,* l That is appointed wholly to be deſtroyed.

* Chap. 2. 4.

18 And you in any wiſe keep *your ſelvs* from the accurſed thing, leaſt ye make *your ſelvs* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs and iron, *are* † [m] conſecrated unto the LORD: they ſhall come into the treaſurie of the LORD.

† Heb. *holineſs*
m And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the tabernacle.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that * the wall fell down † flat, ſo that the people went up into the citie, every man ſtraight before him, and they took the city.

* *Heb.* 11. 30.
† Heb. *under it,*

21 And they utterly deſtroyed all that *was* in the citie, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the countrey, Go into the harlots houſe, & bring out thence the woman, and all that ſhe hath, * as ye ſware unto her.

* *Chap.* 2. 14. *Heb.* 11. 31.

23 And the young men that were ſpies, went in,

in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they [n] brought out all her † kindred, and left them without the camp of Israel.

n For it was not lawfull for strangers to dwell among the Israelites till they were purged.
† Heb. *families*,

24 And they burnt the city with fire, and all that *was* therein: onely the silver and the gold, and the vessels of brass and of iron, they put into the treasurie of the [o] house of the LORD.

o *Meaning*, the tabernacle.

25 And Joshua saved Rahab the harlot alive, and her fathers household, and all that she had; and she [p] dwelleth in Israel *even* unto this day: because she hid the messengers which Joshua sent to spie out Jericho.

p For she was married to Salmon prince of the tribe of Judah, *Matth.* 1. 5.

26 ¶ And Joshua adjured *them* at that time, saying, * Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the [q] foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

* 1 *Kings* 16. 34.

q He shall build it to the destruction of all his stock, which thing was fulfilled in Hiel of Beth-el.

27 So the LORD was with Joshua, and his fame was *noised* throughout all the countrey.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUt the children of Israel committed a trespass in the accursed thing: for * Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the [a] accursed thing: and the anger of the LORD was kindled against the children of Israel.

* *Chap.* 22. 20. 1 *Chron.* 2. 7.

a In taking that which was commanded to be destroyed.

2 And Joshua sent men from Jericho to [b] Ai, which *is* beside Beth-aven, on the east-side of Beth-el, and spake unto them, saying, Go up and view the countrey. And the men went up and viewed Ai.

b This was a citie of the Amorites: for there was another so called among the Ammonites, *Jer.* 49. 3. The first Ai is called Ajath, *Isai.* 10. 28.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let † about two or three thousand men go up, and smite Ai, *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about* 2000 *men, or about* 3000 *min*

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them about thirty and six men: for they chased them *from* before the gate even unto Shebarim, and smote them † in the going down: wherefore the hearts of the people melted, and became as water.

c God would by this overthrow, make them more earnest to search out and punish the sin committed.
† Or, *in Morad*:

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, untill the even-tide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to destroy us? [d] would to God we had been content, & dwelt on the other side Jordan!

d This infirmity of his faith, sheweth how we are inclined of nature to distrust.

8 O Lord, what shall I say, when Israel turneth their † backs before their enemies!

† Heb. *necks*

9 For the Canaanites, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great [e] name?

e when thine enemies shall blaspheme thee, and say, That thou wast not able to defend us from them,

10 ¶ And the LORD said unto Joshua, Get thee up, wherefore † liest thou thus upon thy face? 183

† Heb. *fallest.*

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even amongst their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, [f] except ye destroy the accursed from amongst you.

f Then, to suffer wickedness unpunished, is, to refuse God willingly.

13 Up, sanctifie the people, and say, Sanctifie your selves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, untill ye take away the [g] accursed thing from among you.

g *Meaning*, the man that took of the thing forbidden.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which the LORD taketh, shall come according to the families *thereof*; and the family which the LORD shall take, shall come by households; and the household which the LORD shall take, shall come man by man.

15 And it shall be, *that* he that is [h] taken with the accursed thing, shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought ‡ folly in Israel.

h *That is*, found guilty, either by lots, or by the judgement of Urim, *Numb.* 27. 21.
‡ Or, *wickedness.*

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites man by man, and Zabdi was taken:

18 And he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make [i] confession unto him; and tell me now what thou hast don, hide *it* not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I don.

21 When I saw among the spoils a goodly [k] Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

k Such a rich garment as the States of Babylon did wear
† Heb. *tongue*

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

† Heb. *poured*

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24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the [l] wedge of gold, and his [m] ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall [n] trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of [o] Achor, unto this day.

l *Some read*, A plate: *others*, A rod, and *ſome*, A tongue.

m This judgement onely appertaineth to God, and to whom he will reveal it: to man he hath commanded not to puniſh the child for the fathers fault, *Deut.* 24. 16.

n He declareth, that this is Gods judgement, becauſe he had offended, and cauſed others to be ſlain.

o That is, *trouble*.

CHAP. VIII.

1 God encourageth Joſhua. 3 The ſtratagem whereby Ai was taken. 29 The king thereof is hanged. 20 Joſhua buildeth an altar, 23 writeth the law on ſtones, 33 propoundeth bleſſings and curſings.

AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai and her king, as as thou didſt unto * Jericho and her king: onely * the ſpoil thereof, and the cattel thereof ſhall ye take for a prey unto your ſelvs: lay thee an ambuſh for the city, [a] behind it.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall [b] lie in wait againſt the city, *even* behind the city: go not very far from the citie, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have † drawn them from the city: for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeiz upon the citie: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the citie, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, & abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night [c] among the people.

10 And Joſhua roſe up early in the morning, and [d] numbred the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about [e] five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide ‡ of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and † their liers in wait on the weſt of the city: Joſhua went that night into the [f] midſt of the valley.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battel, he and all his people, at a time appointed, before the plain: but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as [g] if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, [h] Stretch out the ſpear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand; and they entred into the city, and took it; and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the [i] other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they * let none of them remain, or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and *when* they were all fallen on the edge of the ſword, untill they were conſumed, that all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back where-

1 *Deut.* 1. 21. and 7. 18.

* *Chap.* 6. 21.

* *Deut.* 20. 14.

a *Meaning* on the weſt-ſide, as *vers* 9.

b God would not deſtroy Ai by miracle, as Jericho, to the intent that other nations might fear the power and policie of his people.

† Heb. *pulled*

c with the reſt of the army.

d *That is*, viewed or muſtred them, and ſet them in aray.

e He ſent theſe few, that the other which lay in ambuſh might not be diſcovered.

‡ Or, *of Ai*.

† Heb. *their lying in wait*

f To the intent that they in the city might the better diſcover his army.

g As they which fained to flee for fear.

h Or, lift up the banner, to ſignifie when they ſhall invade the citie.

† Heb. *hand*

i which came out of the ambuſh.

* *Deut.* 7. 2

k For the fire which they had before ſet in the city, was not to conſume it, but to ſignifie unto Joſhua that they were entred.

wherewith he ſtretched out the ſpear, untill he had utterly deſtroyed all the inhabitants of Ai.

* *Num.* 31. 22,26. 27 * Onely the cattel and the ſpoil of that city, Iſrael took for a prey unto themſelvs, according unto the word of the LORD, which he * commanded Joſhua.

* *verſ.* 2.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, *even* a deſolation unto this day.

l That it could never be built again.

29 And the king of Ai he hanged on a tree untill even-tide: and as ſoon as the ſun was down, Joſhua [m] commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the citie, and * raiſe thereon a great heap of ſtones *that remaineth* unto this day.

m According as it was commanded, *Deut.* 21. 23.

* *Chap.* 7. 26.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

* *Exod.* 20. 25. *Deut.* 27. 5.

32 And he wrote there upon the ſtones a copy of the [n] law of Moſes, which he wrote in the preſence of the children of Iſrael.

n *Meaning*, the ten commandments, which are the ſum of the whole law.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: * as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

* *Deut.* 11. 29. and 27. 12.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, * with the [o] women, and the little ones, and the ſtrangers that † were converſant among them.

* *Deut.* 31. 12.

o So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

† Heb. *walked*

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites by craft obtain a league, 16 for which they are condemned to perpetuall bondage.

AND it came to paſs, when all the kings which *were* on [a] this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the [b] great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof;*

a In reſpect of the plain of Moab.

b The main ſea called Mediterraneum.

2 That they gathered themſelvs together to fight with Joſhua, and with Iſrael, with one † accord.

† Heb. *mouth.*

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had don unto Jericho and to Ai:

4 They did work wilily, and went and made as if they had been embaſſadours, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and [c] bound up.

c Becauſe they were all worn.

5 And old ſhoes and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldie.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far countrey: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the [d] Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

d For the Gibeonites and the Hivites were all one people.

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far countrey thy ſervants are come, becauſe of the [e] name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt:

e Even the idolaters for fear of death will pretend to honour the true God, and receive his religion.

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our countrey, ſpake to us, ſaying, Take victuals † with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our [f] bread we took hot *for* our proviſion out of our houſes, on the day we came forth to go unto you; but now behold, it is drie, and it is mouldie:

f The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And ‡ the men [g] took of their victuals, and asked not *counſel* at the mouth of the LORD.

‡ Or, *they received the men by reaſon of their victuals,*

g Some think, that the Iſraelites ate of their victuals, and ſo made a league with them.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael [h] journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Clephirah, and Beeroth, and Kirjath-jearim.

h From Gilgal.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation [i] murmured againſt the princes.

i Fearing leaſt for their fault the plague of God ſhould have light upon them all.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leaſt wrath be upon us, becauſe of the [k] oath which we ſware unto them.

k This doth not eſtabliſh raſh oaths, but ſheweth Gods mercy toward his, which would not puniſh them for this fault.

21 And the princes ſaid unto them, Let them

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live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had * promiſed them.

* *Verſe* 15.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall † none of you be freed from being bondmen, and hewers of wood, and drawers of water for the [l] houſe of my God.

† Heb. *not be cut off from you.*

l For the uſes of the Tabernacle, and of the Temple when it ſhall be built.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have don this thing.

* *Deut.* 7. 1, 2.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

m who were minded to put them to death for fear of Gods wrath.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the [n] altar of the LORD, even unto this day, in the place which he ſhould chooſe.

n *That is*, for the ſacrifices of the Temple, as *verſ.* 23.

CHAP. X.

1 *Five kings war againſt Gibeon.* 6 *Joſhua reſcueth it.* 10 *God fighteth againſt them with hailſtones.* 12 *The ſun and moon ſtand ſtill at the word of Joſhua.* 16 *The five kings are mured in a cave.* 22 *They are brought forth,* 24 *ſcornfully uſed,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joſhua returneth to Gilgal.*

NOw it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (* as he had don to Jericho and her king, ſo he had don to * Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

* *Chap.* 6. 15.

* *Chap.* 8. 3.

2 That they feared greatly, becauſe Gibeon *was* a great citie, as one of the † royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *cities of the kingdom,*

3 Wherefore [a] Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

a *That is*, Lord of juſtice: ſo tyrants take to themſelvs glorious names, when indeed, they be very enemies againſt God and all juſtice.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelvs together, & went up, they and all their hoſts, and encamped before Gibeon, and made [b] war againſt it.

b So envious the wicked are, when any depart from their band.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountain are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, [c] Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

c Leaſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawful league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with [d] hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerve to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sun, † ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

* *Iſa.* 28. 21. *Eccles.* 46. 4.

† Heb. *be ſtiſt.*

13 And the ſun ſtood ſtill, and the moon ſtayed, untill the people had avenged themſelvs upon their enemies. *Is* not this written in the book of [e] ‡ Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

e *Some read,* The book of the righteous, *meaning* Moſes: the Chaldee text readeth, *In the book of the laws*: but it is like that it was a book thus named, which is now loſt.

‡ Or, *the upright?*

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD [f] fought for Iſrael.

f By taking away the enemies harms, and deſtroying them with hail ſtones.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelvs in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and † ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut off the tail,*

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in [g] peace: none moved his tongue againſt any of the children of Iſrael.

g Or, in ſafety, ſo that none gave them ſo much as an evil word.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of

of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the [h] necks of theſe kings. And they came near, and put their feet upon the necks of them.

[h] *Signifying* what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelvs were not ſpared.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees untill the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* untill this very day.

* *Deut.* 21. 23. *Chap.* 8. 29.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho.

* *Chap.* 6. 21.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had don to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, untill he had left him none remaining.

34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, & all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had don to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had don to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had don to Hebron, ſo he did to Debir, and to the king thereof, as he had don alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the countrey of the [i] hill, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael * commanded.

[i] *Some read,* Aſhedoth, which ſignifieth the deſcents of the hills.

* *Deut.* 20. 16, 17.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the countrey of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at [k] one time: becauſe the LORD God of Iſrael fought for Iſrael.

[k] In one battel.

43 And Joſhua returned, and all Iſrael with him, unto the camp to [l] Gilgal.

[l] where the Ark was, there to give thanks for their victories.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the countrey taken by Joſhua.* 21 *The Anakims cut off.*

AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to [a] Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

[a] The more that Gods power appeareth, the more the wicked rage againſt it.

2 And to the kings that *were* on the north of the mountain, and of the plain, ſouth of [b] Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

[b] which the Evangeliſts call the lake of Genezereth, or Tiberias.

3 *And to* the Canaanite on the eaſt, and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountain, and *to* the Hivite under [c] Hermon in the land of Mizpah.

[c] which was mount Sihon, as *Deut.* 4. 48.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were † met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

† Heb. *aſſembled by appointment,*

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt [d] hough their horſes, and burn their chariots with fire.

[d] That neither they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

7 So Joſhua came, and all the people of war with him againſt them, by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto ‡ great Zidon, and unto ‡ † [e] Miſrephoth-maim, and unto the valley of Mizpeh eaſt-ward, and they ſmote them, untill they left them none remaining.

‡ Or, *Zidon-rabbah,*
‡ Or, *ſalt-pits,*
† Heb. *burnings of waters,*
e which ſignifieth Hot waters, or *according to ſome,* brine pits.

9 And Joſhua did unto them as the LORD bad him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back,

188 and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms.

11 And they smote [f] all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not † any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, * as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still † in their [g] strength, Israel burned none of them, save Hazor onely, *that* did Joshua burn.

14 And all the spoil of these cities, and the cattel, the children of Israel took for a prey unto themselvs: but every [h] man they smote with the edge of the sword, untill they had destroyed them, neither left they any to breathe.

15 ¶ * As the LORD commanded Moses his servant, so * did Moses command Joshua, and so did Joshua: † he left nothing undon of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south-country, and all the land of Goshen, and the valley, and the plain, and the [i] mountain of Israel, and the valley of the same:

17 *Even* from ‡ the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to [l] harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: onely in Gaza, in [m] Gath, & in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, * according to their divisions by their tribes: and the land rested from war.

f Both men, women and children.
† Heb. *any breath*;
* *Num.* 33.52. *Deut.* 7.2. & 20.16, 17.
† Heb. *on their heap*,
g which were strong by situation, and not hurt by war.
h All mankind.
* *Exod* 34.11.
* *Deut.* 7.2.
† Heb. *he removed nothing*
i *That is*, Samaria.
‡ Or, *the smooth mountain*,
k So called, because it was bare and without trees.
* *Chap.* 9.3.
l *That is*, to give them over to themselvs: and therefore they could not but rebell against God, and seek their own destruction.
m Out of the which came Goliath, 1 *Sam.* 17.4.
* *Num.* 26.53.

CHAP. XII.

1 *The two kings whose countreys Moses took and disposed of.* 7 *The one and thirtie kings on the other side Jordan which Joshua smote.*

NOw these *are* the kings of the land, which the children of Israel smote, and possessed their land on the [a] other side Jordan toward the rising of the sun, from the river Arnon, unto mount Hermon, and all the plain on the east.

2 * Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and *from* the middle of the river, and *from* half Gilead unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt-sea on the east, the way to Beth-jeshimoth: and from the ‡ south, under ‡ * Ashdoth-pisgah.

4 And the coast of Og king of Bashan, *which was* of * the remnant of the giants, that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and * Moses the servant of the LORD gave it *for* a possession unto the Reubenites and Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the countrey which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions.

8 In the mountain, and in the valley, and in the plain, and in the springs, and in the wilderness, and in the south-country, the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 * The king of Jericho, one: the * king of Ai, which *is* beside Beth-el, one:

10 * The king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: * the king of Gezer, one:

13 * The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

16 * The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one

18 The king of Aphek, one: the king of ‡ Lasharon, one:

19 The king of Madon, one: * the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coast of Dor, one:

a From Gilgal were Joshua camped.
* *Num.* 21.24. *Deut.* 3.6.
‡ Or, *Teman*,
‡ Or, *the springs of Pisgah*, Or *the hill.*
* *Deut.* 3.17. & 4.49.
* *Deut.* 3.11. *Chap.* 13.12.
* *Num.* 32.29.
* *Deut.* 3.12. *Chap.* 13.8.
b *Read Chap.* 11. *vers.* 17.
* *Chap.* 6.2.
* *Chap.* 8.29.
* *Chap.* 10.23.
* *Chap.* 10.33.
* *Chap.* 10.38, 39.
* *Chap.* 10.29, 30.
* *Chap.* 10.28.
‡ Or, *Sharon*,
* *Chap.* 11.10.

one: the king of * the nations of Gilgal, one:
24 The king of Tirzah, one; all the kings thirty and one.

* Gen. 14. 1.

CHAP. XIII.

2 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

NOw Joshua was [a] old *and* stricken in years, *and* the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land † to be [b] possessed.

a Being almost an hundred and ten years old.

† Heb *to possess it.*
b After that the enemies are overcome.

2 This *is* the land that yet remaineth: all the borders of the Philistins, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five Lords of the Philistins; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.

4 From the south, all the land of the Canaanites, and ‡ Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

‡ Or, *the cave*

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.

6 All the inhabitants of the hill-country from Lebanon unto [c] Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: onely divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

c Read *Chap.* 11. 8.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh:

8 With whom the Reubenites, and the Gadites have received their inheritance, * which Moses gave them, beyond Jordan east-ward, *even* as Moses the servant of the LORD gave them:

* *Num.* 32. 33. *Deut.* 3. 12, 13. *Chap.* 22. 4.

9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of * the remnant of the giants: for these did Moses smite, and cast them out.

* *Deut.* 3. 11. *Chap.* 12. 4.

13 Nevertheless, the children of Israel [d] expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites untill this day.

d Because they destroyed not all, as God had commanded, they that remained were snares and pricks to hurt them, *Num.* 33 55. *Chap.* 23. 13. *Judg.* 2. 3.

14 Onely unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire, *are* their [e] inheritance, as he said unto them.

e Levi shall live by the sacrifices, *Num.* 18. 21.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain by Medeba:

17 Heshbon and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,

‡ Or, *the high places of Baal, and house of Baalmeon.*

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and * ‡ Ashdoth-pisgah, and Beth-jeshimoth,

* *Deut.* 3. 17. ‡ Or, *springs of Pisgah, or, the hill.*

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

* *Num.* 31. 8.

22 ¶ [f] Balaam also the son of Beor the † sooth-sayer, did the children of Israel slay with the sword, among them that were slain by them.

f So that both they which obeyed wicked counsel, and the wicked counseller perished by the judgement of God.
† Or, *diviner.*

23 And the border of the children of Reuben, was Jordan and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heshbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the [g] other side Jordan east-ward.

g *That is,* in the land of Moab.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the [h] children of Machir the son of Manasseh, *even* to the one half of the * children of Machir by their families.

h *Meaning,* his nephews and posterity.
* *Num.* 32. 39.

32 These *are the countreys* which Moses did distribute for inheritance in the plains of Moab,

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Moab, on the other side Jordan by Jericho east-ward.

* Chap 18.7. 33 * But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, * as he said unto them.

* Num. 18.20.

CHAP. XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these *are the countreys* which the children of Israel inherited in the land of Canaan, * which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance unto them.

* Num. 34.17.

2 * By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

* Num. 26.55. and 33.54.

3 For Moses had given the inheritance of [a] two tribes, and an half-tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them.

a As Reuben and Gad, and half the tribe of Manasseh, Num. 32.33.

4 For the children of Joseph were [b] two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattel, and for their substance.

b So though Levi lacked, yet were there still twelve tribes by this means.

5 * As the LORD commanded Moses, so the children of Israel did and they divided the land.

* Num. 35.2. Chap. 21.2.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite, said unto him, Thou knowest the thing that the LORD said unto Moses the man of God, concerning [c] me and thee, in Kadesh-barnea.

c which was, that they two onely should enter into the land, Num. 14.24.

7 Fourtie years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea, to espie out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheless, my [d] brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God.

d which were the ten other spies.

* Num. 14.24.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have troden, shall be thine inheritance, and thy childrens for ever: because thou hast wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he said, these fourty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel † wandered in the wilderness: and now lo, I *am* this day fourscore and five years old.

† Heb. *walked*

11 * As yet I *am as* strong this day, as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out and to come in.

* Exod. 46.9.

12 Now therefore give me this mountain, whereof the LORD spake in that day, (for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) [e] if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

e This he spake of modestie, and not of doubting.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because that he wholly followed the LORD God of Israel.

* Chap. 21.12, 1 Sam. 2.56.

15 And * the name of Hebron before, *was* Kirjath-arba, *which Arba was* a [f] great man among the Anakims. And the land had rest from war.

* Chap. 15.13.

f Either for his power or person.

CHAP. XV.

1 The borders of the lot of Judah. 13 Calebs portion and conquest. 16 Othniel for his valour, hath Achsah Calebs daughter to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families, * *even* to the border of Edom; the * wilderness of Zin south-ward, *was* the uttermost part of the south-coast.

* Num. 34.3. * Num. 33.36.

2 And their south-border was from the shore of the salt-sea, from the † [a] bay that looketh south-ward.

† Heb *tongue*

a The Hebrew word signifieth *tongue*, whereby is meant either the arm of the sea that cometh into the land, or a rocky cape that goeth into the sea.

3 And it went out to the south-side to ‡ Maaleh-acrabbim, and passed along to Zin, and ascended up on the south-side unto Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaah.

‡ Or, *rising to Acrabbim.*

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast,

5 And the east-border *was* the salt-sea, even unto the [b] end of Jordan: and *their* border in the north-quarter *was* from the bay of the sea, at the uttermost part of Jordan.

b *Meaning*, the mouth of the river where it runneth into the salt-Sea.

6 And the border went up to Beth-hoglah, and passed along by the north of Beth-arabah, and the border went up to the [c] stone of Bohan the son of Reuben.

c which was a mark to part their countreys.

7 And the border went up toward Debir, from the valley of Achor, and so north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south-side of the river: and the border passed towards the waters of Enshemesh, and the goings out thereof were at * En-rogel.

* 1 King 1.9

8 And the border went up by the valley of the son of Hinnom, unto the south-side of the Jebusite, the same *is* Jerusalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, west-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Balaah *which is* Kirjath-jearim.

10 And the border compassed from Balaah west-ward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north-side, and went down to Beth-shemesh, and passed on *to* Timnah.

11 And

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jebneel; and the goings out of the border were at the [d] ſea.

d *Meaning*, toward Syria.

12 And the weſt-border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* * ‡ the citie of Arba the father of Anak, which *citie is* Hebron.

* *Chap.* 14 15.
‡ Or, *Kirjatharba*,

14 And Caleb [e] drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

e This was don after the death of Joſhua, *Judg.* 1. 10, 20.

15 And he went up thence to the inhabitants of Debir; and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field, and [f] ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

f Becauſe her husband tarried too long.

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo [g] ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

g Becauſe her country was barren, ſhe deſired of her father a field that had ſprings, *Judg.* 1. 14, 15.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem. and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bezjothjah.

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and [h] Hormah,

h which before, was called Zephath, *Judg.* 1. 17.

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twentie and nine, with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, & Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, ‡ and Gederothaim; fourteen cities with their villages.

‡ Or, or

37 Zenan, and Hadaſhah, and Migdal-gad, 191

38 And Dilean, and Mizpeh, and Joktheel;

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphta, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the ſea, all that *laid* † near Aſhdod with their villages.

† Heb. *ly the place of*

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the [i] river of Egypt, and the great ſea, and the border *thereof*.

i *Meaning*, Nilus, as *Chap.* 13. 1, &c.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kirjath-ſannah, which *is* Debir,

k which is alſo called Kirjath-ſepher, *verſ.* 15.

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh; eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And ‡ Janum, and Beth-tappuah, and Aphekah,

‡ Or, *Janus*,

54 And Humtah, and * Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

* *Chap.* 14. 15.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 ¶ Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the citie of [l] Salt, and En-gedi: ſix cities with their villages.

l Of this citie the ſalt ſea hath his name.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could [m] not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

m *That is*, utterly, though they ſlew the moſt part, and burnt their citie, *Judg* 1. 8.

CHAP. XVI.

1 *The generall borders of the ſons of Joſeph.* 5 *The border of the inheritance of* Ephraim. 10 *The Canaanites not conquered.*

AND the lot of the children of [a] Joſeph † fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el;

a *That is*, to Ephraim and his children: for Manaſſehs portion followeth.
† Heb. *went forth*

2 And goeth out from Beth-el to * Luz, and paſſeth along unto the borders of Archi to Ataroth;

* *Judg.* 1. 26.

3 And goeth down weſt-ward, to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the [b] ſea.

b Of their inheritance,

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4 So the children of Joſeph, Manaſſeh and Ephraim, [c] took their inheritance.

c Severally, firſt Ephraim, and then Manaſſeh.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the eaſt-ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at [d] Jordan.

d For ſo far the coaſts reach.

8 The border went out from Tappuah weſt-ward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And [e] the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

e Becauſe Ephraims tribe was far greater than Manaſſehs, therefore he had more cities.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

Chap. XVII.

1 *The lot of Manaſſeh.* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt-born of Joſeph) *to wit*, for * Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he *was* a man of war therefore he had Gilead and Baſhan.

* Gen. 41. 51. & 46. 20.
* Gen. 50. 23. Num. 32. 39.

2 There was alſo *a lot* for *[a] the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

* Num. 26. 29.
a For the other half-tribe had their portion beyond Jordan.

3 ¶ But * Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Num. 26. 33. & 27. 1. & 36. 2.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our [b] brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan:

c In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of [d] Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

d *Meaning*, the citie it ſelf.

9 And the coaſt deſcended unto the ‡ river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the [e] ſea.

‡ Or, *brook of reeds.*

e *That is*, toward the main Sea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in [f] Aſher on the north, and in Iſſachar on the eaſt.

f In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys.

12 Yet the children of Manaſſeh [g] could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

g For at the firſt they lacked courage, and after, agreed with them on condition, contrary to Gods commandment.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the childeren of Ioſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath [h] bleſſed me hitherto?

h According to my father Jacobs propheſie. Gen. 48. 19.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thy ſelf there in the land of the Perizzites, and of the ‡ giants, [i] if mount Ephraim be too narrow for thee.

‡ Or, *Rephaims*
i If this mountie not large enough, why doſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *onely.*

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for [k] thou ſhalt drive out the Canaanites, though they have iron-chariots, *and* though they *be* ſtrong.

k So that thou ſhalt enlarge thy portion thereby.

Chap. XVIII.

1 *The tabernacle is ſet up at Shiloh.* 2 *The remainder of the land is deſcribed, and divided into ſeven parts.* 10 *Joſhua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled togethet at Shiloh, and ſet up the [a] tabernacle of the congregation there, and the land was ſubdued before them.

a For they had now removed it from Gilgal, and ſet it up in Shiloh.

2 And there remained among the children of

of Iſrael ſeven tribes, which [b] had not yet received their inheritance.

[b] As Eleazar, Joſhua, and the heads of the tribes had don to Judah, & half of Manaſſeh.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the [c] inheritance of them, and they ſhall come *again* to me.

[c] *That is*, into ſeven portions, to every tribe one.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall [d] abide in their coaſt on the north.

[d] For theſe had their inheritance already appointed.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the [e] LORD our God.

[e] Before the ark of the Lord.

7 But the Levites have no part among you, for the [f] prieſthood of the LORD *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

[f] *That is*, the ſacrifices and offerings, *Chap.* 13. 14.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and [g] deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

[g g] By writing the names of every countrey and city.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua [h] caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

[h] That every one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth [i] between the children of Judah, and the children of Joſeph.

[i] Their inheritance bordered upon Judah and Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountain weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* [k] Beth-el) ſouth-ward, & the border deſcended to Ataroth-addar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

[k] which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal) which *is* Kirjath-jearim) a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to [l] En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſon of Reuben,

[l] which is the tribe of Ephraim.

* *Chap.* 15. 6.

18 And paſſed along toward the ſide over againſt ‡ Arabah north-ward, and went down unto Arabah.

‡ Or, *the plain*

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the outgoings of the border were at the north † bay of the ſalt-ſea at the [m] ſouth-end of Jordan: This *was* the ſouth-coaſt,

† Heb. *tongue*

[m] To the very ſtrait, where the river Jordan entreth into the ſalt Sea.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz.

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* [n] Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[n] which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulon,* 17 *of Iſſachar.* 24 *of Aſher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [a] within the inheritance of the children of Judah.

[a] According to Jacobs propheſie, that he ſhould be ſcattered among the other tribes *Gen.* 49, 7.

2 And they had in their inheritance, Beerſheba; and Sheba, and Moladah,

3 And Hazar-ſhual and Balah, and Azem,

4 And Ziklag, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Aazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth: This *is* the inheritance of the tribe of

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the children of Simeon according to their families,

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah *was* too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

b But this large portion was given them by Gods providence to declare their increase in time to come.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam.

c *Heaving*, Toward the great Sea.

12 And turned from Sarid [c] east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Deberath, and goeth up to Japhia;

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-‡ methoar to Neah.

‡ Or, *which is drawn*

14 And the border compasseth it on the north-side *to* Hannathon: and the out goings thereof are in the valley of Jiphthah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

d There was another Beth-lehem in the tribe of Judah.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem.

19 And Hapharaim, and Sihon, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

e There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distinguished by the tribe onely.

22 And the coast reacheth to Tabor, and Shahanimah, and Beth-shemesh, and the outgoings of their border were at Jordan: sixteen cities with their villages,

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families,

25 And their border was Helkath; and Hali, and Bethen, and Achshaph.

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el, toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

f Joineth to the tribe of Zebulun, which lay more east-ward.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

† Heb. Tzor, g which was Tyrus, a strong citie in the sea,

29 And *then* the coast turneth to Ramah, and to the strong citie †[g] Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families: these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum, and the out-goings thereof were at Jordan.

h These cities were in the confines of Zaanannim.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Mihdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Elteked, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon.

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] ‡ Japho.

‡ Or, *over against*
k Called Joppe.
‡ Or, *Joppa*, *Acts.* 9. 36.

47 And the coast of the children of Dan went out *too little* for them; therefore the children of Dan went up to [l] fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

l According as Jacob had prophesied, *Gen.* 49 17.

* *Judg.* 18. 29.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-serah, in mount Ephraim: and he built the citie, and dwelt therein.

* *Chap.* 24. 30.

51 * These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of

* *Num.* 34. 17.

the

the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: ſo they made an end of dividing the countrey.

CHAP. XX.

1 God commandeth, 7 and the children of Iſrael appoint the ſix cities of refuge.

THE LORD alſo ſpake unto Joſhua, ſaying,
2 Speak to the children of Iſrael, ſaying, * Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

* *Exod.* 21. 13. *Num.* 35. 6, 11 14. *Deut* 19 2.

3 That the ſlayer that killeth *any* perſon [a] unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

a At unawares, and bearing him no grudge.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall declare his cauſe in the ears of the elders of that citie; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

b *That is*, the neereſt kinſman of him that is ſlain.

6 And he ſhall dwell in that city, until he ſtand before the congregation for [c] judgement, *and* * until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own citie, and unto his own houſe, unto the citie from whence he fled.

c Till his cauſe were proved.
* *Num.* 35 25.

† Heb. *ſanctified*

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned * Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the [d] tribe of Manaſſeh.

* *Deut.* 4. 43. 1 *Chron.* 6 78.

d Out of the half tribe of Manaſſeh beyond Jordan.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the [e] congregation.

e Before the judges.

CHAP. XXI.

1 Eight and forty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and reſt to the Iſraelites, according to his promiſe.

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, * The LORD commanded [a] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattel.

* *Num.* 35. 2.

a By Moſes, by whoſe miniſtery God ſhewed his power.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

b He meaneth them that were Prieſts: for ſome were but Levites.

c Every tribe gave mo or fewer cities according as their inheritance was great or little, *Num.* 35. 8.

5 And the reſt of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* † mentioned by name,

† Heb. *called*

10 Which the children of [d] Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot)

d For Aaron came of Kohath, and therefore the prieſts office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-*countrey* of Judah, with the ſuburbs thereof round about it.

‡ Or, *Kirjath-arbah*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

* *Chap.* 14. 14. 1 *Chron.* 6. 56.

13 ¶ Thus they gave to the [e] children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a citie of refuge for the ſlayer, and Libnah with her ſuburbs,

e *That is*, The Prieſt of the family of the Kohathites; of whom Aaron was chief.

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, and Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

f The ſuburbs were a thouſand cubits from the wall of the cities round about, *Num.* 35. 4.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

g That were no prieſts.

21 For they gave them [h] Shechem with her ſuburbs in mount Ephraim, *to be* a citie of refuge for the ſlayer: & Gezer with her ſuburbs,

h Hebron and Shechem were the two cities of refuge under the Kohathites.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs, four cities.

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23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Ajalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

i which dwelt in Canaan.

25 And out of the [i] half-tribe of Manaſſeh, Taanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* [k] Golan in Baſhan with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

k Golan and Kedeſh were the cities of refuge under the Gerſhonites.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari the [l] reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

l They are here called the reſt, becauſe they are laſt numbred, and Merari was the youngeſt brother, *Gen.* 46.11.

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs,

m Bezer and Ramoth were the cities of refuge under the Merarites, and beyond Jordan, *chap.* 20. 8.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites, within the poſſeſſion of the [n] children of Iſrael, *were* fortie and eight cities with their ſuburbs.

n Thus according to Jacobs propheſie, they were ſcattered throughout the countrey, which God uſed to this end, that his people might be inſtructed in the true religion by them.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered their enemies into their hand.

45 * There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

* *Chap.* 23.14,15.

CHAP. XXII.

1 The two tribes and half with a bleſſing are ſent home. 10 They build the altar of teſtimonie, in their journey. 11 The Iſraelites are offended thereat. 21 They give them good ſatisfaction.

THen [a] Joſhua called the Reubenites, & the Gadites, and the half-tribe of Manaſſeh,

a After that the Iſraelites enjoyed the land of Canaan.

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD [b] commanded you, and have obeyed my voice in all that I commanded you.

b which was to go armed before their brethren, *Num.* 32.29.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, * which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

* *Num.* 32.33. *Chap.* 13.8.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you, * to [c] love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul.

* *Deut.* 10.12.

c He ſheweth wherein conſiſted the fulfilling of the law.

6 So Joſhua [d] bleſſed them, and ſent them away: and they went unto their tents.

d He commended them to God, and prayed for them.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them.

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your [e] brethren.

e which remained at home and went not to the war, *Num.* 31 27. 1 *Sam.* 30.24.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the countrey of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, & the half-tribe of Manaſſeh built [f] there an altar by Jordan, a great altar to ſee to.

f *That is*, beyond Jordan: for ſometimes the whole countrey on both ſides of Jordan is meant by Canaan.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelvs together at Shiloh, to go up to [g] war againſt them,

[g] Such now was their zeal, that they would rather loſe their lives, than ſuffer the true religion to be changed or corrupted.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazar the prieſt:

† Heb. *houſe of the father.*

14 And with him ten princes, of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying.

[h] Not onely of the princes, but alſo of the common people.

16 Thus ſaith the [h] whole congregation of the LORD, What trepaſs *is* this that ye have commited againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have built you an altar, that ye might rebell this day againſt the LORD?

* *Num.* 25. 4.

17 *Is* the iniquitie * of Peor too little for us, from which we are not [i] cleanſed until this day, (although there was a plague in the congregation of the LORD)

[i] *Meaning*, God is not fully pacified, forasmuch as no puniſhment can be ſufficient for ſuch wickedneſs and idolatry.

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebell to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

[k] In your judgement.

19 Notwithſtanding, if the land of your poſſeſſion *be* [k] unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORDS tabernacle dwelleth, and take poſſeſſion among us: but rebell not againſt the LORD, nor [l] rebell againſt us, in building you an altar, beſide the altar of the LORD our God.

[l] To uſe any other ſervice than God hath appointed, is to rebell againſt God, 1 *Sam.* 15. 23.

* *Chap.* 7. 1. 5.

20 * Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not [m] alone in his iniquitie.

[m] *Signifying*, that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in transgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD [n] himſelf require *it*;

[n] Let him puniſh us.

† Heb. *to morrow*

24 And if we have not *rather* don it for fear of *this* thing, ſaying, † In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our [o] children ceaſe from fearing the LORD.

[o] Or, to turn back from the true God.

26 Therefore we ſaid, Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

* *Gen.* 31. 48. *Chap.* 24. 27. *verſ.* 34.

27 But *that* it *may be* * a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

[p] They ſignifie a wonderfull care that they bare toward their poſterity, that they might live in the true ſervice of God.

28 Therefore ſaid we, that it ſhall be when they ſhould *ſo* ſay to us, or to our [p] generations in time to come, that we may ſay *again*, Behold the patern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſs between us and you.

29 God forbid that we ſhould rebell againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † it pleaſed them.

† Heb. *it was good in their eyes*

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* [q] among us, becauſe ye have not committed this treſpaſs againſt the LORD: † now ye have [r] delivered the children of Iſrael out of the hand of the LORD.

[q] By preſerving and governing us.
† Heb. *then*
[r] whom if ye had offended, he would have puniſhed with you.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, & the children of Gad, called the altar † Ed: for it *ſhall be* a witneſs between us, that the LORD *is* God.

† That is, a witneſs.

CHAP. XXIII.

1 *Joſhua's exhortation before his death, 3 by former benefits, 5 by promiſes, and by threatnings.*

AND it came to paſs, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* † ſtricken in age.

† Heb. *came into days.*

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have [a] ſeen all that the LORD your

[a] Your eyes bearing witneſs.

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God hath don unto all these nations, because of you; for the * LORD your God *is* he that hath fought * for you.

* *Exod.* 14. 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † west-ward.

† Heb. *at the sunset.*

5 And the LORD your God, he shall expell [b] them from before you, and drive them from out of your sight, and ye shall possess their land as the LORD your God hath promised unto you.

b which yet remain and are not overcome, as *Chap.* 13. 2.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left;

* *Deut* 5. 12. & 28. 14.

7 That ye come not among these nations, these that [c] remain amongst you, neither * make mention of the name of their gods, nor cause to [d] swear *by them*, neither serve them, nor bow your selvs unto them.

c And not yet subdued.
* *Psal.* 16. 4.

d Let not the judges admit an oath, which any shall swear by their idols.

8 ‡ But cleave unto the LORD your God, as ye have don unto this day.

‡ Or, *for if you will cleave*, &c.
† Or, *shin the LORD will drive.*

9 ‡ For the LORD hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

* *Lev.* 26. 8. *Deut.* 32. 30.

11 Take good heed therefore unto your † selvs, that ye love the LORD your God.

† Heb. *souls.*

12 Els if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; * but they shall be snares and traps unto you, and scourges in your sides, and thorns in your [e] eyes, untill ye perish from off this good land which the LORD your God hath given you.

* *Exod.* 23, 33. *Num.* 33. 55. *Deut.* 7. 16.
e *Meaning*, they shall be a continual grief unto you, and so the cause of your destruction.

14 And behold, this day I *am* [f] going the way of all the earth, and ye [g] know in all your hearts and in all your souls, that [e] not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

f I die according to the course of nature.
g Most certainly
e *Chap.* 21. 45.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, until he hath destroyed you from off this good land which the LORD your God hath given you.

16 When ye have [h] transgressed the covenant of the LORD your God, which he commanded you, and have gon and served other gods, and bowed your selvs to them: then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

h He sheweth that no evil can come unto man, except he offend God by disobedience.

CHAP. XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of Gods benefits from Terah. 14. He reneweth a covenant between them and God. 36 A stone the witness of the covenant. 29 Joshua's age, death and burial. 32 Josephs bones are buried. 34 Eleazar dieth.

AND Joshua gathered all the [a] tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselvs before [b] God.

a *That is*, the nine tribes and the half.
b Before the ark, which was brought to Shechem, when they went to bury Josephs bones.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, * Your fathers dwelt on the other side of the [c] flood in old time, *even* Terah the fathers of Abraham, and the father of Nachor: and they served other gods.

* *Gen.* 11. 13, *Judith* 5. 6. 7.
c Euphrates in Mesopotamia, *Gen.* 11. 26.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and * gave him Isaac.

* *Gen.* 21. 2.

4 And gave unto Isaac, * Jacob and Esau: and I gave unto * Esau mount Seir, to possess it: * but Jacob and his children went down into Egypt.

* *Gen.* 25. 26.
* *Gen.* 36 8.
* *Gen.* 46. 6.

5 * I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

* *Exod.* 3. 10.

6 And I * brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsmen unto * the Red-sea.

* *Exod.* 12. 37.
* *Exod.* 14. 9.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have don in Egypt: and ye dwelt in the wilderness [d] a long season,

d Even forte yeares.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; * and they fought with you: I gave them into your hand, that ye might possess their land, and destroyed them from before you.

* *Num.* 21. 33.

9 Then Balak the son of Zippor, king of Moab, arose & warred against Israel, & * sent, & called Balaam the son of Beor to curse you:

* *Num.* 22. 5. *Deut.* 23. 4

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the * men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

e Because it was the chief city, under it contained all the countrey: els they of the city fought not, *chap.* 6. 1. 2.

12 And * I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy sword, nor with thy bow.

* *Exod.* 23. 28. *Deut.* 7. 20.

13 And I have given you a land for which ye did not labour, & cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

f This is the true use of Gods benefits, to learn thereby to fear and serve him with an upright conscience.

14 ¶ Now therefore [f] fear the LORD, and serve

serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but *as for* me and my house, we will serve the LORD.

g This teacheth us that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he *it is* that brought us up, & our fathers out of the land of Egypt, from the house of bondage, & which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, h for he *is* our God.

h How much more are we bound to serve God in Christ, by whom we have received the redemption of our souls?

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, * then he will turn and do you hurt, and consume you, after that he hath don you good.

* *Chap.* 23. 15.

21 And the people said unto Joshua, Nay, but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses i against your selvs, that ye have chosen you the LORD, to serve him. And they said, *we are* witnesses.

i If you do the contrary, your own mouths shall condemn you.

23 Now therefore put away, *said he*, the strange k gods which *are* among you, and encline your heart unto the LORD God of Israel.

k Out of your hearts, and otherwise.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a l covenant with the people that day, and set them a statute, and an ordinance in Shechem.

l By joyning God and the people together: also he repeated the promise and threatnings out of the law.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for m it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, least ye deny your God.

m Rather than mans dissimulation should not be punished, the dumb creatures shall cry for vengeance.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred & ten years old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

* *Chap.* 19. 50. *Judg.* 2. 9.

31 And Israel n served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had known all the works of the LORD, that he had don for Israel.

n Such are the people commonly as their rulers are.

† Heb. *prolonged their days after Joshua*,

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the sons of Hamor the father of Shechem, for an hundred ‡ pieces of silver; and it became the inheritance of the children of Joseph.

* *Gen.* 50. 25. *Exod.* 13. 19.

* *Gen.* 33. 19.

‡ Or. *lambs*.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath than mans ingratitude, yet is there nothing so displeasant and hainous that can turn back Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemn promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signs by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants, he pulled them from liberty, and cast them into slavery, to the intent they might feel their own miseries, and so call unto him and be delivered) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turn to him by true repentance. And these deliverers the scripture calleth Judges, because they were executers of Gods judgements, not chosen of the people, nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteen in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel, Joshua and these unto the time of Saul ruled 377 years. In this book are many notable points declared, but two especially: First,

200 *the battel that the Church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that Common-wealth is in, when as God giveth not a magiſtrate to retain his people to the pureneſs of Religion and his true ſervice.*

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek juſtly requited.* 8 *Jeruſalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achſah to wife for taking of Debir.* 16 *The Kenites dwell in Judah* 17 *Hormah, Gaza, Aſkelon and Ekron taken.* 21 *The acts of Benjamin:* 22 *Of the houſe of Joſeph, who took Beth-el.* 30 *Of Zebulun.* 31 *Of Aſher.* 33 *Of Naphtali.* 34 *Of Dan.*

a By the judgement of Urim. read *Exod.* 28. 30. *Num.* 27. 21 1 *Sam.* 28. 6. b who ſhall be our captain?

NOw after the death of Joſhua, it came to paſs, that the children of Iſrael [a] aſked the LORD, ſaying, [b] Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up, behold, I have delivered the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Judah, *Joſh.* 19. 1.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off his thumbs, and his great toes.

d This was Gods juſt judgement, as the tyrant himſelf confeſſeth, that, as he had don, ſo did he receive, *Lev* 24. 19, 20. † Heb. *the thumbs of their hands and of their feet,* ‡ Or, *gleaned*

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having † their thumbs and their great toes cut off, ‡ gathered *their meat* under my table: as I have don, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the citie on [e] fire)

e which was afterward built again, and poſſeſſed by the Jebuſites, 2 *Sam* 5 6. * *Joſh* 10 36 & 11. 21. & 15. 13. ‡ Or, *low country.*

9 ¶ * And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the ‡ valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they ſlew [f] Sheſhai, and Ahiman, and Talmai.

* *Joſh.* 15. 13. f Theſe three were giants, and the children of Anak.

11 And from thence he went againſt the inhabitants of Debir, (and the name of Debir before *was* Kirjath-ſepher)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him,* that ſhe moved him to ask of her father a field: [g] and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

g Read *Joſh.* 15. 18.

15 And he ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the [h] Kenite, Moſes father in law, went up out of the city of palm-trees, with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

h This was one of the names of Moſes father in law. read *Num.* 10. 29.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the * citie was called Hormah.)

* *Num.* 21. 3.

18 Alſo Judah took [i] Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof.

i Theſe cities, and others, were afterwards poſſeſſed of the Philiſtins. 1 *Sam.* 6. 17.

19 And the LORD was with Judah, and ‡ he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

‡ Or, *he poſſeſſed the mountain,* * *Num.* 14. 24. *Joſh.* 14. 13. & 15. 13.

20 * And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that [k] inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

k For after that the tribe of Judah had burnt it, they built it again.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcrie Beth-el: (now the name of the citie before *was* * Luz)

* *Gen.* 28 19.

24 And the ſpies ſaw a man come forth out of the citie, and they ſaid unto him, Shew us, we pray thee, the entrance into the citie, and * we will ſhew thee mercy.

* *Joſh.* 2. 14.

25 And when he ſhewed them the entrance into the city, they ſmote the citie with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a citie, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ * Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [l] but the Canaanites would dwell in that land.

* *Joſh.* 17. 11, 12. l wherefore God permitted the Canaanites to dwell ſtill in the land. read *chap.* 3. 4.

28 And it came to paſs, when Iſrael was ſtrong that they put the Canaanites to tribute; and did not utterly drive them out.

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

* *Joſh.* 16. 10.

30 ¶ Neither did [m] Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

m *That is,* The tribe of Zebulun, as is alſo to be underſtood of the reſt.

31 ¶ Nei-

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did [n] not drive them out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the [o] hand of the house of Joseph † prevailed, so that they became tributaries.

o *Meaning*, when he was stronger than they.
† Heb. *was heavy*,

36 And the coast of the Amorites *was* from ‡ the going up to Akrabbim, from the [p] rock, and upward.

‡ Or, *Maaleh-akrabbim*,
p which wrs a citie in Arabia.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *Gods anger and pitie towards them.* 20 *The Canaanites are left to prove Israel.*

AND an [a] angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers: and I said, I will never break my covenant with you.

a *That is*, Messenger, or prophet, *as Some think*, Phinehas.

2 And *ye shall make no league with the inhabitants of this land, * you shall throw down their altars: but ye have not obeyed my voice; why have ye don this?

* *Deut.* 7. 2.
* *Deut.* 12. 3.

3 Wherefore I also said, I will not drive them out from before you: but they shall be ** as thorns* in your sides, and their gods shall be a ** snare unto you.

* *Josh.* 23. 13.
* *Exod.* 23. 33. & 34. 12.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept.

5 And they called the name of that place ‡ Bochim: and they sacrificed there unto the LORD.

‡ *That is*, weepers:

6 ¶ And when Joshua had [b] let the people go, the children of Israel went every man unto his inheritance to possess the land.

b After that he had divided to every man his portion by lot, *Josh.* 24. 28.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that † outlived Joshua, who had seen all the [c] great works of the LORD, that he did for Israel.

† Heb. *prolonged days after Joshua*,
c *Meaning*, the wonders and miracles.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [d] Timnath-heres, in the mount of Ephraim, on the north-side of the hill Gaash.

d *Heres*, by turning the letters backwards, is *Sereh*, 2 *Josh.* 24. 30.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had don for Israel

11 ¶ And the children of Israel did evil in the sight of the LORD, and served [e] Baalim:

e *That is*, all manner of idols.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselvs unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and [f] Ashtaroth.

f These were idols, which had the form of an ewe or sheep, among the Sidonians.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and * he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

* *Psal.* 44. 12. *Isa.* 50. 1.

15 [g] Whithersoever they went out, the [h] hand of the LORD was against them for evil, as the LORD had said, and * as the LORD had sworn unto them: and they were greatly distressed.

g In all their enterprises.
h The vengeance,
* *Levit.* 26. *Deut.* 28.

16 ¶ Nevertheless, the LORD raised up judges, which † delivered them out of the hand of those that spoiled them.

† Heb. *saved*

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselvs unto them: they turned quickly out of the [i] way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

i *Meaning*, from the true religion.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the LORD, because of their [k] groanings, by reason of them that oppressed them, and vexed them)

k Seeing their crueltie.

19 And it came to pass * when the judge was dead, *that* they returned, and, ‡ corrupted *themselvs* more than their fathers, in following other gods, to serve them, and to bow down unto them: † they ceased not from their own doings, nor from their stubborn way.

* *Chap.* 3. 12.
‡ Or, *were corrupt*
† Heb. *they let nothing fall of their*

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I also will not henceforth drive out any from before them, of the [l] nations which Joshua left when he died:

l As the Hivites, Jebusites, Amorites &c.

22 That through them I may [m] prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not

m So that both outward enemies, and false prophets, are but a trial to prove our faith, *Deut.* 13. 3. & *chap.* 3. 1.

23 Therefore the LORD ‡ left these nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

‡ Or, *suffered*

CHAP. III.

1 *The nations which were left to prove Israel.* 5 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim*, 12 *Ehud from Eglon*, 31 *Shamgar from the Philistins.*

NOW these *are* the nations which the LORD left, to prove Israel by them, (*even* as

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as many *of Iſrael* as had not known all the [a] wars of Canaan;

2 Onely that the generations of the children of Iſrael might know to teach them war, at the leſt ſuch as before [b] knew nothing thereof)

3 *Namely*, five lords of the Philiſtins, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their [c] daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the [d] groves.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of † Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the LORD, the LORD raiſed up a † deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Calebs younger brother.

10 And the [e] ſpirit of the LORD † came upon him, and he judged Iſrael, and went out to war; and the LORD delivered Cuſhan-riſhathaim king of † Meſopotamia into his hand: and his hand prevailed againſt Cuſhan-riſhathaim.

11 And the land had reſt [f] forty years: and Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD: and the LORD [g] ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had don evil in the ſight of the LORD.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the citie of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera, a ‡ Benjamite, a man † left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again [h] from the ‡ quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, [i] Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he *was* ſitting in † a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and ‡ the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gon out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he † covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he ‡ blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all † luſtie, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the [k] land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtins ſix hundred men with an [l] ox-goad, and he alſo delivered Iſrael.

CHAP. IV.

1 *Deborah and Barak deliver Iſrael from Jabin and Siſera.* 18 *Jael killeth Siſera.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of [a] Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD:

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a which were atchieved by the hand of God, and not by the power of man.

b For they truſted in God, and he fought for them.

c Contrary to Gods commandment, *Deut.* 7.3.

d Trees or woods erected for idolatrie.

† Heb. *Aram-naharaim.*

† Heb. *ſaviour*

e He was ſtirred up by the Spirit of the Lord.

† Heb. *was*

† Heb. *Aram*

f *That is*, 32 under Joſhua, and eight under Othniel.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

‡ Or, *the ſon of Jemini*,

† Heb. *ſhut of his right hand.*

h Or, as *Some read*, from the places of idols.

‡ Or, *graven images*

i Till all be departed.

† Heb. *a parlour of cooling.*

‡ Or, *it came out at the fundament.*

‡ Or, *doth his eaſement*

† Heb. *fat*,

k *Meaning*, The Iſraelites.

l So that it is not the number, nor the means that God regardeth, when he will get the victorie.

a there was another Jabin, whom Joſhua killed, and burnt his citie Hazor, *Joſh.* 11.13.

b *That is*, in a wood, or ſtrong place.

LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah a prophetess, the wife of Lapidoth, she [c] judged Israel at that time.

[c] By the Spirit of prophesie, resolving of controversies, and declaring the will of God.

5 And she dwelt under the palm-tree of Deborah, betwen Ramah and Beth-el in mount Ephraim: and the children of Israel came to her for judgement.

6 And she sent and called Barak the son of Abinoam, out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel [d] commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men, of the children of Naphtali and of the children of Zebulun?

[d] And revealed unto me by the spirit of prophetie.

7 And I will draw unto thee, to the * river Kishon, Sisera the captain of Jabins army, with his chariots and his multitude; and I will deliver him into thine hand.

* *Psal.* 83. 9. 10.

8 And Barak said unto her, [e] If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

[e] Fearing his own weakeness and his enemies power, he desireth the Prophetess to go with him to assure him of Gods will for time to time.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest, shal not be for thine honour: for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh,

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of * Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the [f] plain of Zaanaim, which *is* by Kedesh.

* *Num.* 10. 29.

[f] *Meaning*, that he possessed a great part of that countrey.

12 And they shewed Sisera, that Barak the son of Abinoam was gon up to mount Tabor.

13 And Sisera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

† Heb. *gathered by cry*, or *proclamation*.

14 And Deborah said unto Barak, [g] Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gon out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

[g] She still incourageth him to this enterprise, by assuring him of Gods favour and aid.

15 And * the LORD discomfited Sisera, and all *his* chariots, and all *his* host with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

* *Psal.* 83. 9. 10.

16 But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword, *and* there was not † a man left.

† Heb. *unto one.*

17 Howbeit, Sisera fled away on his feet to the tent of Jael the wife of [h] Heber the Kenite: for *there was* peace betwen Jabin the king of Hazor, and the house of Heber the Kenite.

[h] whose ancestors were strangers, but worshipped the true God, and therefore were joyned with Israel.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord turn in to me, fear not: and when he had turned in unto her, into the tent, she covered him with a ‡ mantle.

‡ Or, *rug*, or *blanket*

19 And he said unto her, Give me, I pray thee, a litle water to drink, for I am thirsty: and she opened * a bottle of milk, and gave him drink, and covered him.

* *Chap.* 5. 25.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee and say, Is there [i] any man here? that thou shalt say, No.

[i] *To wit*, Sisera.

21 Then Jael Hebers wife, took a [k] nail of the tent, and † took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the gound: (for he was fast asleep and weary) so he died.

[k] *That is*, The pin; or stake, wherewy it was fastened to the ground.

† Heb. *and*

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera [l] lay dead, and the nail *was* in his temples.

[l] So he saw that a woman had the honour, as Deborah prophesied.

23 So God subdued on that day Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel † prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

† Heb. *going went and was hard*,

CHAP. V.

1 *The song of Deborah and Barak.*

THen sang Deborah, and Barak the son of Abionam, on that day, saying.

2 Praise ye the LORD for the avenging of Israel, when the [a] people willingly offered themselvs.

[a] *To wit*, The two tribes of Zebulun and Naphtali.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will sing unto the LORD, I will sing *praise* to the LORD God of Israel.

4 LORD, * when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

* *Deut.* 4. 11.

5 * The mountains † melted from before the LORD, *even* * that Sinai from before the LORD God of Israel,

* *Psal.* 97. 5.
† Heb. *flowed*
* *Exod.* 19. 18.

6 In the days of * Shamgar the son of Anath, in the days of * Jael, the high-ways were [b] unoccupied, and the † travellers walked through ‡ by-ways.

* *Chap.* 3. 31.
* *Chap.* 4. 18.
[b] For fear of the enemies.
† Heb. *walkers of paths*
‡ Heb. *crooked ways*

7 *The inhabitants of* the villages ceased, they ceased in Israel, untill that I Deborah arose, that I arose a [c] mother in Israel.

[c] Miraculously stirred up of God to pitie them, and deliver them.

8 They chose new gods; then *was* war in the gates: was there a [d] shield or spear seen among forty thousand in Israel?

[d] They had not a heart to resist their enemies.

9 My heart *is* toward the governours of Israel, that offered themselvs willingly among the people: Bless ye the LORD.

10 ‡ Speak ye that ride on [e] white asses, ye that sit in judgement, and walk by [f] the way.

‡ Or, *meditate*
[e] Ye governours.
[f] Are in danger of your enemies,

11 *They that are delivered* from the noise of archers in the places of [g] drawing water; there shall

[g] For now you may draw waters without fear of your enemies.

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shall they rehearſe the † righteous acts of the LORD, *even* the righteous acts *towards the inhabitants of* his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

† Heb. *righteouſneſſes of the* LORD.

12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and [h] lead thy captivity captive, thou ſon of Abinoam.

h To wit, Them that kept thy people in captivitie

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a [i] root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that † handle the pen of rhe [k] writer.

‡ Joſhua firſt fought againſt Amalek, and Saul deſtroyed him.

† Heb. *draw with the pen, &c.*

k Even the learned did help to fight.

15 And the princes of Iſſachar *were* with Deborah: even [l] Iſſachar, and alſo Barak, he was ſent on † foot into the valley: † for the diviſions of Reuben *there were* great † [m] thoughts of heart.

l Even the whole tribe.

† Heb. *his feet*

‡ Or, *in the diviſions &c.*

† Heb. *impreſſions*

m They marvelled, that they came not over Jordan to help them

‡ Or, *in*

16 Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks? ‡ for the diviſions of Reuben *there were* great ſearchings of heart.

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-‡ſhore, and abode in his † [o] breaches.

n She reproveth all them that came not to help their brethren in their neceſſitie.

‡ Or, *port*,

‡ Or, *creeks*

o Either by beating of the ſea, or by mining

† Heb. *expoſed to reproach.*

18 Zebulun and Naphtali *were* a people *that* † jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of [p] money.

p They wan nothing, but loſt all.

20 They fought from heaven, the ſtars in their † courſes fought againſt Siſera.

† Heb. *paths*

21 The river of Kiſhon [q] ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

q As a beſom doth the filth of the houſe.

22 Then were the horſe-hoofs broken, by the means of the ‡ prancings, the prancings of their mighty ones.

‡ Or, *tramplings*, or *plungings*,

23 Curſe ye [r] Meroz, (ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

r It was a citie near Tabor, where they fought.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He asked water, *and* ſhe gave him milk, ſhe brought forth [s] butter in a lordly diſh.

s *Some read* churned milk in a great cup.

26 She put her hand to the nail, and her right hand to the workmens hammer: and † with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

† Heb. *ſhe hammered.*

27 † At her feet he bowed, he fell, he lay down at her feet he bowed, he fell; where he bowed, there he fell down † dead.

† Heb. between

† Heb. *deſtroyed*

28 The mother of Siſera looked out at a window: and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarrie the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe [t] returned † anſwer to her ſelf,

t *That is*, She comforted her ſelf.

† Heb. *words.*

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* † for the necks of *them that* [u] *take* the ſpoil?

† Heb *to the head of a man*

† Heb. *for the necks of the ſpoil.*

u Becauſe he was chief of the armie.

31 So let all thine enemies periſh, O LORD: but *let* them that love him, *be* as the [x] ſun when he goeth forth in his might. And the land had reſt forty years.

x Shall grow daily more and more in Gods favour.

CHAP. VI.

1 The Iſraelites for their ſin are oppreſſed by Midian. 8 A prophet rebuketh them. 11 An angel ſendeth Gideon for their deliverance. 17 Gideons preſent is conſumed with fire. 24 Gideon deſtroyeth Baals altar, and offereth a ſacrifice upon the altar Jehovah-ſhalom. 28 Joaſh defendeth his ſon, and calleth him Jerubbaal. 33 Gideons army. 26 Gideons ſigns.

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand of Midian ſeven years.

2 And the hand of Midian † prevailed againſt Iſrael: *and* [a] becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

† Heb. *was ſtrong.*

a For fear of the Midianites, they fled into the dens of the mountains.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto [b] Gaza and left no ſuſtenance for Iſrael, neither ‡ ſheep, nor ox, nor aſs.

b Even almoſt the whole countrey.

‡ Or, *goat*,

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude: *for* both they and their camels were without number: and they entred into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the [c] children of Iſrael cried unto the LORD.

c This is the end of Gods puniſhments, to call his to repentance, that they may ſeek for help of him.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites;

8 That the LORD ſent † a prophet unto the children of Iſrael, which ſaid unto them. Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

† Heb. *man a prophet.*

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God, * fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

* 2 *King.* 17.35 38, *Jer.* 10 2.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon * Gideon threſhed wheat by the wine-preſs, to † hide *it* from the Midianites.

* Heb. 11. 32. *called Gedeon*

† Heb. *to cauſe it to flee.*

12 And the angel of the LORD appeared unto

unto him; and ſaid unto him, the LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him.[d] Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us: and delivered us into the hand of the Midianite.

14 And the[e] LORD looked upon him, and ſaid, Go in this[f] thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh, my lord, wherewith ſhall I ſave Iſrael? behold, † my family *is* poor in Manaſſeh, and I *am* the leſt in my fathers houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a [g] ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ‡ preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready †a kid, and unleavened cakes of an [h] ephah of flour: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up [i] fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid Alas, O Lord GOD:* for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him. Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it † Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, ‡ even the ſecond bullock of [k] ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this † rock, ‡ in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the [l] grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the [m] ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh Bring out thy ſon, that he may die; becauſe he hath caſt down the altar of Baal, & becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to [n] death, whileſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the eaſt were gathered together: and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD † came upon Gideon, and he * blew a trumpet, and ° Abiezer † was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, [p] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece onely, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon ſaid unto God, * Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry onely upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was [q] dry upon the fleece onely, and there was dew on all the ground.

CHAP. VII.

1 Gideons army of two and thirty thouſand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His ſtratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him roſe up early,

d This came not of diſtruſt, but of weakneſs of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

e *That is*, Chriſt appearing in viſible form.

f which I have given thee.

† Heb. *my thouſand* is *the meaneſt.*

g So that we ſee how the fleſh is enemy unto Gods vocation, which cannot be perſwaded without ſigns.

‡ Or, *meat offering.*

† Heb. *a kid of the goat.*

h Of Ephah, read *Exod.* 16. 36.

i By the power of God onely, as in the ſacrifice of Elias, 1. *Kings* 18. 38.

* *Exod.* 33. 20. *Chap.* 13. 22.

‡ That is, *the* LORD ſend *peace.*

‡ Or, *and.*

k *That is*, as the Chaldee text writeth, Fed ſeven years.

‡ Heb. *ſtrong place.*

† Or, *in an orderly manner.*

l which groweth about Baals altar.

m *Meaning*, the fat bull which was kept to be offered unto Baal.

n Thus we ought to juſtifie them, that are zealous of Gods cauſe; though all the multitude be againſt us.

† Heb. *clothed.*

* *Num.* 10. 3. *Chap* 3. 27.

° The family of Abiezer, whereof he was. Heb. *was called after him.*

p This requeſt proceeded not of infidelity, but that he might be confirmed in his vocation.

* *Gen.* 18 32.

q whereby he was aſſured that it was a miracle of God.

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early, and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hand, least Israel [a] vaunt themselvs against me, saying, Mine own hand hath saved me.

a God will not that any creature deprive him of glory.

3 Now therefore, go to, proclaim in the ears of the people, saying, * Whosoever *is* fearfull and afraid, let him return, and depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

* *Deut.* 20 8. 1. Mac. 3. 56.

4 And the LORD said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will [b] trie them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

b I will give thee a proof to know them that shall go with thee.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his [c] knees to drink.

c Let them depart as unmeet for this enterprise.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* [d] people go every man unto his place.

d *That is*, the one and thirty thousand and seven hundred, Look *vers.* 3. & 6.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, [e] Arise, get thee down unto the host, for I have delivered it into thine hand

e Thus the Lord by divers means doth strengthen him, that he faint not in so great an enterprise.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant, unto the outside of the ‡ armed men that *were* in the host.

‡ Or, *rank by five.*

12 And the Midianites, and the Amalekites, and * all the children of the east, lay along in the valley like grashoppers for multitude: and their camels *were* without number, as the sand by the sea-side for multitude.

* *Chap.* 6. 33.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, [f] a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

f Some read, a trembling noise of barley bread: *meaning*, that one of no reputation should make their great army to tremble.

14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he [g] worshipped, and returned into the host of Israel, and said, Arise, for the LORD hath delivered into your hand the host of Midian.

† Heb. *The breaking thereof*, g Or, gave God thanks, as it is in the Chaldee text.

16 And he divided thee three hundred men *into* three companies, and he put † a trumpet in every mans hand, with [h] empty pitchers, and ‡ lamps within the pitchers.

† Heb *trumpets in the hand of all of them*, h These weak means God used, to signifie that the whole victory came of him ‡ Or, *firebrands*, or *torches*.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me: then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the [i] LORD, and of Gideon.

i *That is* the victory shall be the Lords, and Gideons his servant.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, to blow *withall*: and they cried, The [k] sword of the LORD, and of Gideon.

k Shall destroy the enemies.

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and * the LORD set every mans sword against his [l] fellow, even throughout all the host, and the host fled to Beth-shittah, ‡ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

* *Isa.* 9. 4. l The Lord causeth the Midianites to kill one another. ‡ Or, *towards* † Heb. *lip.*

23 And the men of Israel gathered themselvs together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the [m] waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselvs together, and took the waters unto Beth-barah and Jordan.

m *Meaning*, the passages, or the fords that they should not escape.

25 And they took * two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb; and Zeeb they slew at the [n] wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other side Jordan.

* *Psal.* 83. 11. *Isa.* 10. 26

n These places had their names of the acts that were done there.

CHAP.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuſe to relieve Gideons armie.* 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are deſtroyed.* 17 *Gideon revengeth his brethrens death on Zebah and Zalmunna.* 22 *He refuſeth government.* 24 *His ephod cauſe of idolatrie.* 28 *Midian ſubdued.* 29 *Gideons children and death.* 33 *The Iſraelites idolatry, and ingratitude.*

g They began to cavil becauſe he had the glory of the victory.
† Heb. *what thing is this thou haſt don unto us?*
‡ Heb. *ſtrongly.*

AND the men of [a] Ephraim ſaid unto him, † Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him ‡ ſharply.

b which have ſlain two princes, Oreb and Zeeb.
c This laſt act of the whole tribe is more famous, than the whole enterpriſe of one man, of one family.
† Heb. *ſpirit*

2 And he ſaid unto them, What have I done now in [b] compariſon of you? *Is* not the [c] gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their † anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them.*

d Or, ſome ſmall portion.

5 And he ſaid unto the men of Succoth, Give, I pray you, [d] loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

e Becauſe thou haſt overcom an handfull, thinkeſt thou to have overcome the whole?

6 ¶ And the princes of Succoth ſaid, *Are* the [e] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine army?

‡ Heb. *threſh*

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah & Zalmunna into mine hand, then I will † tear your fleſh with the thorns of the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him.*

f Having gotten the victory

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in [f] peace, I will break down this tower.

g A city eaſtward beyond Jordan.

10 ¶ Now Zebah and Zalmunna *were* in [g] Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell ‡ an hundred and twenty thouſand men that drew ſword.

‡ Or, *an hundred and twenty thouſand, every one drawing a ſword.*

h He went by the wilderneſs where the Arabians dwelt in tents.

11 ¶ And Gideon went up by the way of them that dwelt in [h] tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

† Heb. *terrified*

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and † diſcomfited all the hoſt.

i Noting the ſpeedineſs of the victorie.

13 ¶ And Gideon the ſon of Joaſh returned from battel before the [i] ſun was up,

† Heb. *writ*

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the citie, and thorns of the wilderneſs, and briers, and with them he † taught the men of Succoth.

† Heb. *made to know*

17 And he beat down the tower of * Penuel, and ſlew the men of the city.

* 1 *Kings* 12. 25.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one † reſembled the children of a king.

† Heb. *according to the form, &c.*

19 And he ſaid, They *were* my brethren, *even* the [k] ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

k we came all one of one belly therefore I will be revenged.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

l *Meaning*, that they would be rid out of their pain at once, or elſe to have a valiant man to put them to death.
‡ Or, *ornaments like the moon.*

21 Then Zebah and Zalmunna ſaid, Riſe [l] thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‡ ornaments that *were* on their camels necks.

m And thy poſterity.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy [m] ſons ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

n His intent was to ſhew himſelf thankfull for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

24 ¶ And Gideon ſaid unto them, [n] I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, becauſe they *were* Iſhmaelites)

25 And they anſwered, We will willingly give *them.* And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

‡ Or, *ſweet jewels,*

25 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and ‡ collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

o *That is*, ſuch things as pertained to the uſe of the tabernacle, look more of Ephod, *Exod.* 28. 4, 6. 1 *Sam* 2. 18; & 2 *Sam.* 6. 14. & *Chap.* 17 5.

27 And Gideon made an [o] ephod thereof; and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the countrey was in quietneſs fourty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

† Heb. *going out of his thigh:*

30 And Gideon had threeſcore and ten ſons † of his body begotten: for he had many wives.

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31 And his concubine that *was* in Shechem, she also bare him a son, whose name he † called Abimelech.

† Heb. *set*

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the [p] Abi-ezrites.

[p] which city belonged to the family of the Ezrites.

33 And it came to pass assoon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made [q] Baal-berith their god.

[q] That is, Bail, to whom they had bound themselvs by covenant.

34 And the children of Israel remembred [r] not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

[r] They were unmindfull of God and unkind toward him, by whom they had received so great a benefit.

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a milstone. 56 Jothams curse is fulfilled.

AND Abimelech the son of Jerubbaal went to Shechem, unto his [a] mothers brethren, and communed with them and with all the family of the house of his mothers father, saying,

[a] To practice with his kinsfolks for the attaining of the kingdom.

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether *is* better for you? either that all the sons of Jerubbaal (*which are* threescore and ten persons) reign over you, or that one reign over you? remember also that I *am* your [b] bone and your flesh.

† Heb. *What is good? whether, &c.*

[b] Of your kindred by my mothers side.

3 And his mothers brethren spake of him in the ears of all the men of Shechem all these words: and their hearts enclined † to follow Abimelech; for they said, He *is* our brother.

† Heb. *after*

4 And they gave him threescore and ten *pieces* of silver, out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his fathers house at Ophrah, and [c] slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

[c] Thus tyrants to establish their usurped power, spare not the innocent blood, 2 *Kings* 10. 7. 2 *Chron.* 21 4.

6 And all the men of Shechem gathered together, and all the house of [d] Millo, and went and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

[d] which was as the town-house, or common hall, which he calleth the tower of Shechem, *vers* 49.

‡ Or, *by the oak of the pillar* See *Josh.* 24. 26.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lift up his voice, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

[e] By this parable he declareth that those that are not ambitious are most worthy of honour, and that the ambitious abuse their honour, both to their own destruction and others.

8 [e] The trees went forth *on a time* to anoint a king over them, and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and ‡ go to be promoted over the trees?

† Or, *go up and down for other trees?*

10 And the trees said unto the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‡ bramble, come thou, *and* reign over us.

‡ Or, *thistle*,

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow; and if not, let [f] fire come out of the bramble, and devour the cedars of Lebanon.

[f] Abimelech shall destroy the nobles of Shechem.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian:

† Heb. *cast his life.*

18 And ye are risen up against my fathers house this day, and have slain his sons, threescore and ten persons, upon one stone; and have made Abimelech the son of his maid-servant; king over the men of Shechem, because he *is* your brother)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [g] rejoyce ye in Abimelech, and let him also rejoyce in you:

[g] That he is your king, and you his subjects.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God [h] sent an evil spirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech:

[h] Because the people consented with the king in shedding innocent blood: therefore God destroyed both the one and the other.

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. *strengthened his hands to kill*

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And

27 And they went out into the [i] fields, and gathered their vineyards, and trod *the grapes*, and made † merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he [k] said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‡ kindled.

31 And he sent messengers unto Abimelech † privily, saying, Behold, Gaal the son of Ebed, and his brethren be come to Shechem; and behold, they fortifie the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning assoon as the sun is up, thou shalt rise up early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entring of the gate of the city: and Abimelech rose up, and the people that *were* with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [l] seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entring of the gate.

41 And Abimelech dwelt at Arumnah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the [n] people, and divided them into three companies, and lait wait in the field, and looked, and behold, the people *were* come forth out of the city, and rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him rushed forward, and stood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and [o] sowed it *with* salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the house of the god [p] Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough: and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem [q] died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman * cast a piece of a milstone upon Abimelechs head, and all to brake his scull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man [r] thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the [s] curse of Jotham the son of Jerubbaal.

Chap. X.

1 Tola judgeth Israel in Shamir, 3 and Jair, whose thirty sons had thirty cities. 7 The Philistins and Ammonites oppress Israel. 10 In their misery, God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech, there arose to ‡† defend Israel, Tola the son of Puah, the son

‡ Before they were afraid of Abimelechs power, and durst not go out of the city

‡ Or *songs*,

k Braggingly, as though he had been present, or to his captain Zebul.

‡ Or, *hot*.

† Heb. *craftily*, or, *in Tormah*,

† Heb. *as thine hand shall find*.

l Thou art afraid of a shadow.

† Heb. *navel*

‡ Or, *the regarders of times*,

m As their captain.

n Which were of his company.

o That it should be unfruitfull and never serve to any use.

p That is, of Baalberith, as *Chap.* 8.33.

† Heb. *I have done*.

q *Meaning*, that all were destroyed, as well they in the tower as the other,

* 2 *Sam.* 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

s For making a tyrant their king.

‡ Or, *delivered*

† Heb. *saved*

210 ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that [a] rode on thirty aſs-colts, and they had thirty cities, which are called ‡ Haveth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And * the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and * Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtins, and forſook the LORD, and ſerved not him.

7 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtins, and into the hands of the children of Ammon.

8 And that year they vexed and † oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the [b] other ſide Jordan, in the land of the Amorite, which *is* in Gilead.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael [c] cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the LORD [d] ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorite, from the children of Ammon, and from the Philiſtins?

12 The Zidonians alſo, and the Amalekites, and the Moabites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 * Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned, do thou unto us whatſoever † ſeemeth good unto thee, deliver us onely, we pray thee, [e] this day.

16 And they put away the † ſtrange gods from among them, and [f] ſerved the LORD: and his ſoul † was grieved for the miſery of Iſrael.

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelvs together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall * be head over all the inhabitants of Gilead.

[a] Signifying, they were men of authority
‡ Or, *the villages of Jair*
* *Chap.* 2.11. & 3.7. & 4.1. & 6.1 & 13.1.
* *Chap.* 2.13.
‡ Heb. *cruſhed*
[b] As the Reubenites, Gadites, and half the tribe of Manaſſeh.
[c] They prayed to the Lord and confeſſed their ſins.
[d] By ſtirring them up ſome prophet, as *Chap.* 6.8.
* *Deut.* 32.15. *Jerem.* 2.13.
† Heb. *it is good in thine eyes,*
[e] That *is*, from this preſent danger
† Heb. *gods of ſtrangers*
[f] This is true repentance, to put away the evil, and to ſerve God aright.
† Heb. *was ſhortened*
† Heb. *cried together,*
* *Chap.* 11.8.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he ſhould be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthahs vow.* 32 *His conqueſt of the Ammonites.* 34 *He performeth his vow on his daughter.*

NOw * Jephthah the Gileadite was a mighty man of valour, and he *was* the ſon of † an harlot: and Gilead begat Jephthah.

2 And Gileads wife bare him ſons, and his wives ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſon of a [a] ſtrange woman.

3 Then Jephthah fled † from his brethren, and dwelt in the land of [b] Tob: and there were gathered vain men to Jephthah, and [c] went out with him.

4 ¶ And it came to paſs † in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was *ſo*, that when the children of Ammon made war againſt Iſrael, the [d] elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthah, [e] Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, if ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, the LORD † be witneſs between us if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peacebly.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon;

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Iſrael came up from Egypt, and walked through the wilderneſs, unto the Red-ſea, and came to Kadeſh:

* *Heb.* 11.32. called *Jephtae.*
† Heb. *a woman an harlot.*
[a] *That is*, of an harlot, as *verſ.* 1.
† Heb. *from the face*
[b] whereby the governour of the countrey was called Tob
[c] Joyned with him, as ſome think, againſt his brethren
† Heb. *after days,*
[d] Or, ambaſſadours ſent for that purpoſe.
[e] Men of times are conſtrained to deſire help of them, whom before they have refuſed.
[f] Oftimes thoſe things which men reject, God chuſeth to do great enterpriſes by.
† Heb. *be the hearer between us*
* *Num.* 21.13. & 24.
* *Deut.* 2.9.

17 Then

17 Then * Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto.* And in like manner they ſent unto the king of Moab; but he would not *conſent:* and Iſrael abode in Kadeſh.

* *Num.* 20. 14.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* *Num.* 21. 13. & 22. 36.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorite, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

* *Deut.* 2. 26.

20 But Sihon [g] truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

g He truſted them not to go through his countrey.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorite, the inhabitant of that countrey.

22 And they poſſeſſed * all the coaſts of the Amorite, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

* *Deut.* 2. 36.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorite from before his people Iſrael, and ſhouldſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So whomſoever the [h] LORD our God ſhall drive out from before us, them will we poſſeſs.

h For we ought more to believe and obey God, than thou thine idols.

25 * And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

* *Num.* 22. 2. *Deut.* 23. 4. *Joſh.* 24. 9.

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not [i] recover *them* within that time?

i *Meaning* their towns.

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the LORD the Judge, be [k] judge this day between the children of Iſrael and the children of Ammon.

k To puniſh the offender.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the [l] ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over unto the children of Ammon.

l *That is*, the ſpirit of ſtrength and zeal.

30 And Jephthah [m] vowed a vow unto the LORD, and ſaid If thou ſhalt without fail deliver the children of Ammon into mine hand,

m As the apoſtle commendeth Jephthah for his worthy enterpriſe in delivering the people, *Heb.* 11. 32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſins of the godly do not utterly extinguiſh their faith.

31 Then it ſhall be, that † whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORDS, ‡ and I will offer it up *for* a burnt-offering.

† Heb. *that which cometh forth*, or, *which ſhall come forth*

‡ Or, *I will offer &c.*

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the LORD delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

‡ Or, *Abel*

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with [n] timbrels and with dances, and ſhe *was his* onely child: ‡† beſide her he had neither ſon nor daughter.

n According to the manner after the victory.

‡ Or, *he had, not of his own either ſon or daughter.*

† Heb. *of himſelf*

35 And it came to paſs when he ſaw her, that he [o] rent his clothes, and ſaid, Alas my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

o Being overcome with blind zeal, and not conſidering whether the vow was lawfull or no.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two moneths, that I may † go up and down upon the mountains, and [p] bewail my virginity, I and my fellows.

† Heb. *go and go down*

p For it was counted as a ſhame in Iſrael, to dy without children, and therefore they rejoyced to be married.

38 And he ſaid, Go. And he ſent her away *for* two moneths; and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two moneths that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a ‡ cuſtome in Iſrael,

‡ Or, *ordinance*

40 *That* the daughters of Iſrael went † yearly ‡ to lament the daughter of Jephthah the Gileadite four days in a year.

† Heb *from year to year*

‡ Or, *to talk with*

CHAP. XII.

1 *The Ephraimites quarelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites.* 7 *Jephthah died.* 8 *Ibzan, who had thirty ſons, and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty ſons, and thirty nephews, judged Iſrael.*

AND the men of Ephraim † gathered themſelvs together, and went [a] north-ward, and ſaid unto Jephthah, [b] Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

† Heb. *were called*

a After they had paſſed Jordan.

b Thus ambition envyeth Gods work in others, as they did alſo againſt Gideon, *Chap.* 8. 1.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, [c] I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them inro my hand: wherefore then are ye come up unto me this day, to fight againſt me?

c *That is*, I ventured my life, and when mans help failed, I put my truſt onely in God.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the

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the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitivs of Ephraim, [d] among the Ephraimites, and among the Manaſſites.

d Ye ran from us, and choſe Gilead and now in reſpect of us, ye are nothing.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

e which ſignifieth, The fall of waters, or An ear of corn.

6 Then ſaid they unto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites, forty and two thouſand.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

f Some think that this was Boaz the huſband of Ruth.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty † Heb. *ſons ſons*, † nephews, that rode on threeſcore and ten aſſs-colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Chap. XXIII.

1 *Iſrael is in the hand of the Philiſtins.* 2 *An angel appeareth to Manoahs wife.* 8 *The angel appeareth to Manoah.* 15 *Manoahs ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

¶ Heb. *added to commit*, &c.
* *Chap.* 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

AND the children of Iſrael † * did evil again in the ſight of the Lord, and the Lord delivered them into the hand of the Philiſtins forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* [a] barren and bare not.

a *Signifying* that their deliverance came onely of God, and not by mans power.

3 And the angel of the Lord appeared unto the woman: and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſon,

4 Now therefore beware, I pray thee, and * *Num.* 6. 2. 3. * drink not wine, nor ſtrong drink, and eat not any unclean thing.

5 For lo, thou ſhalt conceive and bear a ſon, and * no raſour ſhall come on his head: for the child ſhall be a [b] Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtins.

* *Num.* 6. 5. 1 *Sam.* 1. 11.
b *Meaning*, He ſhould be ſeparate from the world, and dedicate to God.

6 ¶ Then the woman came and told her husband, ſaying. A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: But I asked him not whence he *was*, neither told he me his name.

e If fleſh be not able to abide the ſight of an angel, how much leſs the preſence of God?

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean thing: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah [d] intreated the Lord, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

d He ſheweth himſelf ready to obey Gods will, and therefore deſireth to know farther.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him, behold, the man hath appeared unto me, that came unto me the [e] *other* day.

e Or to day, for it ſeemeth that the angel appeared unto her twice in one day.

11 And Manoah aroſe, and went after his wife, and came to the [f] man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

f He calleth him man, becauſe he ſo ſeemed but he was Chriſt the eternall word, which at his time appointed became man.

12 And Manoah ſaid, Now let thy words come to paſs: † How ſhall we order the child, and ‡ † *how* ſhall we do unto him?

† Heb. *What ſhall be the manner of the* &c.

13 And the angel of the Lord ſaid unto Manoah, Of all that I ſaid unto the woman let her beware.

‡ Or, *What ſhall he do?*

† Heb what ſhall be *his work*.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any [g] unclean thing; all that I commanded her, let her obſerve.

g Any thing forbidden by the law.

15 ¶ And Manoah, ſaid unto the angel of the Lord, I pray thee, let us detain thee, until we ſhall have made ready a kid † for thee.

† Heb. *before thee.*

16 And the angel of the Lord ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the [h] Lord: for Manoah knew not that he *was* an angel of the Lord.

h Shewing that he ſought not his own honour, but Gods, whoſe meſſenger he was.

17 And Manoah ſaid unto the angel of the Lord, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ‡ ſecret?

‡ Or, *wonderfull?*

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the Lord: and *the angel* did [i] wonderouſly, and Manoah and his wife looked on.

i God ſent fire from heaven to conſume their ſacrifice, to confirm their faith in his promiſe.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the Lord aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife) then Manoah knew that he *was* an angel of the Lord.

22 And

22 And Manaoh ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* Exod. 33. 20. Chap. 6. 22.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have [k] received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe.

k Theſe graces that we have received of God, and his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.

24 ¶ And the woman bare a ſon, and called his name Samſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1 Samſon deſireth a wife of the Philiſtins. 5 In his journey he killeth a lion. 8 In a ſecond journey he findeth honey in the carcaſe. 10 Samſons marriage-feaſt. 12 His ridale by his wife is made known. 19 He ſpoileth thirty Philiſtins. 20 His wife is married to another.

AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtins.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtins: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* [a] never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtins? And Samſon ſaid unto his father, Get her for me, for † ſhe pleaſeth me well.

a Though his parents did juſtly reprove him, yet it appeareth that this was the ſecret work of the Lord, verſ. 4.

† Heb. *ſhe is right in mine eyes.*

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the [b] Philiſtins: for at that time the Philiſtins had dominion over Iſrael.

b To fight againſt them for the deliverance of Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † againſt him.

† Heb. *in meeting him.*

6 And the ſpirit of the LORD [c] came mightily upon him, & he rent him as he would have rent a kid, & *he had* nothing in his hand, but he told not his father or his mother what he had done.

c whereby he had ſtrength and boldneſs.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a [d] feaſt: for ſo uſed the young men to do.

d *Meaning*, when he was married.

11 And it came to paſs when [e] they ſaw him, that they brought thirty companions to be with him.

e *That is*, her parents or friends.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me, within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ‡ ſheets, and thirty [f] change of garments.

‡ Or, *ſhirts*,

f To wear at the feaſts, or ſolem days.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon wife, [g] Entice thy husband, that he may declare unto us the riddle, leaſt we burn thee and thy fathers houſe with fire: have ye called us † to take that we have? *is it* not *ſo?*

g Thus wicked men uſe meanes to eſcape temporal puniſhment; but not eternal.

† Heb. *to poſſeſs us*, or *to impoveriſh us?*

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of [h] my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

h Unto them which are of my nation.

17 And ſhe wept before him ‡ the [i] ſeven days, while the feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

‡ Or, *the reſt of the ſeven days, &c.*

i Or, to the ſeventh day, beginning at the fourth.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, * If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not uſed the help of my wife.

19 ¶ And the ſpirit of the LORD came upon him, and he went down to [l] Aſhkelon, and ſlew thirty men of them, and took their ‡ ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.

l which was one of the five chief cities of the Philiſtins.

‡ Or, *apparel*,

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 Samſon is denied his wife. 3 He burneth the Philiſtins corn with foxes and fire-brands. 6 His wife and her father are burnt by the Philiſtins. 7 Samſon ſmiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philiſtins. 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, [a] I will go in to my wife into the chamber. But her father would not ſuffer him to go in,

a *That is*, I will uſe her as my wife.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, in ſtead of her.

† Heb. *let her be thine*,

3 ¶ And Samſon ſaid concerning them, ‡ Now ſhall I be more [b] blameleſs than the Philiſtins, though I do them a diſpleaſure.

‡ Or, *now ſhall I be blameleſs from the Philiſtins, &c.*

b For through his father in laws occaſion, he was moved again to take vengeance of the Philiſtins.

4 And Samſon went and caught three hundred foxes, and took ‡ fire-brands, and turned tail

‡ Or, *torches*,

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tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtins, and burnt up both the [c] ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

c Or, that which was reaped and gathered.

6 ¶ Then the Philiſtins ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the [d] Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtins came up, and burnt [e] her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked puniſh not vice for love of juſtice, but for fear of danger, which elſe might come to them.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtins went up, and pitched in Judah, and ſpread themſelvs in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To [f] bind Samſon are we come up, to do to him, as he hath done to us.

f And ſo being our priſoner, to puniſh him.

11 Then three thouſand men of Judah † went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtins *are* rulers over us? [g] what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

† Heb. *went down*

g Such was their groſs ignorance that they judged Gods great benefit to be a plague unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtins. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelvs.

13 And they ſpake unto him, ſaying, [h] No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

h Thus they had rather betray their brother, than uſe the means that God had given for their deliverance.

14 ¶ *And* when he came unto Lehi, the Philiſtins ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands † loſed from off his hands,

† Heb. *were melted*

15 And he found a † [i] new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt* i *That is*, of an aſs lately ſlain.

16 And Samſon ſaid, With the jaw-bone of an aſs, † heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

† Heb. *an heap, two heaps,*

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place ‡ Ramath-lehi.

‡ That is, *the liſting up of the jaw-bone*, or *caſting away of the jaw-bone.*

18 ¶ And he was ſore athirſt, and [k] called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

k whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorify God, and deliver his country.

19 But God clave an hollow place that *was* in ‡ the jaw, and there came water there out; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof ‡ En-hakkore, which *is* in Lehi unto this day.

‡ Or, *lehi*,

‡ That is, *the well of him that called* or *cried*,

20 And he judged Iſrael in the days of the Philiſtins twenty years.

CHAP. XVI.

1 Samſon at Gaza eſcapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philiſtins, enticeth Samſon. 6 Thrice ſhe is deceived. 15 At laſt ſhe overcometh him. 21 The Philiſtins take him, and put out his eyes. 22 His ſtrength renewing, he pulleth down the houſe upon the Philiſtins, and dieth.

THen went Samſon to [a] Gaza, and ſaw there † an harlot, and [b] went in unto her.

a One of the five chief cities of the Philiſtins.

† Heb. *a woman an harlot,*

b *That is*, he lodged with her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

† *Silent*

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, † bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the bar,*

4 ¶ And it came to paſs afterward, that he loved a woman ‡ in the valley of Sorek, whoſe name *was* Delilah.

‡ Or, *by the brook*

5 And the Lords of the Philiſtins came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‡ afflict him: and we will give thee every one of us eleven hundred [c] *pieces* of ſilver.

‡ Or, *humble*

c Of the value of a ſhekel, read *Gen.* 23.15.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven ‡ * green withs, that were never dried, then ſhall I be weak, and be as † another man.

‡ Or, *new cords.*
† Heb. *moiſt*
† Heb. *one*

8 Then the lords of the Philiſtins brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* [d] men lying in wait abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtins *be* upon thee, Samſon. And he brake the withs, as a threed of tow is broken when it † toucheth the [e] fire: ſo his ſtrength was not known.

d Certain Philiſtins in a ſecret chamber.

† Heb. *ſmelleth* e when fire cometh near it.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now [f] tell me I, pray thee, wherewith thou mighteſt be bound.

f Through her falſhood tendred to make him looſe his life, yet his affection ſo blinded him, that he could not beware.

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as another man.

† Heb. *wherewith work hath not been done*,

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtins *be* upon thee, Samſon. (And *there were* liers in wait abiding in the chamber) And he brake them from off his arms like a threed.

13 And

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And [g] he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

g It is impoſſible, if we give place to our wicked affections, but at length we ſhall be deſtroyed.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtins *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

h For this Samſon uſed to ſay, I love thee.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death;

† Heb. *ſhortned*

17 That he told her all his [i] heart, and ſaid unto her, There hath not come a raſour upon mine head; for I *have been* a Nazarite unto God from my mothers womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

i Thus his immoderate affections toward a wicked woman, cauſed him to looſe Gods excellent gifts, and become ſlave unto them whom he ſhould have ruled.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtins, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtins came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave of the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength [k] went from him.

k Not for the loſs of his hair, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 And ſhe ſaid, The Philiſtins *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtins took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon-houſe.

† Heb. *bored out*

22 Howbeit the hair of his head began to [l] grow again, ‡ after he was ſhaven.

l Yet had he not his ſtrength again, till he had called upon God, and reconciled himſelf.
‡ Or, *as when he was ſhaven.*

23 Then the lords of the Philiſtins gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hand our enemy, and the deſtroyer of our countrey, † which ſlew many of us.

† Heb. *and who multiplied our ſlain.*

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us [m] ſport. And they called for Samſon out of the priſon-houſe; and he made † them ſport: and they ſet him between the pillars.

m Thus by Gods judgements they are made ſlaves to infidels, which neglect their vocation in defending the faithfull.
† Heb *before them*

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth; that I may lean upon them.

27 Now the houſe was full of men and women; and all the Lords of the Philiſtins *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord God, remember me, I pray thee, and ſtrengthen me, I pray thee, onely this once, O God, that I may be at once [n] avenged of the Philiſtins for my two eyes.

n According to my vocation which is to execute Gods judgements upon the wicked.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and † on which it was born up, of the one with his right hand, and of the other with his left.

† Or, *he leaned on them,*

30 And Samſon [o] ſaid, Let † me die with the Philiſtins; and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

o He ſpeaketh not this of deſpair but humbling himſelf for neglecting his office, and the offence thereby given.
† Heb. *my ſoul*

31 Then his brethren, and all the houſe of his father, came down and took him; and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty years.

CHAP. XVII.

1 *Of the money that Micah firſt ſtole, then reſtored, his mother maketh images, 5 and the ornaments for them. 7 He hireth a Levite to be his prieſt.*

AND there was a [a] man of mount Ephraim, whoſe name *was* Micah.

a Some think this hiſtory was in the time of Othniel, or as Joſephus writeth, Immediatly after Joſhua.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholy dedicated the ſilver unto the LORD, from my hand, for my ſon, to make a [b] graven image, and a molten image: now therefore I will reſtore it unto thee.

b Contrary to the commandment of God, and true religion, practiced under Joſhua, they forſook the Lord and fell to idolatry.
* *Chap.* 8. 27.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

c He would ſerve both God and idols.
* *Gen.* 31. 19. *Hoſ.* 3. 4.

5 And the man Micah had an houſe of gods, and made an *[c] ephod, and *[d] teraphim; and † conſecrated one of his ſons, who became his prieſt.

d By teraphim ſom underſtand certain idols having the likeneſs of a man, but others underſtand thereby all manner of things, and inſtruments belonging unto thoſe who ſought for any anſwer at Gods hands, as *Chap.* 18. 5, 6.
† Heb. *filled the hand*
* *Chap.* 18. 1. & 21. 25.

6 * In thoſe days *there was* no [e] king in Iſrael, *but* every man did *that which was* right in his own eyes.

e For where there is no Magiſtrate fearing God, there can be no true religion, nor order, *chap.* 21. 25.

7 ¶ And there was a young man out of Beth-lehem Judah, of the [i] family of Judah, who *was* a Levite, and he ſojourned there.

i which Beth lehem was in the tribe of Judah.

8 And the man departed out of the city from Beth-lehem Judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, † as he journeyed

† Heb. *in making his way.*

9 And

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9 And Micah said unto him, Whence comest thou? And he said unto him, I *am a*[g] Levite of Beth-lehem Judah, and I go to sojourn where I may find *a place.*

g For in these days, the service of God was corrupt in all estates, and the Levites were not looked unto.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and ‡ †a suit of apparel, and thy victuals. So the Levite went in.

‡ Or, *a double suit, &c*
† Heb *an order of garments,*

11 And the Levite was [h] content to dwell with the man, and the young man was unto him as one of his sons.

h Not considering that he forsook the true worshipping of God, for to maintain his own belly.

12 And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me [i] good, seeing I have a Levite to *my* priest.

i Thus the idolaters perswade themselves of Gods favour, when indeed he doth detest them.

CHAP. XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, & bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrated things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN* those days *there was* no [a] king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

* Chap. 17. 6. & 21. 25.
a Meaning, no ordinary magistrate to punish vice according to Gods word.

2 And the children of Dan sent of their family, five men from their coasts, † men of valour, from Zorah, and from Eshtaol, to spie out the land, and to search it; and they said unto them, [b] Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

† Heb. *sons*

b For the portion which Joshua gave them, was not sufficient for all their tribe.

3 When they *were* by the house of Micah, they knew the [c] voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

c They knew him by his speech, that he was a stranger there.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [d] Go in peace: before the LORD *is* your way wherein ye go.

d Thus God granteth the idolaters sometime their request, to their destruction that delight in errours.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure, and *there was* no † magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

† Heb. *possessour.* or *heir of restraint*

8 And they came unto their brethren to Zorah, and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [e] still? be not slothfull to go, *and* to enter to possess the land.

e Loose ye this good occasion through your slothfulness?

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eshtaol, six hundred men, † appointed with weapons of war.

† Heb *girded*

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the countrey of Laish, and said unto their brethren, [f] Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

f Because they before had good success they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him.

† Heb. *asked him of peace*

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate.

17 And the five men that went to spy out the land, went up, *and* came in thither, *and* [g] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entring of the gate, with the six hundred men that *were* appointed with weapons of war.

g So superstition blinded them, that they thought Gods power was in these idols, and that they should have good success by them, though by violence and robbery they did take them away.

18 And these went into Micahs house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priests heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the [h] people.

h with the six hundred men.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage, [i] before them.

i Suspecting them that did pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, † that thou comest with such a company?

† Heb. *that thou art gathered together?*

24 And he said, Ye have taken away my [k] gods which I made, and the priest, and ye are gon away; and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

k This declareth what opinion the idolaters have of their idols.

25 And the children of Dan said unto him, Let not thy voice be heard among us, least † angry fellows run upon thee, and thou loose thy life, with the lives of thy houshold.

† Heb. *bitter of soul*

26 And

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the* [1] *things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, & secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, [m] because it *was* far from Zidon, and they had no business with *any* man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the * city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set them up the [n] graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the [o] captivity of the land.

31 And they set them up Micahs graven image, which he made, all the time that the house of God was in Siloh.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, * when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of Beth-lehem-Judah.

2 And his concubine played the whore against him, and went away from him unto her fathers house to Beth-lehem-Judah, and was there ‡ † four whole moneths.

3 And her husband arose, and went after her to speak † friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her fathers house, & when the father of the damsel saw him, he rejoyced to meet him.

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, † Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down and did eat and drink both of them together: for the damsels [a] father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsels father said, † Comfort thine heart, I pray thee. And they tarried † until after noon, and they did eat both of them.

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsels father, said unto him, Behold now the day † draweth towards evening, I pray you, tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get ye early on your way, that thou mayest go † [c] home.

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a [d] stranger, that *is* not of the children of Israel, we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* [e] Benjamites.

17 And when he had lift up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem Judah, toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-Judah, but I *am now* going to the [f] house of the LORD, and there *is* no man that † receiveth me to house.

19 Yet there is both straw and provender for our asses, and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; onely lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about,

1 *Meaning*, the idols as *verse* 18.

m *That is*, Laish, which after was called Cesarea Philippi.

* *Josh.* 19 47.

n Thus in stead of giving glory to God, they attributed the victory to their idols, and honoured them therefore

o *That is*, till the ark was taken, 1 *Sam.* 5. 1.

* *Chap.* 17. 6. & 18. 1. & 21. 25.

† Heb *a woman a concubine*, or *a wife a concubine.*

‡ Or, *a year and four moneths*

† Heb. *days four moneths.*

† Heb. *to her heart*,

a *That is*, his concubines father.

b *Meaning*, that he should refresh himself with meat, as *verse* 5.

† Heb. *till the day declined*,

† Heb. *is weak*,

† Heb it is *the pitching time of the day*,

† Heb. *to thy tent.*

c *To wit*, to the town or city where he dwelt.

† Heb. *to over against Jebus*,

d Though in these days there were most horrible corruptions, yet very necessity could not compell them to have to doe with them that professed not the true God.

e *That is*, of the tribe of Benjamin.

f To Shiloh, or Mizpeh, where the ark was.

† Heb. *gathereth*

218 *and* [g] beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

[g] To the intent they might break it.

23 And * the man, the maſter of the houſe went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

* Gen. 19. 6.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and [h] humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

[h] That is, abuſe them, as Gen. 19. 8.

† Heb. *the matter of this folly.*

25 But the men would not hearken to him: ſo the man took his concubine, & brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring they let her go.

26 Then came the woman in the dawning of the day, and [i] fell down at the door of the mans houſe, where her lord *was*, till it was light.

[i] She fell down dead, as verſ. 27.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his [k] place.

[k] Meaning, home unto mount Ephraim.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid. There was no ſuch deed [l] done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

[l] For this was like the ſin of Sodom, for the which God rained down fire and brimſtone from heaven.

CHAP. XX.

1 The Levite in a generall aſſembly declareth his wrong. 8 The decree of the aſſembly. 12 The Benjamites being cited, make head againſt the Iſraelites. 18 The Iſraelites in two battels looſe forty thouſand. 26 They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.

THen all the children of Iſrael went out, and the congregation was gathered together, as [a] one man, from Dan even to Beerſheba, with the land of Gilead, unto the [b] LORD in Mizpeh.

[a] That is, all with one conſent.
[b] To aſk counſel.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelvs in the aſſembly of the people of God, four hundred thouſand footmen that [c] drew ſword.

[c] Meaning, men able to handle their weapons.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then [d] ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

[d] To the Levite.

4 And † the Levite the husband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. *The man the Levite*

5 And the men of Gibeah aroſe againſt me, and beſet the houſe round about upon me by night, and thought to have ſlain me: *and* my concubine have they ‡ forced, that ſhe is dead.

‡ Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and ſent [e] her throughout all the countrey of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

[e] That is, but pieces, to every tribe a piece, Chap. 19. 29.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his [f] houſe.

[f] Before we have revenged this wickedneſs.

9 But now, this *ſhall be* the thing which we will do to Gibeath, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch [g] victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

[g] Theſe only ſhould have the charge to provide for victual for the reſt.

11 So all the men of Iſrael were gathered againſt the city, † knit together as one man.

† Heb. *felows*

12 ¶ And the tribes of Iſrael ſent men through all the [h] tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

[h] That is, every family of the tribe.

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeath, that we may put them to death, and put away evil from Iſrael. But the [i] children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

[i] Becauſe they would not ſuffer the wicked to be punished, they declared themſelvs to maintain them in their evil, and therefore were all juſtly punished.

14 But the children of Benjamin gathered themſelvs together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men * left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

* Chap. 3. 15.

17 And the men of Iſrael, beſide Benjamin, were numbred four hundred thouſand men that drew ſword; all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the [k] houſe of God, and asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

[k] That is, with the ark, which was at Shiloh: ſome think in Mizpeh, as verſ. 1.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelvs in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, [l] twenty and two thouſand men.

[l] This God permitted becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this means punish their ſins.

22 And the people the men of Iſrael encouraged

couraged themſelvs, and ſet their battel again in aray in the place were they put themſelvs in aray the firſt day.

23 (And the children of Iſrael went up and wept before the LORD until even, and asked counſel of the LORD, ſaying, Shall I go up again to battel again the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day until even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for [m] the ark of the covenant of God *was* there in thoſe days,

m *To wit*, in Shiloh

28 And Phinehas the ſon of Eleazar the ſon of Aaron, [n] ſtood before it in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to morrow I will deliver them into thine hand.

n Or, ſerved in the prieſts office at thoſe days, for the Jews write, that he lived three hundred years.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelvs in aray againſt Gibeah, as *at* other times.

31 And the children of Benjamin went out againſt the people, *and* were [o] drawn away from the city, and they began † to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to ‡ the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

o By the policie of the children of Iſrael.
† Heb. *to ſmote of the people wounded as at*, &c.
‡ Or, *Beth-el*,

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt: but the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the [p] high-ways.

p *Meaning* croſs-ways or paths to divers places.

33 And all the men of Iſrael roſe up out of their place, and put themſelvs in aray at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the medows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battel was ſore; but they [q] knew not that evil *was* near them.

q They knew not that Gods judgement was at hand to deſtroy them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael [r] gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

r Retired to draw them after.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‡ drew *themſelvs* along, and ſmote all the city with the edge of the ſword.

‡ Or, *made a long* ſound with the trumpets,

38 Now there was an appointed ‡ ſign between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of city.

‡ Or, *time*
† Heb. *with*
† Heb. *elevation*

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite *and* [s] kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battel.

† Heb. *to ſmite the wounded*
s For they were waxen hardy by the two former victories.

40 But when the flame began to ariſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them; and behold, † the flame of the city aſcended up to heaven.

† Heb. *the whole conſumption*

41 And when the men of Iſrael [t] turned again, the men of Benjamin were amazed: for they ſaw that evil † was come upon them.

t And withſtood their enemies.
† Heb. *touched them.*

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battel overtook them: and them which *came* out of the cities, they deſtroyed in [u] the midſt of them.

u For they were compaſſed in on every ſide.

43 *Thus* they incloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‡ with eaſe † over againſt Gibeah toward the ſun-riſing.

‡ Or, from *Menuchah*, &c.
† Heb. *unto over againſt*

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they [x] gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

x They ſlew them by one and one, as they were ſcattered abroad.

46 So that all which fell that day of Benjamin, were twenty and [y] five thouſand men that drew the ſword; all theſe *were* men of valour.

y Beſides eleven hundred that hath been ſlain in the former battels.

47 * But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four moneths.

* *Chap.* 21.13.

48 And the men of Iſrael returned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that † came to hand: alſo they ſet on fire, all the [z] cities that † they came to.

† Heb. *was found*
z If they belonged to the Benjamites.
† Heb. *were found.*

CHAP. XXI.

1 *The people bewail the deſolation of Benjamin.* 8 *By the deſtruction of Jabeſh-gilead, they provide them four hundred wives.* 16 *They adviſe them to ſurpriſe the virgins that danced at Shiloh.*

NOw the men of Iſrael had [a] ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

a This oath came of raſhneſs, and not of judgement: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

2 And the people came to the houſe of God, and abode there till even, before God, and lift up their voices, and wept ſore:

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

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4 And it came to pass on the morrow, that the people rose early, and built there an [b] altar, and offered burnt-offerings, and peace-offerings.

b According to their custome, when they would consult with the Lord.

5 And the children of Israel said, Who *is* *there* among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [c] repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

c Or, repented that they had destroyed their brethren, as appeareth, *verse* 15.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is* *there* of the tribes of Israel, that [d] came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

d Condemning them to be fautors of vice, which would not put hand to punish it.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, * Ye shall utterly destroy every male, and every woman that † hath lien by man.

* Num. 31.17.

† Heb. *knoweth the lying with man.*

12 And they found among the inhabitants of Jabesh-gilead, four hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

† Heb. *young women virgins*

13 And the whole congregation [e] sent *some* † to speak to the children of Benjamin that *were* in the rock Rimmon, and to ‡ call peaceably unto them.

e *To wit*, about four moneths after the discomfiture, Chap. 20. 47.
† Heb. *and spake, and called*
‡ Or, *proclaim peace*

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: yet so they [f] sufficed them not.

f For there lacked two hundred.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an [g] inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

g Benjamin must be reserved to have the twelfth portion in the inheritance of Jacob.

18 Howbeit, we may not give them wives of our daughters: For the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *in a place* which *is* on the [h] north-side of Beth-el, ‡ on the east-side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

† Heb. *from year to year.*
h He describeth the place where the maids used yearly to dance, & the manner then was, and to sing psalms and songs of Gods works among them
‡ Or, *Towards the sun-rising*

20 Therefore they commanded the children of Benjamin, saying, Go and ly in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go *to* the land of Benjamin.

‡ Or, *on*

22 And it shall be, when [i] their fathers or their brethren come unto us to complain, that we will say unto them, ‡ Be favourable unto them, for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.
‡ Or, *gratify them.*

23 And the children of Benjamin did so, and took *them* wives according to their [k] number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

k *Meaning*, in number.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

* Chap. 17. 6. & 18. 1. & 19. 1.

THE BOOK OF RUTH.

THE ARGUMENT.

THis book is intituled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratively is set forth the state of the church which is subject to manifold afflictions, and yet at length God giveth a good and joyfull issue: teaching us to abide with patience till God deliver us out of trouble. Herein also is described how Jesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Jesus did vouchsafe to come, notwithstanding shee was a Moabitess of mean condition, and a stranger from the people of God: declaring unto us thereby that the Gentiles should be sanctified by him, and joyned with his people, and that there should be but one sheepfold, and one Shepherd. And it seemeth that this history appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech, driven by famin into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 Dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

† Heb. *judged*,

a In the land of Canaan.

b In the tribe of Judah, which was also called Bethlehem Ephrathah, because there was another city so called in the tribe of Zebulun.

NOw it came to pass in the days when the judges † ruled, that there was a famin in the [a] land: and a certain man of Bethlehem-judah [b] went to sojourn in the countrey of Moab, he and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-Judah; and they came

† Heb. *were*

into the countrey of Moab, and † continued there.

3 And Elimelech Naomi's husband died, and she was left, and her two sons:

4 And they took them wives of the women of [c] Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

c By this wonderfull providence of God, Ruth became one of Gods houshold, of whom Christ came.

5 And Mahlon and Chilion died also both of them: and the woman was left of her two sons, and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the countrey of Moab: for she had heard in the countrey of Moab, how that the LORD had [d] visited his people, in giving them bread.

d By sending them plenty again.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mothers house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find [e] rest, each *of you* in the house of her husband. Then she kissed them: and they lift up their voice and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeal of God, which rather hath respect to the ease of the body, then to the comfort of the soul.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any mo* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: If I should say, I have hope, ‡ *if* I should have a husband also to night, and should also bear sons:

‡ Or, *if I were with an husband*

† Heb. *hope*

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for † it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

† Heb. *I have much bitterness*

14 And they lift up their voice, and wept again: and Orpah [f] kissed her mother in law, but Ruth clave unto her.

f when she took leave and departed.

15 And she said, Behold, thy sister in law is gon back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, ‡ Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, [g] I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

‡ Or, *be not against me.*

g No perswasions can prevail to turn them back from God, whom he had chosen to be his.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

† Heb. *strengthened herself*

19 ¶ So they two went until they came to Beth-lehem: And it came to pass when they were come to Beth-lehem, that all the city [h] was moved about them, and they said, *Is* this Naomi?

h whereby appeareth that she was of a great family, and of good reputation.

20 And she said unto them, Call me not * Naomi, call me † Mara: for the Almighty hath dealt very bitterly with me.

* That is, *pleasant*,

† That is, *bitter*.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, & the Almighty hath afflicted me?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, which returned out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley-harvest.

i which was in the moneth Nisan, that containeth part of March and part of April.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 sheweth her great favour. 18 That which she got, she carrieth to Naomi.

AND Naomi had a kinsman of her husbands, a mighty man of [a] wealth, of the family of Elimelech; and his name *was* Boaz.

a Here goodness and greatness was in one man.

2 And Ruth the Moabitess said unto Naomi, [b] Let me now go to the field, and glean ears of corn after *him*, in whose sight I shall find grace. And she said unto her, Go, my daughter.

b This her humility declareth her great affection toward her mother in law, forasmuch as she spareth no painfull diligence to get both their livings.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was *to light on* a part of the field *belonging* unto * Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap happed*

* Called *Mat.* 1. 5. Booz.

4 ¶ And behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with you: and they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers, answered and said, It *is* the Moabitish damsel that came back with Naomi out of the countrey of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheavs: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another

field, neither go from hence, but abide here faſt by my maidens.

9 [c] *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

c That is, take heed in what field they do reap.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a [d] ſtranger?

d Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

13 Then ſhe ſaid ‡ Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

‡ Or, *I find favour*

† Heb. *to the heart.*

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vineger. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and [f] left.

f which ſhe brought home to her mother in law.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheavs, and † reproach her not.

† Heb *ſhame her not.*

16 And let fall alſo *ſome* of the hand-fuls *of purpoſe* for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until *even*, and beat out that ſhe had gleaned: and it was about an ephah of barley.

g *To wit*, of her bag, as is in the Chalde text.

18 ¶ And [g] ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living and to the [h] dead. And Naomi ſaid unto her, The man *is* near of kin unto us, ‡ one of our next kinſmen.

h To my husband and children, when they were alive, and now to us.

‡ Or, *one that hath right to redeem.*

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‡ meet thee not in any other field.

‡ Or, *fall upon thee*

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi her inſtruction,* 5 *Ruth lieth at Boaz his feet.* 8 *Boaz acknowledgeth the right of a kinſman.* 14 *He ſendeth her away with ſix meaſures of barley.*

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek [a] reſt for thee, that it may be well with thee?

a *Meaning*, that ſhe would provide her of an husband, with whom ſhe might live quietly.

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the [b] man, until he ſhall have don eating and drinking.

b Boaz, not yet any other.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and ‡ uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

‡ Or, *lift up the clothes that are on his feet,*

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and drunk, and his heart was [c] merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

c *That is*, had refreſhed himſelf among his ſervants.

8 ¶ And it came to paſs at midnight, that the man was afraid, and ‡ turned himſelf: and behold, a woman lay at his feet.

‡ Or, *took holdon.*

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid; ſpread therefore thy skirt over thine hand-maid, for thou *art* ‡ a near kinſman.

‡ Or, *one that hath right to redeem.*

10 And he ſaid, Bleſſed *be* thou of the LORD my daughter; *for* thou haſt ſhewed [d] more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

d Thou ſheweſt thy ſelf from time to time more vertuous.

11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate*

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will [e] perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

e If he will take thee to be his wife by the title of affinity, according to Gods law. *Deut. 25. 5.*

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another

another. And he said, Let it not be known that a woman came into the floor.

‡ Or, *sheet*, or, *apron.*

15 Also he said, Bring the ‡ vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, [f] Who *art* thou, my daughter? and she told her all that the man had don unto her.

[f] Perceiving by her coming home, that he had not taken her to his wife, she was astonied,

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, untill thou know how the matter will fall: for the man will not be in rest, untill he have finished the thing this day.

Chap. IV.

1 *Boaz calleth into judgement the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 10 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David* 18 *The generation of Pharez,*

THen went Boaz up to the [a] gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, [b] Ho, such a one, turn aside, sit down here. And he turned aside, & sat down.

[a] which was the place of judgement.

[b] The Hebrews here use two words which have no proper signification, but serve to note a certain person: as we say, ho, sirrah, or ho, such an one.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Noami that is come again out of the countrey of Moab selleth a parcel of land, which *was* our brother Elimelechs.

† Heb. *I said, I will reveal in thine ear,*

4 And † I thought to advertise thee, saying, Buy *it* before the inhabitans, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* [c] none to redeem *it* besides thee, and I *am* after thee. And he said, I will redeem *it*.

[c] For thou art the next of the kin.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his [d] inheritance.

[d] That his inheritance might bear his name that is dead.

6 ¶ And the kinsman said, I cannot redeem *it* for my self, least I mar mine own inheritance: redeem thou my right to thy self, for I cannot redeem *it*.

[e] *Deut.* 25. 7, 9.

7 * Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave *it* to his neighbour: and this *was* [e] a testimony in Israel.

[e] That he had resigned his right, * *Deut.* 25. 9.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee; so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his [f] place: ye *are* witnesses this day.

[f] Or, of the city where he remained.

11 And all the people that *were* in the gate, & the elders said, *We are* witnesses: The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and ‡ do thou worthily in [g] Ephratah, and † be famous in Beth-lehem.

‡ Or, *get thee riches*, or *power*

[g] Ephratah and Bethlehem are both one.

† Heb. *proclaim thy name*

12 And let thy house be like the house of Pharez, (* whom Tamar bare unto Judah) of the seed which the LORD shall give thee of this young woman.

* *Gen.* 38. 29. 1 *Chron.* 2. 4. 1 *Mat.* 1. 3.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD which hath not † left thee this day without a ‡ kinsman, that his [h] name may be famous in Israel.

† Heb. *caused to cease unto thee*

‡ Or, *redeemer*,

[h] He shall leave a continual posterity.

15 And he shall be unto thee a restorer of *thy* life, and † a nourisher of † thine old age: for thy daughter in law which loveth thee, which is better to thee than [i] seven sons, hath born him.

† Heb. *to nourish*

† Heb. *thy gray hairs.*

[i] *Meaning*, many sons.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, there is a son born to Naomi, and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these are the generations of [k] Pharez: * Pharez begat Hezron,

[k] This genealogy is brought in, to prove that David by succession came of the house of Judah.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat † Salmon,

* 1 *Chron.* 2. 4. *Matt.* 1. 3.

† Or, *Salmah*,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

124

THE FIRST BOOK OF SAMUEL,

otherwiſe called,

The firſt book of the KINGS.

THE ARGUMENT.

ACcording as God hath ordained, Deut. 17. 14. *that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt book of Samuel is declared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafegard of him, which did repreſent Jeſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keep them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall wars both at home and abroad. And becauſe Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather diſobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his eſtate, and David the true figure of Meſſia placed in his ſtead, whoſe patience, modeſty, conſtancy, perſecution by open enemies fained friends, and diſſembling flatterers, are left to the church and to every member of the ſame, as u patern and example to behold their ſtate and vocation.*

CHAP. I.

1 *Elkanah a Levite, having two wives, worſhippeth yearly at Shiloh.* 4 *He cheriſheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli firſt rebuking her, afterwards bleſſeth her,* 19 *Hannah having born Samuel, ſtayeth at home till he be weaned.* 24 *She preſenteth him, according to her vow, to the* LORD.

NOw there was a certain man of [a] Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

a There were two Ramaths, ſo that in this city in mount Ephraim were Zophim *that is*, the learned men and prophets.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city * † yearly to worſhip and to ſacrifice unto the LORD of hoſts in [b] Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

* *Deut.* 16. 1-6.
† Heb. *from year to year.*
b For the ark was there at that time.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters portions.

5 But unto Hannah he gave [c] ‡ a worthy portion: for he loved Hannah, but the LORD had ſhut up her womb;

c Some read, a portion with an heavy cheer.
‡ Or, *a double portion:*
† Heb. *angred her*

6 And her adverſary alſo † provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

7 And *as* he did ſo year by year, ‡† when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat,

‡ Or, *from the time that ſhe*, &c.
† Heb. *from her going up.*

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than [d] ten ſons?

d Let this ſuffice thee that I love thee no leſs, than if thou hadſt many children.

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt, of the [e] temple of the LORD)

e *That is*, of the houſe where the ark was.

10 And ſhe *was* † in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

† Heb. *bitter of ſoul,*

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD all the days of his life, and * there ſhall no raſour come upon his head.

† Heb. *ſeed of men,*
* *Numb.* 6. 5. *Judg.* 13. 5.

12 And it came to paſs as ſhe † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray.*

13 Now Hannah, ſhe ſpake in her heart, onely her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered, and ſaid, No, my lord, I *am* a woman † of a ſorrowfull ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

† Heb. *hard of ſpirit;*

16 Count not thine hand-maid for a daughter of Belial: for out of the abundance of my ‡ complaint and grief have I ſpoken hitherto.

‡ Or, *Meditation.*

17 Then Eli anſwered, and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt asked of him.

18 And

18 And she said, Let thine handmaid find [f] grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

[f] *That is*, pray unto the Lord for me.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD [g] remembred her.

[g] According to her petition
† Heb. *revolution of days*,

20 Wherefore it came to pass, † when the time was come about, after Hannah had conceived, that she bare a son, and called his name ‡ Samuel, *saying*, Because I have asked him of the LORD.

‡ That is, *asked of God*,

21 And the man [h] Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

[h] This Elkanah was a Levite, 1 *Chron.* 6. 27. and as some write, Once a year they accustomed to appear before the Lord with their families.

22 But Hannah went not up; for she said unto her husband, *I will not go up* untill the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry untill thou have weaned him, onely the LORD establish [i] his word: so the woman abode, and gave her son suck untill she weaned him.

[i] Because her prayer took effect, therefore it was called the Lords promises.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, andbrought the child to Eli.

[k] *That is*, most certainly.

26 And she said, Oh my lord *as* [k] thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

‡ Or, *returned him, whom I have obtained by petition to the LORD.*

28 Therefore also I have ‡ lent him to the LORD as long as he liveth, ‡ he shall be lent to the LORD. And he [l] worshipped the LORD there.

‡ Or, *be whom I have obtained by petition shall be returned.*
[l] *Meaning*, Eli gave thanks to God for her.

CHAP. II.

1 *Hannahs song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuels ministery.* 20 *By Eli's blessing, Hannah is more fruitfull.* 22 *Eli reproveth his sons.* 27 *A propheſy against Eli's house.*

[a] After that she had obtained a son by prayer, she gave thanks.
[b] I have recovered strength and glory by the benefit of the Lord.
[c] I can answer them, that reprove my barrenness.

AND Hannah [a] prayed, and said, My heart rejoyceth in the LORD: mine [b] horn is exalted in the LORD: my mouth is [c] inlarged over mine enemies: because I rejoyce in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

[d] In that ye condemn my barrenness, ye shew your pride against God.
† Heb. *hard*

3 [d] Talk no more so exceeding proudly, let *not* † arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girt with strength.

[e] They sell their labours for necessary food.

5 *They that were* full, have hired out themselvs for [e] bread, and *they that were* hungry, ceased: so that the barren hath born seven, and she that hath many children, is waxed feeble.

6 * The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

* *Deut.* 32. 39. *Job* 13. 2. *Wisd.* 16. 13.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He * raiseth up the poor out of the dust, *and* lifteth up the begger from the dunghill, to set *them* among [f] princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the [g] LORDS, and he hath set the world upon them.

* *Psal.* 113. 7.
[f] He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.
[g] Therefore he may dispose all things according to his will.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces: * out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth, and he shall give strength unto his [h] king, and exalt the horn of his anointed.

* *Chap.* 7. 10.
[h] She grounded her prayer on Jesus Christ which was to come.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli [i] the priest.

[i] In all that Eli commanded him.

12 ¶ Now the sons of Eli *were* sons of Belial, they [k] knew not the LORD.

[k] *That is*, they neglected his ordinance.

13 And the priests custome with the people *was, that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand,

14 And he strook *it* into the pan, or kettle, or caldron, or pot; all that the [l] flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

[l] Transgressing the order appointed in the law, *Levit.* 7. 31. for their bellies sake.

15 Also before they burnt the [m] fat, the priests servant came, and said to the man that sacrificed, Give flesh to roast for the priests; for he will not have sodden flesh of thee, but raw.

[m] which was commanded first to have been offered God.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul [n] desireth: then he would answer him, *Nay*, but thou shalt give it *me* now; and if not, I will take *it* by force.

† Heb. *as on the day*,
[n] Not passing for their own profit, so that God might be served aright.

17 Wherefore the sin of the young men was very great before the LORD: for men [o] abhorred the offering of the LORD.

[o] Seeing the horrible abuse thereof.

18 ¶ But Samuel ministred before the LORD, *being* a child, * girded with a linnen ephod.

* *Exod.* 28. 4.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah, and his wife, and said, The LORD give thee seed of this woman, for the ‡ loan which is lent to the LORD. And they went unto their own home.

‡ Or, *petition which she asked, &c.*

21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that

226 that his sons did unto all Israel, and how
p which was (as the Hebrews write) after their travell, when they came to be purified, read *Exod.* 38. 8. *Levit.* 12. 6.
† Heb. *assembled by troups.*
‡ Or, *I hear evil words of you,*
q Because they contemn their duty to God. *verse.* 17.
‡ Or, *to cry out.*
p they lay with the women that † assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ‡ I hear of your evil dealings, by all this people.

24 Nay, my sons: for *it is* no good report that I hear; ye q make the LORDS people ‡ to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, r because the LORD would slay them.

r So that to obey good admonitions, is Gods mercy, and to disobey them is his just judgement for sin.

26 (And the child Samuel grew on, and was in favour both with the LORD, and also with men.)

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy
f To wit, Aaron.
f father, when they were in Egypt in Pharaohs house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and * did I give unto the house of thy father all the offerings made by fire of the children of Israel?

* *Levit.* 10. 14.

t why have you contemned my sacrifices, and as it were trode them under foot?

29 Wherefore t kick ye at my sacrifice, and at mine offering which I have commanded *in my* habitation, and honourest thy sons above me, to make your selvs fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, *that* thy house, and the house of thy father should walk before me for ever: but now the LORD saith, u Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

u Gods promises are onely effectuall to such as he giveth constancy unto, to fear and obey him.

31 Behold, the days come that I will cut off
x Thy power and authority.
thine x arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

32 And y thou shalt see ‡ an enemy *in my*
y Thy posterity shall see the glory of the chief priest translated to another, whom they shall envie, 1 *King.* 2. 27.
habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

‡ Or, *the affliction of the tabernacle for all the wealth which God would have given Israel;*
† Heb *men.*
33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grive thine heart: and all the increase of thine house shall die † in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

z *Meaning*, Zadok, who succeeded Abiathar, and was the figure of Christ.
35 And I will raise me up a z faithfull priest, *that* shall do according to *that* which *is* in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

36 And it shall come to pass *that* every one that is left in thine house, shall come *and*
a crouch to him for a piece of silver, and a morsel of bread, and shall say, † Put me (I pray thee) into ‡ one of the priests offices, that I may eat a piece of bread.

a *That is*, shall be inferiour unto him.
† Heb. *join.*
‡ Or, *somewhat about the priesthood.*

CHAP. III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministred unto the
a The Chaldee text readeth, while Eli lived.
LORD a before Eli: and the b word of the LORD was precious in those days; *there was* no open vision.
b Because there were very few prophets to declare it.

2 And it came to pass at that time, when Eli *was* laid down in his c place, and his eyes began to wax dim, *that* he could not see;
c In the court next to the tabernacle.

3 And ere the d lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep:*
d *That is*, the lamps, which burnt in the night.

4 That the LORD e called, Samuel, and he answered, Here *am* I.
e Josephus writeth that Samuel was twelve years old, when the Lord appeared to him.

5 And he ran unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 ‡ Now Samuel did not yet f know the
‡ Or, *thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
f By vision.
LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I, for thou didst call me. And Eli g perceived that the LORD had called the child.
g Such was the corruption of those times, that the chief priest was become dull and negligent to understand the Lords appearing.

9 Therefore Eli said unto Samuel, Go, lie down, and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of * every one that heareth it, shall h tingle.
* 2 *King.* 21. 12.
h God declareth what sudden fear shall come upon men, when they shall hear that the ark is taken, and also see Eli's house destroyed.

12 In that day, I will perform against Eli, all *things* which I have spoken concerning his house: † when I begin, I will also make an end.
† Heb. *beginning and ending.*

13 ‡ * For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselvs ‡ vile, and he † restrained them not.
‡ Or, *and I will tell him, &c.*
* *Chap.* 2. 29, 31. *&c.*
‡ Or, *accursed,*
† Heb. *frowned not upon them.*

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for i ever.
i *Meaning*, that his posterity should never enjoy the chief priests office.

15 ¶ And Samuel lay untill the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee hide it not from me: k God do so to thee, and † more also, if thou hide *any* ‡ thing from me, of all the things that he said unto thee.
k God punish the after this and that sort, except thou tell me truth, *Ruth* 1. 17.
† Heb. *so add,*
‡ Or, *word*

18 And

† Heb. *all the things*, or *words*.

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words [1] fall to the ground.

1 The Lord accomplished whatsoever he had said.

20 And all Israel, from Dan even to Beersheba, knew that Samuel *was* ‡ established *to be* a prophet of the LORD.

‡ Or, *faithfull*.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.

CHAP. IV.

1 *The Israelites are overcome by the Philistins at Ebenezer;* 3 *They fetch the ark to the terrour of the Philistins:* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas wife discouraged in her travail with I-chabod, dieth.*

‡ From the departure of the Israelites out of Egypt unto the time of Samuel are about 397. years.

‡ Or, *came to pass*

† Heb. *was*

† Heb. *the battel was spread*,

AND the word of ‡ Samuel † came to all Israel. Now Israel went out against the Philistins to battel, and pitched beside Ebenezer: and the Philistins pitched in Aphek.

2 And the Philistins put themselvs in aray against Israel: and *when* † they joyned battel, Israel was smitten before the Philistins: and they slew of † the army in the field about four thousand men.

† Heb. *the aray*

3 ¶ And when the people were come into the camp, the elders of Israel said, [a] Wherefore hath the LORD smitten us to day before the Philistins? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that when *it* cometh among us, *it* may save us out of the hand of our enemies.

a For it may seem that this war was undertaken by Samuels commandment.

† Heb. *take unto us*,

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which [b] dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

b For he used to appear to the Israelites between the cherubims over the Ark of the covenant, *Exod* 25. *vers.* 17.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistins heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistins were afraid, for they said, God is come into the camp. And they said [c] Wo unto us; for there hath not been such a thing † heretofore.

c Before we fought against men, and now God is come to fight against us.

† Heb. *yesterday*, or *the third day*

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the [d] wilderness.

d For in the red Sea in the wilderness, the Egyptians were destroyed, which was the last of all his plagues.

9 Be strong, and quit your selvs like men, O ye Philistins, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selvs like men, and fight.

* *Judg.* 13. 1.

† Heb. *be men*,

10 ¶ And the Philistins fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel [e] thirty thousand footmen.

e David alluding to this place, *Psal.* 78. 63. saith, they were consumed with fire: *meaning*, they were suddenly destroyed.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, † were slain.

† Heb. *died*.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his [f] clothes rent, and with earth upon his head.

f In token of sorrow and mourning.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the [g] ark of God. And when the man came into the city and told *it*, all the city cried out.

g Least it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli *was* ninety and eight years old; and * his eyes † were dim, that he could not see.

* *Chap.* 3. 2.

† Heb. *stood*,

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What † is there done, my son?

† Heb *is the thing*,

17 And the messenger answered and said, Israel is fled before the Philistins, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are [h] dead, & the ark of God is taken.

h According as God had aforesaid.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law Phinehas wife was with child *near* ‡ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she [i] bowed her self and travailed; for her pains † came upon her.

‡ Or, *to cry out*;

i And settled her body toward her travell.

† Heb. *were turned*.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, † neither did she regard *it*.

† Heb. *set not her heart*.

21 And she named the child ‡ I-chabod, saying, The [k] glory is departed from Israel: (because the ark of God was taken, and because of her father in law and her husband.)

‡ That is, *where is the glory?* or *there is no glory*.

k She uttered her great sorrow by repeating her words.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

1 *The Philistins having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither,* 10 *and so with them of Ekron, when it was brought thither.*

AND the Philistins took the ark of God, & brought it from Eben-ezer unto [a] Ashdod.

a which was one of the five principall cities of the Philistins.

2 When the Philistins took the ark of God, they brought it into the house of [b] Dagon, and set it by Dagon.

b which was their chief idol and as some write, from the navel downward was like a fish, and upward like a man.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again.

4 And

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4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold, onely † *the ſtump* of Dagon was left to him.

‡ Or, *the fiſhy part.*

5 Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, [c] tread on the threſhold of Dagon in Aſhdod, unto this day.

c Thus inſtead of acknowledging of the true God by this miracle, they fall to a fur ther ſuperſtition.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with * emerods, *even* Aſhdod and the coaſt thereof.

* *Pſal.* 78. 66.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtins unto them, and ſaid, [d] What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their deſtruction and his glory.

9 And it was *ſo*, that after they had carried it abour, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the ark of God to Ekron; and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtins, and ſaid, [e] Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

e The wicked when they feel the hand of God, grudge and reject him, where the godly humble themſelvs, and cry for mercy.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After ſeven moneths the Philiſtins take counſel how to ſend back the ark.* 10 *They bring it on a new cart with an offering into Beth-ſhemeſh.* 19 *The people are ſmitten for looking into the ark.* 21 *They ſend to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philiſtins [a] ſeven moneths.

a They thought by continuance of time the plague would have ceaſed and ſo would have kept the ark ſtill.

2 And the Philiſtins called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſent away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a [b] treſpaſs-*offering*: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

b The idolaters confeſs there is a true God, who puniſheth ſin juſtly.

4 Then ſaid they, What *ſhall be* the treſpaſs-*offering* which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtins: for one plague *was* on † you all, and on your lords.

† Heb. *them.*

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your [c] gods, and from off your land.

c This is Gods judgement upon the idolaters. thus knowing the true God, they worſhip him not aright.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‡ wonderfully among them, * did they not let † the people go, and they departed?

‡ Or, *reproch-fully.*
* *Exod.* 12. 31.
† Heb. *them.*

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calvs home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the [d] jewels of gold which ye return him *for* a treſpaſs-*offering*, in a coffer by the ſide thereof, and ſend it away, that it may go.

d *Meaning*, the golden emerods and the golden mice.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* ‡ [e] he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a [f] chance *that* happened to us.

‡ Or, *it.*
e The God of Iſrael.
f The wicked attribute almoſt all things to fortune & chance, whereas indeed there is nothing done without Gods providence and decree.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calvs at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtins went [g] after them unto the border of Beth-ſhemeſh.

g For the triall of the matter.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they liſted up their eyes, and ſaw the ark, and rejoyced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and [h] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

h *To wit*, the men of Beth-ſhemeſh, which were Levites.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtins had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtins returned *for* a treſpaſs-*offering* unto the LORD; for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

i Theſe were the five principall cities of the Philiſtins, which were not all conquered unto the time of David.

18 And the golden mice, *according to* the number of all the cities of the Philiſtins, *belonging*

longing to the five lords, both of fenced cities, and of countrey villages, even unto the ‡ great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day, in the field of Joshua the Beth-shemite.

‡ Or, *great stone*

19 ¶ And he smote the men of Beth-shemesh, because they had [i] looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

[i] For it was not lawful to any, either to touch or to see it, save onely to Aaron, and his sons, *Num* 4.15, 20.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistins have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years,* 3 *The Israelites by Samuels means, solemnly repent at Mizpeh.* 9 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistins by thunder, at Ebenezer.* 13 *The Philistins are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the LORD.

[a] A city in the tribe of Judah called also Kiriath-baal; *Josh.* 15.60.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel [b] lamented after the LORD.

[b] Lamented for their sins and followed the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* * put away the strange gods, and * Ashtaroth from among you, and prepare your hearts unto the LORD, and * serve him onely: and he will deliver you out of the hand of the Philistins.

[j] *Josh.* 24.[14], 23. * *Judg.* 2.13.

4 Then the children of Israel did put away * Baalim, and Ashtaroth, and served the LORD onely.

* *Deut.* 6.13. *Mat* 4.10. *Luk.* 4.8.

* *Judg.* 2.11.

5 And Samuel said, Gather all Israel to [c] Mizpeh, & I will pray for you unto the LORD.

[c] For Shiloh was now desolate because the Philistins had taken thence the ark.

6 And they gathered together to Mizpeh, and [d] drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

[d] The Chalde text hath, That they drew water out of their hearts: *That is*, wept abundantly for their sins.

7 And when the Philistins heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistins went up against Israel: and when the children of Israel heard *it*, they were afraid of the Philistins.

8 And the children of Israel said to Samuel, †[e] Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistins.

† Heb. *be not silent from us from crying*,

[e] Signifying that in the prayers of the godly, there ought to be a vehement zeal.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel, and the LORD ‡ heard him.

‡ Or, *answered*

10 And as Samuel was offering up the burnt-offering, the Philistins drew near to battel against Israel: but the LORD [f] thundred with a great thunder on that day upon the Philistins, and discomfited them, and they were smitten before Israel.

[f] According to the prophesy of Hannah, Samuels mother, *chap.* 2. 10.

11 And the men of Israel went out of Mizpeh, and pursued the Philistins, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and [g] Shen, and called the name of it ‡ Eben-ezer, saying, Hitherto hath the LORD helped us.

[g] which was a great rock over against Mizpeh.
‡ That is, *the stone of help*.

13 ¶ So the Philistins were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistins, all the days of Samuel.

14 And the cities which the Philistins had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hand of the Philistins: and there was peace between Israel and the [h] Amorite.

[h] *Meaning*; the Philistins.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

† Heb. *and he circuited*

17 And his return *was* to Ramah; for there *was* his house: and there he judged Israel, and there he built an [i] altar unto the LORD.

[i] which was not contrary to the law: for as yet a certain place was not appointed.

CHAP. VIII.

1 *By occasion of the ill government of Samuels sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God.* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass when Samuel was old, that he made his [a] sons judges over Israel.

[a] Because he was not able to bear the charge.

2 Now the name of his first-born was [b] Joel, and the name of his second, Abiah: *they were* judges in Beer-sheba.

[b] who was also called Vashni; 1 *Chron.* 6.28.

3 And his sons walked not in his ways, but turned aside after lucre, and * took bribes, and perverted judgement.

* *Deut.* 16.19.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto [c] Ramah,

[c] For there his house was *chap.* 7.17.

5 And said unto him, Behold, thou art old and thy sons walk not in thy ways: now * make us a king to judge us like all the nations.

* *Hosea* 13.10. *Acts* 13.21.

6 ¶ But the thing † [d] displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

† Heb. *was evil in the eyes of Samuel*;
[d] Because they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee.

‡ Or, *obey*
† Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*

9 Now therefore ‡ hearken unto their voice: ‡ howbeit, yet [e] protest solemnly unto them, & shew

[e] To prove if they will forsake their wicked purpose.

230 shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king

11 And he said, This will be the [f] manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsmen, and *some* shall run before his chariots.

f Not that kings have this authority by their office, but that such as reign in Gods wrath should usurp this over their brethren, contrary to the law, *Deut.* 17. 20.

12 And he will appoint him captains over thousands, and captain over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

† Heb. *eunuchs*,

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep, and and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you: and the LORD will [g] not hear you in that day.

g Because ye repent not for your sins, but because ye smart for your afflictions, whereinto ye cast your selves willingly.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but there shall be a king over us:

20 That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

1 *Saul despairing to find his fathers asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to Gods revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel after secret communication, bringeth Saul on his way.*

NOw there was a man of Benjamin, whose name *was* * Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son

* *Chap.* 14. 51. 1 *Chron.* 8. 33.

of Aphiah, ‡ a Benjamite, a mighty man of [a] power.

‡ Or, *the son of a man of Jemini*, ‡ Or, *substance.* a *That is*, both valiant and rich.

2 And he had a son, whose name *was* Saul, [b] a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward, *he was* higher than any of the people.

b So that it might seem that God approved the request in appointing out such a person.

3 And the asses of Kish, Sauls father, were lost; and Kish said to Saul his son, Take now one of the servants with thee; and arise, go [c] seek the asses.

c All these circumstances were means to serve unto Gods providence, whereby Saul (though not approved of God) was made king.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d] Zuph, Saul said to his servant that *was* with him, Come, and let us return; least my father leave *caring* for the asses, and take thought for us.

d where was Ramath Zophim the city of Samuel.

6 And he said unto him, behold now, *there is* in this city a man of God, and he *is* an honourable man; all that he saith, cometh surely to pass: now let us go thither, peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels, and *there is* not a present to bring to the man of God: what † have we?

† Heb. *is gone out of us, &c.*

† Heb. *is with us?*

8 And the servant answered Saul again, and said, Behold, † I have here at hand the [e] fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand*

e which is about five pence, ruf *Gen.* 23. 14.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the [f] Seer: for *he that is* now *called* a Prophet, was beforetime called a Seer)

f So called, because he foretells things to come.

10 Then said Saul to his servant, Well said, † come, let us go: so they went unto the city where the man of God *was*.

† Heb. *thy word is good*,

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out to draw water, and said unto them, Is the Seer here?

† Heb. *in the ascent of the city*,

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* [g] a sacrifice of the people to day in the high place.

g *That is*, a feast after the offering, which should be kept in an high place of the city appointed for that use.

13 Assoon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth [h] bless the sacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about † this time ye shall find him.

h *That is*, give thanks and distribute the meat according to their custome.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ * Now the LORD had † told Samuel in his ear a day before Saul came, saying,

† Heb. *to day*

* *Chap.* 15. 1. *Acts* 13. 21.

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may [i] save my people out of the hand of the Philistins: for I have looked upon my people, because their cry is come unto me.

† Heb. *revealed his ear of Samuel.*

i Notwithstanding their wickedness, yet God was ever mindfull of his inheritance.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of: this same shall † reign over my people.

† Heb. *restrain in*

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the Seers house *is*.

19 And

19 And Samuel anſwered Saul, and ſaid, I *am* the Seer: go up before me unto the high place; for ye ſhall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine [k] heart.

k *Meaning*, all that thou deſireſt to know.

20 And as for thine aſſes that were loſt †three days ago, ſet not thy mind on them, for they are found: and [l] on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe?

† Heb. *to day three days*,
l whom doth Iſrael deſire to be their king, but thee?

21 And Saul anſwered, and ſaid, *Am* not I a Benjamite of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou †ſo to me?

† Heb. *according to this word?*

22 And Samuel took Saul, and his ſervant, and brought them into the [m] parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

m where the feaſt was.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the [n] ſhoulder, and *that which was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is ‡left, ſet *it* before thee, *and* eat; for unto this time *hath it* been kept for thee, *ſince* I ſaid, I have [o] invited the people: ſo Saul did eat with Samuel that day.

n *That is*, that ſhoulder with the breaſt, which the prieſt had for his family in all peace-offerings. *Lev.* 10. 14.
‡ Or, *reſerved*,
o That both by the aſſembling of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I knew of thy coming

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the [p] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

p To ſpeak with him ſecretly, for the houſes were flat above.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill †a while, that I may ſhew thee the [q] word of God.

† Heb. *to day*,
q Gods commandment as concerning thee,

Chap. X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three ſigns. 9 Sauls heart is changed, and he propheſieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is choſen at Mizpeh by lot. 26 The different affections of his ſubjects.

THen Samuel took a [a] vial of oil, & poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

a In the law, this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

2 When thou art departed from me to day, then thou ſhalt find two men by * Rachels ſepulchre in the border of Benjamin, at Zelzah: and they will ſay unto thee, The [b] aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left †the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

* *Gen.* 35 20.

b Samuel confirmeth him by theſe ſigns, that God hath appointed him king.
† Heb. *the buſineſs*

3 Then ſhalt thou go on forwar from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loavs of bread, and another carrying a bottle of wine.

4 And they will †ſalute thee, and give thee two *loaws* of bread, which thou ſhalt receive of their hands.

† Heb. *aſk the welfare*,

5 After that thou ſhalt come to the [c] hill of God, where *is* the garriſon of the Philiſtins: and it ſhall come to paſs, when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſie.

c which was an high place in the city of Kirjath jearim, where the ark was, *Chap.* 7. 1.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 And †let it be when theſe ſigns are come unto thee, †*that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

† Heb. *and it ſhall come to paſs that when theſe ſigns, &c.*
† Heb. *do for thee as thine hand ſhall find*,

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: * ſeven days ſhalt thou tarry, until I come to thee, and ſhew thee what thou ſhalt do.

* *Chap.* 13. 8.

9 ¶ And it was *ſo*, that when he had turned his †back to go from Samuel, God †gave him [d] another heart: and all thoſe ſigns came to paſs that day.

† Heb. *ſhoulder*
† Heb. *turned*
d He gave him ſuch vertues as were meet for a king.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before time, ſaw, that behold, he propheſied among the prophets, then the people ſaid †one to another, What *is* this *that* is come unto the ſon of Kiſh? * *Is* Saul alſo among the prophets?

† Heb. *a man to his neighbour*,
* *Chap.* 19. 24.

12 And one †of the ſame place anſwered and ſaid, But who *is* [e] their father? therefore it became a proverb, *Is* Saul alſo among the [f] prophets?

† Heb. *from thence*
e *Meaning*, that propheſie cometh not by ſucceſſion, but is given to whom it pleaſeth God.
f Noting thereby him that from low degree cometh ſuddenly to honour.

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel [g] called the people together unto the LORD to Mizpeh;

g Both to declare unto them their fault in asking a king, and alſo to ſhew Gods ſentence therein.

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day, rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now there-

232 fore preſent your ſelvs before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was [h] taken.

h *That is*, by caſting of lot.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath [i] hid himſelf among the ſtuff.

i As though he were unworthy and unwilling.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from the ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, † God ſave the king.

† Heb. *let the king live.*

k As it is written in *Deut.* 17. 15. &c.

25 Then Samuel told the people the [k] manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but ‡ he held his [l] peace.

‡ Or, *he was as though he had been deaf.*

l Both to avoid ſedition, and alſo to win them by patience.

CHAP. XI.

1 Nahaſh offereth them of Jabeſh-gilead a reproachfull condition. 4 They ſend meſſengers, and are delivered by Saul. 12 Saul there by is confirmed, and his kingdom renewed.

THEN Nahaſh the Ammonite [a] came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

a After that Saul was choſen king: for fear of whom they asked a king, as *chap.* 12 32.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your [b] right eyes, and lay it *for* a reproach upon all Iſrael.

b This declareth that the more near that tyrants are to their deſtruction, the more cruel they are.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

† Heb. *forbear us,*

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

c God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

6 And the [c] ſpirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hand of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after [d] Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out † with one conſent.

d He addeth Samuel, becauſe Saul was not yet approved of all.

† Heb. *as one man.*

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And [e] they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſun be hot, ye ſhall have ‡ help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad,

e *Meaning*, Saul and Samuel.

‡ Or, *deliverance.*

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto [f] you, and ye ſhall do with us all that ſeemeth good unto you.

f *That is*, to the Ammonites, diſſembling that they had hope of aid.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, [g] Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death

g By this victory the Lord won the hearts of the people to Saul.

13 And Saul ſaid, There ſhall [h] not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

h By ſhewing mercy, he thought to overcome this malice.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they [i] ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoyced greatly.

i In ſign of thankſgiving for the victory.

CHAP. XII.

1 Samuel teſtifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harveſt-time. 20 He comforteth them in Gods mercy.

AND Samuel ſaid unto all Iſrael, Behold, I have [a] hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

a I have granted your petition.

2 And now behold, the king walketh [b] before you: and I am old, and gray-headed, & behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

b To govern you in peace and war.

3 Behold, * here I *am*, witneſs againſt me before the LORD, and before his anointed: whoſe [c] ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* † bribe ‡ to blind mine eyes therewith? and I will reſtore it you.

* *Eccl.* 46. 19.

c God would that this confeſſion ſhould be a patern for all them that have any charge or office.

† Heb. *ranſom*

‡ Or, *that I ſhould hide mine eyes at him?*

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his [d] anointed *is* witneſs this day, that ye have not found ought in my

d Your king, who is anointed by the commandment of the Lord.

my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that ‡ advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

‡ Or, *made*

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb. *righteouſneſſes*, or *benefits*
† Heb. *with*

8 * When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

* *Gen.*46 5,6.
* *Exod.*4.16.

9 And when they forgat the LORD their God, * he ſold them into the hand of Siſera, e captain of the hoſt of Hazor, and into the hand of the Philiſtins, and into the hand of the king of Moab, and they fought againſt them

* *Judg.*4.2.
e Captain of Jabins hoſt, king of Hazor.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhteroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and f Bedan, and * Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

f That is, Samſon, *Judg.*13.25.
* *Judg.*11.1.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, g Nay, but a king ſhall reign over us; when the LORD your God *was* your king.

g Leaving God, to ſeek the help of man, *Chap.*2.5.

13 Now therefore, behold, the king whom ye have choſen, *and* whom ye have deſired: & behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebell againſt the † commandment of the LORD, then ſhall both ye, and alſo the h king that reigneth over you, † continue following the LORD your God.

† Heb. *mouth*
h Ye ſhall be preſerved as they that follow the Lords will.
† Heb. *be after*

15 But if ye will not obey the voice of the LORD, but rebell againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your i fathers.

i *Meaning*, the governours.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *It is* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* k great, which ye have done in the ſight of the LORD, in asking you a king.

k In that ye have forſaken him, who hath all power in his hand, for a mortal man.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: & all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have l added unto all our ſins, *this* evil, to ask us a king.

l Not onely at other times, but not chiefly.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs, m yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

m He ſheweth that there is no ſin ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

21 And turn ye not aſide, for then *ſhould ye go* after vain things, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you n his people.

n Of his free mercy, and not of your merits, and therefore he will not forſake you

23 Moreover, as for me, God forbid that I ſhould ſin againſt the LORD † in ceaſing to pray for you: but I will teach you the good and the right way.

† Heb. *from ceaſing*

24 Onely fear the LORD, and ſerve him in truth with o all your heart: for conſider ‡ how great *things* he hath done for you.

o Unfainedly, and without hypocriſie.
‡ Or, *what a great thing, &c.*

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 Sauls ſelected band. 2 He calleth the Hebrews to Gilgal againſt the Philiſtins, whoſe garriſon Jonathan had ſmitten. 5 The Philiſtins great hoſt. 6 The diſtreſs of the Iſraelites. 8 Saul, weary of ſtaying for Samuel, ſacrificeth. 11 Samuel reproveth him. 17 The three ſpoiling bands of the Philiſtins. 19 The policie of the Philiſtins, to ſuffer no ſmith in Iſrael.

SAul † reigned a one year, and when he had reigned b two years over Iſrael.

† Heb *the ſon of one year in his reigning*,
a whiles theſe things were done.
b Before he took upon him the ſtate of a king.

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtins that *was* in ‡ c Geba, and the Philiſtins heard *of it*: & Saul blew the d trumpet throughout all the land, ſaying, Let the Hebrews hear.

‡ Or, *the hill*,
c Or Kirjath-jearim, where the ark was, *Chap.* 10 5.
d That every one ſhould prepare themſelvs to war.

4 And all Iſrael heard ſay, that Saul had ſmitten a garriſon of the Philiſtins, and that Iſrael alſo † was had in abomination with the Philiſtins: and the people were called together after Saul to Gilgal.

† Heb. *did ſtink*

5 ¶ And the Philiſtins gathered themſelvs together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſmen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from e Beth-aven.

e which was alſo called Beth-el, in the tribe of Benjamin.

6 When the men of Iſrael ſaw that they were in a ſtrait, (for the people were diſtreſſed) then the people did hide themſelvs in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome* of the Hebrews went over Jordan to the land of f Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

f where the two tribes and the half remained.
† Heb. *trembled after him.*

8 ¶ * And he tarried ſeven days, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were g ſcattered from him.

* *Chap.*10.8.
g Thinking that the abſence of the prophet was a ſign, that they ſhould loſe the victory.

9 And Saul ſaid, Bring hither a Burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might † ſalute him.

† Heb. *bleſs him.*

11 ¶ And Samuel ſaid, What haſt thou

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don? And Saul ſaid, Becauſe I ſaw that the people were [h] ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtins gathered themſelvs together to Michmaſh:

h Though theſe cauſes ſeem ſufficient in mans judgement yet becauſe they hid not the word of God, they turned to his deſtruction.

12 Therefore ſaid I, The Philiſtins will come down now upon me to Gilgal, and I have not † made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt-offering.

† Heb. *intreated the face*

13 And Samuel ſaid to Saul, Thou haſt don fooliſhly: thou haſt [i] not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

i who willed thee to obey him, and reſt upon the words ſpoken by his prophet.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after [k] his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

k *That is*, David.

15 And Samuel aroſe, and gat him up from Gilgal, unto [l] Gibeah of Benjamin: and Saul numbred the people *that were* † preſent with him, about ſix hundred men.

l And went to his city Ramah.
† Heb *found*

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtins encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtins in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and [m] another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

m So that to mans judgement theſe three armies would have overrun the whole countrey.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtins ſaid, Leſt the Hebrews make *them* ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtins, to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

† Heb. *a file with mouths*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to ſharpen the goads.

† Heb. *to ſet*

22 So it came to paſs in the day of battel, that there was neither [n] ſword not ſpear found in the hand of any of the people *that were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

n To declare that the victory onely came of God, and not by their force.

‡ Or, *ſtanding camp*

23 And the ‡ garriſon of the Philiſtins went out to the paſſage of Mickmaſh.

CHAP. XIV.

1 *Jonathan, unwitting to his father, the prieſt, or the people, goeth and miraculouſly ſmiteth the Philiſtins garriſon.* 15 *A divine terrour maketh them beat themſelvs.* 17 *Saul, not ſtaying the prieſts anſwer, ſetteth on them.* 21 *The captivated Hebrews, and the hidden Iſraelites joyn againſt them.* 24 *Sauls unadviſed adjuration hindereth the victory.* 32 *He reſtraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan taken by lot, is ſaved by the people.* 47 *Sauls ſtrength and family.*

‡ Or, *there was a day,*

NOw it ‡ came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, [a] Come, and let us go over to the Philiſtins garriſon, that *is* on the other ſide: but he told not his father.

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude, or armour, but onely came of his grace.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him, *were* about ſix hundred men.

3 And Ahiah the ſon of Ahitub,* I-chabods brother, the ſon of Phinehas, the ſon of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

* Chap. 4. 21.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtins garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

† Heb, *tooth*

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe [b] uncircumciſed; it may be that the LORD will work for us: for *there is* no reſtraint to the LORD,* to ſave by many or by few.

b *To wit*, the Philiſtins.

* 2 Chron. 14. 11.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, [c] I *am* with thee according to thy heart.

c I will follow thee whitherſoever thou goeſt.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover our ſelvs unto them.

9 [d] If they ſay thus unto us, † Tarry until we come to you: then we will ſtand ſtill in our place, and will not go up unto them.

d This he ſpake by the ſpirit of propheſie, and ſo much as hereby God gave him aſſurance of the victory.

10 But if they ſay thus, Come up unto us; then we will go up: for * the LORD hath delivered them into our hand; and this *ſhall be* a ſign unto us.

† Heb. *be ſtill*
* 1 Mac. 4. 30.

11 And both of them diſcovered themſelvs unto the garriſon of the Philiſtins: and the Philiſtins ſaid, Behold, the Hebrews come forth out of the [e] holes, where they had hid themſelvs.

e Thus they ſpake contemptuouſly, and by deriſion.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his [f] hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

f *That is*, he crept up, or went up with all haſte.

14 And that [g] firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‡ an half-acre of land, *which* a yoke *of oxen might plow.*

g The ſecond was when they ſlew one another, and the third, when the Iſraelites chaſed them.
‡ Or, *half a forrow of an acre of land.*

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the [h] earth quaked: ſo it was † a very great trembling.

h In that the inſenſible creatures tremble for fear of Gods judgement, it declareth how terrible his vengeance ſhall be againſt his enemies.
† Heb. *a trembling of God.*

16 And the watchmen of Saul in Gibeah of

of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold, Jonathan & his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael)

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the ‡ noiſe that *was* in the hoſt of the Philiſtins went on, and increaſed: and Saul ſaid unto the prieſt, [i] Withdraw thine hand.

20 And Saul and all the people that *were* with him, ‡ aſſembled themſelvs, and they came to the battel: and behold, * every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtins before that time, which went up with them into the camp *from the countrey* round about, even they alſo *turned* to be with the [k] Iſraelites, that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelvs in mount Ephraim, *when* they heard that the Philiſtins fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, [l] Curſed *be* the man that eateth *any* food untill evening, that I may be avenged on mine enemies: ſo none of the people taſted *any* food.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people [m] feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were [n] enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were ‡ faint.

29 Then ſaid Jonathan, My father hath [o] troubled the land, ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtins?

31 And they ſmote the Philiſtins that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calvs, and ſlew *them* on the ground: and the people did eat *them* * with the blood.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have ‡ tranſgreſſed: [p] roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe your ſelvs among the people, and ſaid unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD in eating with the blood. And all the people brought every man his ox † with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD: † the ſame was the firſt altar that he built unto the LORD.

36 ¶ And Saul ſaid, Let us go down after the Philiſtins by night, and ſpoil them untill the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us [q] draw near hither unto God.

37 And Saul asked counſel of God, Shall I go down after the Philiſtins? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither, all the * † chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, ‡ [r] Give a perfect *lot*. And Saul & Jonathan were taken: but the people † eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon: and Jonathan was taken:

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall [s] not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtins: and the Philiſtins went to their own place.

47 ¶ So Saul took the kingdom over Iſrael,

[i] Let the ephod alone: for I have no leiſure now to ask counſel of God, *Numb.* 27.21.

‡ Or, *tumult*

† Heb. *were cried together*,

* *Judges* 7. 22. 2 *Chron.* 30. 23.

[k] Though before for fear of the Philiſtins they declared themſelvs as enemies to their brethren.

[l] Such was his hypocriſie and arrogancey, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

[m] *That is*, the punishment, if they brake their oath.

[n] which were dim before for wearineſs and hunger.

‡ Or, *weary*.

[o] By making this cruel law.

* *Lev* 7. 26. & 19. 26. *Deut.* 12. 16.

‡ Or, *dealt treacherouſly*:

[p] That the blood of the beaſts that ſhall be ſlain, may be preſſed out upon it.

† Heb. *in his hand*

† Heb. *that altar he began to build unto the* LORD.

[q] To ask counſel of him.

* *Judges* 20. 2.

† Heb. *corners*

‡ Or, *ſhew the innocent*

[r] Cauſe the lot to fall on him that hath broken the oath: but he doth not conſider his preſumption in commanding the ſame oath.

† Heb. *went forth*.

[s] The people thought it their duty to reſcue him, who of ignorance had but broken a raſh law, and by whom they had received ſo great a benefit.

236 & fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtins: and whitherſoever he turned himſelf, he vexed *them.*

‡ Or, *wrought mightily,*
t As the Lord had commanded, *Deut.* 25. 17.

48 And he ‡ gathered an hoſt, and ſmote the t Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

u Called alſo Abinadab. *Chap.* 31. 2.

49 Now the ſons of Saul, were Jonathan, and u Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe;* the name of the firſt-born Merab, and the name of the younger

x which was the wife of David, *Chap.* 18. 27.

x Michal:

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name

y whom Joab the captain of David ſlew. 2 *Sam.* 3. 27.

of the captain of his hoſt *was* y Abner the ſon of Ner, Sauls uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtins all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he

z As Samuel had forewarned. *Chap.* 8. 11.

z took him unto him.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He ſpareth Agag and the beſt of the ſpoil.* 10 *Samuel denounceth unto Saul, commending and excuſing himſelf, Gods rejection of him for his diſobedience.* 24 *Sauls humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

* *Chap.* 9. 16.

SAmuel alſo ſaid unto Saul, *The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore a hearken thou unto the voice of the words of the LORD.

a Becauſe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, * how he laid *wait* for him in the way when he came up from Egypt.

* *Exod.* 17. 8. *Numb.* 24. 20.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but b ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

b That this might be an example of Gods vengeance againſt them that deal cruelly with his people.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

‡ Or, *fought*

5 And Saul came to a city of Amalek, and ‡ laid wait in the valley.

c which were the poſterity of Jethro Moſes father in law.

6 ¶ And Saul ſaid unto the c Kenites, Go: depart, get you down from among the Amalekites, leaſt I deſtroy you with them: for ye ſhewed d kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

d For Jethro came to viſit them, and gave them good counſel, *Exod.* 18. 19.

7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

‡ Or, *of the ſecond ſort,*

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and ‡ of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them; but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It e repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

e God in his eternal counſel never changeth nor repenteth, as *verſ.* 29. though he ſeemeth to us to repent, when any thing goeth contrary to his temporal election.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul, and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the f commandment of the LORD.

f This is the nature of hypocrites to be impudent againſt the truth, to condemn others, and juſtifie themſelves.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* g little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

g *Meaning,* of baſe condition, as *Chap.* 9. 21.

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners, the Amalekites, and fight againſt them untill † they be conſumed.

† Heb. *they be conſumed them.*

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have h obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

h He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rams.

* *Eccleſ.* 5. 1. *Hoſ* 6. 6. *Matth.* 9. 13. & 12. 7.

23 For i rebellion *is as* the ſin of † witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

i God hateth nothing more than the diſobedience of his commandment, though the intent ſeem never ſo good to man.
† Heb *divination,*

24 And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my k ſin; and turn again with me, that I may worſhip the LORD.

k This was not true repentance, but diſſimulation, fearing the loſs of his kingdom.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word

word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a[l] neighbour of thine, *that is* better than thou.

[l] *That is*, to David.

29 And also the ‡[m] strength of Israel will not lie, nor repent: for he *is* not a man that he should repent.

‡ Or, *eternity* or *victory*.
[m] *Meaning*, God who maintaineth and perfecteth his.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul, And Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, Surely the bitterness of death is[n] past.

[n] He suspected nothing less than death, or as some write, he passed not for death.
* *Exod.* 17. 11. *Num.* 14 45.

33 And Samuel said, * As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

[o] where his house was.

34 ¶ Then Samuel went to [o] Ramah, and Saul went up to his house to Gibeah of Saul.

[p] Though Saul came where Samuel was, *Chap.* 19 22.

35 And Samuel came no more to [p] see Saul untill the day of his death: nevertheless, [q] Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

[q] As *vers.* 11.

CHAP. XVI.

1 Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem. 6 His humane judgement is reproved. 11 He anointeth David. 19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, [a] seeing I have rejected him from reigning over Israel? fill thine horn with oyl, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

[a] Signifying, that we ought not to shew our selvs more pitifull than God, nor to lament them whom he casteth out.

2 And Samuel said, How can I go? if Saul heare *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to [b] sacrifice to the LORD.

† Heb. *in thine hand*,
[b] *That is*, to make a peace-offering, which might be done though the ark was not there.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and said, Comest thou peaceably?

[c] Fearing, least some grievous crime had been committed, because the prophet was not wont to come thither
† Heb. *meeting*,

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctifie your selvs, and come with me to the sacrifice: and he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on Eliab, and said, Surely the LORDS [d] anointed *is* before him.

[d] Thinking, that Eliab had been appointed of God to be made King.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

† Heb. *eyes*,
* 1 *Chron.* 28. 9. *Psal.* 94. 9. *Jer.* 11. 20. & 17. 10 & 20. 12.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by: & he said, Neither hath the LORD chosen this

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, * Send and fetch him; for we will not sit † down till he come hither.

* 2 *Sam.* 7. 8. *Psal.* 78 70.
† Heb. *round*

12 And he sent, and brought him in: now he *was* ruddy, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD said, Arise, anoint him: for this *is* he.

† Heb. *fair of eyes*.

13 Then Samuel took the horn of oyl, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.

14 ¶ But the spirit of the LORD departed from Saul, and an evil [e] spirit from the LORD ‡ troubled him.

[e] The wicked spirits are at Gods commandment to execute his will against the wicked.
‡ Or, *terrified*

15 And Sauls servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a [f] son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‡ matters, and a comely person, and the LORD *is* with him.

[f] Though David was now anointed king by the prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.
‡ Or, *speech*,

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was [g] refreshed, and was well, and the evil spirit de parted from him.

[g] God would that Saul should receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

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CHAP. XVII.

1 The armies of the Iſraelites and Philiſtins being ready to battel, 4 Goliah cometh proudly forth to challenge a combat. 12 David ſent by his father to viſit his brethren, taketh the callenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He ſheweth the reaſon of his confidence. 38 Without armour, armed by faith, he ſlayeth the giant. 55 Saul taketh notice of David.

NOw the Philiſtins gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coaſt of Dammim.*

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtins.

† Heb. *ranged the battel.*

3 And the Philiſtins ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion [a] out of the camp of the Philiſtins, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

a Between the two camps.

5 And *he had* an helmet of braſs upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand [b] ſhekels of braſs.

† Heb. *clothed*

b *That is*, 156 *lib.* 4. ounces after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 *lib.* 3. quarters.

6 And *he had* greaves of braſs upon his legs, and a ‡ target of braſs between his ſhoulders.

‡ Or, *gorget*

7 And the ſtaff of his ſpear *was* like a weavers bean, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtin, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail, againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtin ſaid, I defie the armies of Iſrael this day: give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtin, they were diſmaied, and greatly afraid.

* Chap. 16. 1.

12 ¶ Now David *was* * the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſons that went to the battel, *were* Eliab the firſt-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

‡ To ſerve Saul, as Chap. 16. 19.

15 But David [c] went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

16 And the Philiſtin drew near, morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, [d] Take now for thy brethren an ephah of this parched *corn*, and theſe ten loavs, and run to the camp to thy brethren.

d Though Jeſſe meant one thing, yet Gods providence directed David to another end.

18 And carry theſe then † cheeſes unto the † captain of *their* thouſand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeſes of milk.*

† Heb. *captain of a thouſand,*

e If they have laid any thing to gage for their neceſſity, redeem it out.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtins.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battel.

‡ Or, *place of the carriage,*

‡ Or, *battel ray, or place of fight,*

21 For Iſrael and the Philiſtins had put the battel in aray, army againſt army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him,*

† Heb. *aſked his brethren of place.*

23 And as he talked with them, behold, there came up the champion (the Philiſtin of Gath, Goliath by name) out of the armies of the Philiſtins, and ſpake according to the [f] ſame words: and David heard *them.*

f As are above rehearſed, *verſ.* 1. & 9.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face,*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers houſe [g] free in Iſrael.

* Joſh 15.16.

g From taxes and payments.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtin, and taketh away the [h] reproach from Iſrael? for who *is* this uncircumciſed Philiſtin, that he ſhould defie the armies of the living God?

h This diſhonor that he doth to Iſrael.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battel.

29 And David ſaid, What have I now done? *Is there* not a [i] cauſe?

i For his fathers ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by Gods Spirit.

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. *word:*

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he † ſent for him.

† Heb. *took him.*

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtin.

33 And Saul ſaid to David, Thou art [k] not able to go againſt this Philiſtin, to fight with him:

k Here Satan proveth Davids faith, by the infidelity of Saul.

him : for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his fathers sheep, and there came a lion, and a bear, and took a ‡ lamb out of the flock:

l David by the experience that he hath had in time past of Gods help, nothing doubteth to overcome this danger, seeing he was zealous for Gods honour.
‡ Or, *kid*

35 And I went out after him, and smote him, and delivered *it* out of his mouth : and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear : and this uncircumcised Philistin shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistin. And Saul said unto David, [m] Go, and the LORD be with thee.

m For by these examples, he saw that the power of God was with him.

38 ¶ And Saul † armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail.
† Heb. *clothed, &c. with his clothes,*

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it:* and David said unto Saul, I cannot go with these : for I have not proved *them.* And David put them off him.

n To the intent that by these weak means, God might onely be known to be the author of this victory.

40 And he took his [n] staff in his hand, and chose him five smooth stones out of the ‡ brook, and put them in a shepherds † bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistin.
‡ Or, *valley,*
† Heb *vessel.*

41 And the Philistin came on and drew near unto David, and the man that bare the shield *went* before him.

42 And when the Philistin looked about and saw David, he disdained him : for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistin said unto David, *Am* I a dog, that thou comest to me with staves? and the Philistin [o] cursed David by his gods.

o He sware by his gods that he would destroy him

44 And the Philistin said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistin, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

p David being assured both of his cause and of his calling, prophesieth of the destruction of the Philistins.
† Heb. *shut thee up*

46 This [p] day will the LORD † deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistins this day unto the fowls of the air, and to the wilde beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battel *is* the LORDS, and he will give you into our hands.

p Being moved with a fervent zeal to be revenged upon this blasphemer of Gods name.

48 And it came to pass when the Philistin arose, and came, and drew nigh to meet David, that David [q] hasted, and ran toward the army to meet the Philistin.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistin in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.

50 So * David prevailed over the Philistin with a sling and with a stone, and smote the Philistin, and slew him; but *there was* no sword in the hand of David.
* *Eccles.* 47. 4.
1 *Mac.* 4. 30.

51 Therefore David ran and stood upon the Philistin, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistins saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistins, untill thou come to the valley, and to the gates of Ekron : and the wounded of the Philistins fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistins, and they spoiled their tents.

54 And David took the head of the Philistin, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistin, he said unto Abner the captain of the host, Abner, whose [r] son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

r *That is*, of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefit by him.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistin, Abner took him and brought him before Saul, with the head of the Philistin in his hand.

58 And Saul said unto him, Whose son *art* thou, *thou* young man? And David answered, I *am* the son of thy servant Jesse the Bethlehemite.

CHAP. XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David perswaded to be the kings son in law, giveth two hundred fore-skins of the Philistins for Michals dowry. 28 Sauls hatred, and Davids glory increaseth.

AND it came to pass when he had made an end of speaking unto Saul, that the [a] soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.
a His affection was fully bent toward him.

2 And Saul took him that day, and would let him go no more home to his fathers house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‡ behaved himself [b] wisely : and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Sauls servants.
‡ Or, *prospered*
b *That is*, he prospered in all his doings.

6 And

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6 And it came to pass, as they came when David was returned from the slaughter of the ‡ [c] Philistin, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‡ Or, *Philistins*, [c] *To wit*, Goliath,

† Heb. *three-stringed instruments.*

7 And the women answered *one another* as they played, and said, * Saul hath slain his thousands, and David his ten thousands.

* *Chap.* 12. 11. & 29. 5. *Eccles.* 47. 6.

8 And Saul was very wroth, and the saying † displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands; and *what* can he have more but the kingdom?

† Heb. *was evil in his eyes*;

9 And Saul [d] eyed David from that day and forward.

[d] Because he bare him envie and hatred.

10 ¶ And it came to pass on the morrow that the evil spirit from God came upon Saul, and he [e] prophesied in the midst of the house, and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

[e] *That is*, spake as a man beside himself: for so the people abused this word, when they could not understand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; & he [f] went out and came in before the people.

[f] *Meaning*, he was captain over the people.

14 And David ‡ behaved himself wisely in all his ways; and the LORD *was* with him.

‡ Or, *prospered*

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the LORDS battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistins be upon him.

† Heb. *a son of valour.*

[g] Fight against them that was against Gods people.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Sauls daughter should have been given to David, that [h] she was given unto Adriel the Meholathite to wife.

[h] By whom he had five sons, which David put to death at the request of the Gibeonites, 2 *Sam.* 21. 8.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing ‡ pleased him.

† Heb. *was right in his eyes.*

21 And Saul said, I will give him her, that she may be a [i] snare to him, and that the hand of the Philistins may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in *the one of* the twain.

[i] So his hypocrisie appeareth: for under pretence of favour he sought his destruction.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

23 And Sauls servants spake those words in the ears of David: and David said, [k] Seemeth it to you a light *thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed?

[k] *Meaning*, that he was not able to endow his wife with riches.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry; but an hundred foreskins of the Philistins, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistins.

26 And when his servants told David these words, it pleased David well to be the [l] kings son in law: and the days were not † expired.

[l] Because he thought himself able to compass the kings request

† Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistins two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

[m] *Meaning* David and his souldiers.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemy continually.

[n] To be deprived of his kingdom.

30 Then the princes of the Philistins went forth: and it came to pass after they went forth, *that* David behaved himself [o] more wisely than all the servants of Saul, so that his name was much † set by.

[o] *That is*, David had better success against the Philistins than Sauls men.

† Heb. *precious.*

CHAP. XIX.

1 *Jonathan discloseth his fathers purpose to kill David.* 4 *He perswadeth his father to reconciliation.* 8 *By reason of Davids good success in a new war, Sauls malitious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in Davids bed.* 18 *David cometh to Samuel in Naioth.* 20 *Sauls messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should [a] kill David.

[a] Before Saul sought Davids life secretly, but now his hypocrisy bursteth forth to open cruelty.

2 But Jonathan Sauls son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning, and abide in a secret place, and hide thy self.

3 And I will go out and stand beside my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

[b] That I may give thee warning what to do.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and slew the Philistin, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

* *Judges* 9. 17. & 12. 3. *Chap.* 28. 21. ‖ *Psal.* 119. 109.

6 And Saul hearkened unto the voice of Jonathan: and Saul [c] sware, *As* the LORD liveth he shall not be slain.

[c] whatsoever he pretended outwardly, yet his heart was full of malice.

7 And Jonathan called David, and Jonathan

than ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as † in times paſt.

† Heb. *yeſterday third day.*

8 And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from † him.

† Heb. *his face.*

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David [d] played with *his* hand.

d He played on his harp to mitigate the rage of the evil ſpirit, *as* Chap. 16. 23.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

e Thus God moved both the ſon and daughter of this tyrant to favour David againſt their father.

12 ¶ So Michal [e] let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the [f] bed, that I may ſlay him.

f Behold, how the tyrants to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

g Naioth was a ſchool where the word of God was ſtudied, near to Ramah.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent Meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding [h] *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo [i] propheſied.

h Being their chief inſtructer.

i Changed their minds and prayſed God.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he asked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

k with a mind to perſecute them.

23 And he [k] went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah:

l His kingly apparel.
† Heb. *fell.*
m He humbled himſelf as others did.

24 And he ſtript off his [l] clothes alſo, and propheſied before Samuel in like manner, and † [m] lay down naked all that day, and all that night. Wherefore they ſay, * *Is* Saul alſo among the prophets? 241 Chap. 10. 11.

CHAP. XX.

1 David conſulteth with Jonathan for his ſafety. 11 Jonathan and David renew their covenant by oath 18 Jonathans token to David. 24 Saul miſſing David, ſeeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David [a] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and propheſied a day and a night, by Gods providence that David might have time to eſcape.

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will † ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

† Heb. *uncover mine ear.*

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leaſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a [b] ſtep between me and death.

b I am in great danger of death.

4 Then ſaid Jonathan unto David, ‡ Whatſoever thy ſoul † deſireth, I will even do *it* for thee.

‡ Or, *Say what is thy mind, and I will do*, &c.
† Heb. *ſpeaketh*, or, *thinketh.*

5 And David ſaid unto Jonathan, Behold, to morrow *is* the [c] new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide my ſelf in the field unto the third *day* at even.

c At what time there ſhould be a ſolemn ſacrifice, *Num.* 28. 11. to the which they added peace-offerings and feaſts.

6 If thy father at all miſs me, then ſay, David earneſtly asked *leave* of me, that he might run to Beth-lehem his city: for *there is* a [d] yearly ‡ ſacrifice there for all the family.

d *Read Chap.* 1. 21.
‡ Or, *feaſt.*

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for * thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldſt thou bring me to thy father?

* Chap. 18. 3. & 23. 18.

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were [e] determined by my father to come upon thee, then would not I tell it thee?

e That he were fully determined.

10 Then ſaid David to Jonathan, [f] Who ſhall tell me? or what *if* thy father anſwer thee roughly?

f If thy father do favour me.

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have † ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, & I then ſend not unto thee, and † ſhew it thee;

† Heb. *ſearched.*
† Heb. *uncover thine ear.*

13 The LORD [g] do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, & ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

g The Lord puniſh me moſt grievouſly.

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14 And thou shalt not only, while yet [h] I live, shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of Davids enemies.

17 And Jonathan caused David to swear again, ‡ because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow *is* the new-moon: and thou shalt be missed, because thy seat will be † empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down ‡ † quickly, and come to the place where thou didst hide thy self, † when the business was *in hand*, and shalt remain by the stone ‡ Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go; find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the [i] LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Sauls side, and Davids place was empty.

26 Nevertheless, Saul spake not any thing that day: for he thought, Some thing hath befallen him, he is [k] not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that Davids place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of [l] Jesse to meat, neither yesterday nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me, *to go* to Bethlehem.

29 And he said, Let me go, I pray thee, for our family hath a [m] sacrifice in the city, and my brother, he hath commanded me *to be there;* and now if I have found favour in thine eyes, let me get away, I pray thee, and see my [n] brethren: Therefore he cometh not unto the kings table.

30 Then Sauls anger was kindled against Jonathan, and he said unto him, ‡ † Thou [o] son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse tothine own confusion, and unto the confusion of thy mothers nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he † shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [p] Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, [q] at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [r] Make speed, haste, stay not. And Jonathans lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* assoon as the lad was gone, David arose out of *a place* toward the [s] south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, go in peace, ‡ forasmuch as we have [t] sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

h I know that if thou wast now preferred to the kingdom, thou wouldst not destroy me, but I pray thee shew thy self friendly to my posterity.

† Heb. *cut.*

‡ Or, *by his love towards him.*

† Heb. *missed.*

‡ Or, *diligently.* † Heb. *greatly.*

† Heb. *in the day of the business.* ‡ Or, *that sheweth the way.*

† Heb. *not any thing.*

i The Lord is the author of thy departure.

k Or he might have some business to let him.

l Thus he speaketh contemptously of David.

m *That is,* A peace-offering.

n *Meaning,* All his kinsfolks

† Or, *thou perverse rebel.* † Heb. *Son of perverse rebellion.*

o Thou art ever contrary unto me, as thy mother is.

p For it were too great tyranny to put one to death, and not to shew the cause why.

q For this was the third day, as was agreed upon, *vers.* 5.

† Heb. *to pass over him.*

r By these words he admonished David what he ought to do.

† Heb. *instruments.* † Heb. *that was his.*

s It seemeth that he had shot on the north-side of the stone, lest the boy should have espied David.

‡ Or, The LORD be witness of the *which*, &c. t which oath he called in the eight verse, *The covenant of the Lord.*

CHAP. XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.*
7 *Doeg was present.* 8 *David taketh Goliaths sword.*
10 *David at Gath feigneth himself mad.*

THen came David to [a] Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The [b] king hath commanded me a business, & hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is † present.

a where the ark then was, to ask counsel of the Lord.

b These infirmities that we see in the saints of God, teach us, that none hath his justice in himself but receiveth it of Gods mercy.

† Heb. *found.*

4 And

4 And the priest answered David, and said *There is* no common bread under mine hand, but there is * hallowed bread; if the young men have kept themselves at least from [c] women.

* Exod. 25. 30. Lev. 24. 5. Mat. 12. 4.
c If they have not companied with their wives.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the [d] vessels of the young men are holy, and *the bread is* in a manner common, ‡ yea, though it were [e] sanctified this day in the vessel.

d *That is*, Their bodies.
‡ Or, *especially when this day there is other sanctified in the vessel.*
e Shall be more careful to keep his vessel holy, when he shall have eaten of this holy food.

6 So the priest gave him hallowed *bread*; for there was no bread there, but the shewbread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul, *was* there that day, [f] detained before the LORD; and his name *was* Doeg an Edomite, the chiefest of the herd-men that *belonged* to Saul.

f Tarrying to worship before the ark.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the kings business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapt in a cloth behind the [g] ephod: if thou wilt take that, take *it*: for *there is* no other save that, here. And David said, *There is* none like that, give it me.

* Chap. 17. 2.
g Behind that place where the high priests garments lay.

10 ¶ And David arose, and [h] fled that day for fear of Saul, and went to Achish the king of Gath.

h *That is*, Out of Sauls dominion.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands?

* Chap. 18. 7. & 29. 5.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and ‡ [i] scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

‡ Or, *made marks.*
i By making marks and toys.

14 Then said Achish unto his servants, Lo, you see the man ‡ is mad: wherefore *then* have ye brought him to me?

‡ Or, *playeth the mad-man.*

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* [k] come into my house?

k Is he meet to be in a kings house?

CHAP. XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAvid therefore departed thence, and escaped to the cave [a] Adullam: and when his brethren, and all his fathers house heard *it*, they went down thither to him.

a which was in the tribe of Judah and neer to Bethlehem.

2 And every one *that was* in distress, and every one that † *was* in debt, and every one *that was* † discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

† Heb. *had a creditour.*
† Heb. *bitter of soul.*

3 ¶ And David went thence to Mizpeh of [b] Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

b For there was another so called in Judah.

4 And he brought [c] them before the king of Moab: and they dwelt with him all the while that David was in the [d] hold.

c For he feared the rage of Saul against his house.
d *That is*, In Mizpeh, which was a strong hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was [e] discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‡ tree in Ramah, having his spear in his hand, and all his servants *were* standing about him)

e *That is*, A great bruit went on him.
‡ Or, *grove in a high place.*

7 Then Saul said unto his servants that stood about him, Hear now, ye [f] Benjamites, Will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds:

f Ye that are of my tribe and linage.

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sory for me, or sheweth unto me that my [g] son hath stirred up my servant against me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.*
g Hereby he would perswade them that this conspiracy was most horrible where the son conspired against the father, and the servant against his master.

9 ¶ Then answered Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his fathers house, the [h] priests that *were* in Nob: and they came all of them to the king.

h which were the remnant of the house of Eli, whose house God thereatned to punish.

12 And Saul said, Hear now, thou son of Ahitub: & he answered, † Here I *am*, my lord,

† Heb. *behold me.*

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, & hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king and said, And who *is so* faithful among all thy servants, as David, which is the kings son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then [i] begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, † less or more.

i Have I not at other times also, when he had great affairs, consulted with the Lord for him?
† Heb. *little or great.*

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16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

‡ Or, *guard.* † Heb. *runners.*

17 ¶ And the king said unto the ‡† footmen that stood about him, Turn and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would [k] not put forth their hand to fall upon the priests of the LORD.

k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocent.

18 And the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourescore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, [l] escaped and fled after David.

l This was Gods providence, who according to his promise preserveth some of the house of Eli, *Chap.* 2. 33.

21 And Abiathar shewed David, that Saul had slain the LORDS priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul; I have occasioned *the death* of all the persons of thy fathers house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt be* in safeguard.

CHAP. XXIII.

1 *David enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THen they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the treshing-floors.

a which was a city in the tribe of Judah, *Josh.* 15. 44.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And Davids men said unto him, Behold, we be afraid here in [b] Judah: how much more then if we come to Keilah against the armies of the Philistines?

b *That is*, In the midst of Judah, much more when we come to the borders against our enemies.

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattel, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

6 And it came to pass when Abiathar the son of Ahimelech * fled to David to Keilah, *that* he came down *with* an [c] ephod in his hand.

* *Chap.* 22. 20.

c By Gods providence the ephod was preserved and kept with David the true king.

7 ¶ And it was told Saul that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in by entring into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the [d] ephod.

d To consult with the Lord by Urim and Thummim.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee tell thy servant. And the LORD said, he will come down.

12 Then said David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

† Heb. *shut up.*

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, & went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: and Saul sought him every day, but God [e] delivered him not into his hand.

e No power nor policy can prevail against Gods children, but when he appointeth the time.

15 And David saw, that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Sauls son arose, and went to David into the wood, and strengthned his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be [f] king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

f Jonathan declareth David, that God will accomplish his promise, and that his father striveth against his own conscience.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‡ Jeshimon?

† Heb. *on the right hand.* † Or, *the wilderness.*

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part *shall be* to deliver him into the kings hand.

21 And Saul said, [g] Blessed *be* ye of the LORD; for ye have compassion on me.

g The Lord recompense this friendship.

22 Go, I pray you, prepare yet, and know and see his place where his † haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

† Heb. *foot shall be.*

23 See therefore and take knowledge of all the lurking-places where he hideth himself, & come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the [h] land, that I will search him out throughout all the thousands of Judah.

h In your country of Ziph, which is in Judah.

24 And they arose, and went to Ziph before Saul:

Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him;* and they told David: wherefore he came down into a rock, and abode in the wilderneſs of [i] Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

[i] which was alſo in the tribe of Judah, *Joſh.* 15. 55.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: & David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a [k] meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have † invaded the land.

[k] Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

† Heb. *ſpread themſelves upon*, &c.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place [l] Sela-hammah-lekoth.

[l] *That is*, The rock of diviſions, becauſe there they divided themſelves one from another.

29 ¶ And David went up from thence, and dwelt in ſtrong [m] holds at En-gedi.

[m] *That is*, In ſtrong places, which were defended by nature.

Chap. XXIV.

1 *David in a cave at En-gedi, having cut off Sauls ſkirt, ſpareth his life.* 8 *He ſheweth thereby his innocency.* 16 *Saul acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to paſs when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of [a] En-gedi.

† Heb. *after.*

[a] A city of Judah, *Joſh.* 15. 62.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the [b] day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of † Sauls robe privily.

[b] Here we ſee how ready we are to haſten Gods promiſe, if the occaſion ſerve never ſo little.

† Heb. *the robe which was Sauls.*

5 And it came to paſs afterward, that Davids heart [c] ſmote him, becauſe he had cut off Sauls skirt.

[c] For ſeeing it was his own private cauſe, he repented that he had touched his enemy.

6 And he ſaid unto his men, the LORD forbid, that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David † ſtrayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtouped with his face to the earth, and bowed himſelf.

9 ¶ And David ſaid to Saul, Wherefore [d] heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

[d] Contray to the falſe report of them that ſaid, David was Sauls enemy, he proveth himſelf to be his friend.

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade me kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea ſee the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, & killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, & I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and † deliver me out of thine hand.

† Heb. *judge.*

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, [e] *Is* this thy voice, my ſon David? And Saul lift up his voice and wept.

[e] Though he was a moſt cruel enemy to David, yet by his great gentleneſs his conſcience compelled him to yeild.

17 And he ſaid to David, Thou *art* more righteous then I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had † delivered me into thine hand, thou killedſt me not.

† Heb. *ſhut up.*

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

20 And now behold, I [f] know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

[f] Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Chap. XXV.

1 *Samuel dieth.* 2 *David in Paran ſendeth to Nabal,* 10 *Provoked by Nabals churliſhneſs, he mindeth to deſtroy him.* 14 *Abigail underſtanding thereof,* 18 *taketh a preſent,* 32 *and by her wiſdom* 23 *pacifieth David.* 36 *Nabal hearing thereof, dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND * Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his [a] houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran.

* Chap. 28. 3.

[a] *That is*, Among his own kinred.

2 And *there was* a man in [b] Maon, whoſe ‡poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

[b] Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galilee.

‡ Or, *buſineſs.*

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3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was churliſh* and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. *aſk him in my name, of peace.*

6 And thus ſhall ye ſay to him that liveth *in* [c] *proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

c Some read, ſo mayſt thou live in proſperity the next year, both [t]hou, &c.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

† Heb. *ſhamed.*

8 Ask thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever [d] cometh to thine hand, unto thy ſervants, and to thy ſon David.

d whatſoever thou haſt ready for us.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered Davids ſervants and ſaid, Who *is* David? and who *is* the ſon of [e] Jeſſe? there be many ſervants now a days that break away every man from his maſter.

e that the covetous wretches, in ſtead of relieving the neceſſity of Gods children, uſe to revile their perſons & condemn their cauſe.

11 Shall I then take my bread and my water, and my † fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

† Heb. *ſlaughter.*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very [f] good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

f when we kept out ſheep in the wilderneſs of Paran.
† Heb *ſhamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, *lumps.*

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told [g] not her husband Nabal.

g Becauſe ſhe knew his crooked nature, that he would rather have periſhed, then conſented to her enterpriſe.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, If I leave of all that *pertain* to him by the morning light, any that [h] piſſeth againſt the wall)

h *Meaning*, By this proverb, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw David, ſhe haſted, and lighted of the aſs, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be*, *and* let thine hand-maid, I pray thee, ſpeak in thine † audience, and hear the words of thine hand-maid.

† Heb. *ears.*

25 Let not my lord, I pray thee, † regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine hand-maid ſaw not the young men of my lord, whom thou didſt ſend.

† Heb. *lay it to his heart.*

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* bloud, and from † avenging thy ſelf with [i] thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

† Heb. *ſaving thy ſelf.*
i That is, Therefore ſhouldeſt not be revenged of thine enemy.

27 And now this ‡ bleſſing which thine hand-maid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‡ Or, *preſent.*
† Heb. *walk at the feet of, &c.*

28 I pray thee, forgive the treſpaſs of thine hand-maid: for the LORD will certainly make my lord a [k] ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee *all* thy days.

k Confirm his kingdom to his poſterity.

29 Yet a [l] man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the [m] bundle of life with the LORD thy God; & the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling.

l *To wit*, Saul.
m God ſhall preſerve thee long in his ſervice and deſtroy thine enemies.
† Heb. *in the midſt of the bought of a ſling.*

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † [n] no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed bloud cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine hand-maid.

† Heb. *no ſtaggering or ſtumbling.*
n That he hath not avenged himſelf which things would have tormented his conſcience.

32 ¶ And

32 ¶ And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* bloud, and from [o] avenging my ſelf with mine own hand.

o *Read verſe* 26.

34 For in very deed; *as* the LORD God of Iſrael liveth, [p] which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

p He attributeth it to the Lords mercy, and not to himſelf that he was ſtayed.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkned to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king: and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him [q] nothing, leſs or more, until the morning light.

q For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* [r] a ſtone.

r For fear of the great danger.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to [s] wife.

s For he had experience of her great godlineſs, wiſedom, and humility.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on *her* face to the earth, and ſaid, Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went † after her; and ſhe went after the meſſengers of David, and became his wife.

† Heb. *at her feet.*

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

* *Joſh.* 15. 56.

44 ¶ But Saul had given * Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of [t] Gallim.

* 2 *Sam.* 3. 14, 15.

t which was a place bordering on the country of the Moabites.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear & cruſe.* 13 *David reproveth Abner,* 18 *& exhorteth Saul.* 21 *Saul acknowledgeth his ſin.*

AND the Ziphites came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

* *Chap.* 23. 19.

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand [a] choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

a *That is*, Of the moſt skilful and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay. and * Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the ‡ trench, and the people pitched round about him.

* *Chap.* 14. 50. & 17. 55.

‡ Or, *midſt of his carriages.*

6 Then anſwered David and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſon of Zeruiah brother to [c] Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

b who was a ſtranger, and not an Iſraelite.
c who afterward was Davids chief captain.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the [d] ſecond time.

† Heb *ſhut up.*

d *Meaning*, He would make him ſure at one ſtroak.

9 And David ſaid to Abiſhai, Deſtroy him not: for [e] who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?

e *To wit*, In his own private cauſe: for Jehu ſlew two kings at Gods appointment, 2 *Kings.* 9. 24.

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but, I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill a far off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a [f] valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

f Eſteemed moſt valiant, and meet to ſave the king?

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

† Heb. *the ſons of death.*

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17 And Saul knew Davids voice, and said, *Is* this thy voice, my [g] son David? And David said, *It is* my voice, my lord, O king.

g Hereby it appeareth, that the hypocrite persecuted David against his own conscience, and contrary to his promise.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him † [h] accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, saying, Go serve other [i] gods.

† Heb. *smell.*

h Let his anger toward us be pacified by a sacrifice.

† Heb. *cleaving.*

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

20 Now therefore, let not my bloud fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a patridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David, for I will no more do thee harm; because my soul was [k] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

k Because thou savedst my life this day.

22 And David answered and said, Behold the kings spear, and let one of the young men come over and fetch it.

23 The LORD render to every man his [l] righteousness, and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORDS anointed.

l This he protesteth his innocency toward Saul, not defending his injustice in the sight of God, in whose presence none is righteous, *Psal.* 14. 3. & 13. 3.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, & also shalt still prevail. So David went on his way, and Saul returned to his [m] place.

m To Gibeah of Benjamin.

CHAP. XXVII.

1 *Saul hearing David to be in Gath, seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He invading other countreys, perswadeth Achish he fought against Judah.*

AND David said in his heart, I shall now † perish [a] one day by the hand of Saul: *there is* nothing better for me, then that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

† Heb. *be consumed.*

a David distrusteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

2 And David arose, and he passed over with the six hundred men that *were* with him, unto Achish the son of Maoch king of Gath.

3 And David [b] dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess Nabals wife.

b Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their necessity.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, [c] let them give me a place in some town in the country, that I may dwell there; for why should thy servant dwell in the the royal city with thee?

c Let thine officers appoint me a place.

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the country of the Philistines, was † a full year and four months.

† Heb *the number of days.*

† Heb. a year *of days.*

8 ¶ And David and his men went up and invaded the [d] Geshurites, and the ‡ Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

‡ Or, *Gerzites.*

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ‡ Whither have ye made a rode to day? And David said, Against the south of Judah, and against the south of the [e] Jerahmeelites, and against the south of the Kenites.

‡ Or, *did you not make a rode, &c.*

e Which were a family of the tribe of Judah, 1 Chron. 2. 9.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner, all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

† Heb. *to stink.*

CHAP. XXVIII.

1 *Achish putteth confidence in David.* 3 *Saul having destroyed the witches,* 4 *and now in his fear forsaken of God.* 7 *seeketh to a witch.* 9 *The witch encouraged by Saul, raiseth up Samuel.* 12 *Saul hearing his ruine, fainteth.* 21 *The woman with his servants refresh him with meat.*

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battel, thou and thy men.

2 And David said to Achish, [a] Surely, thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

a Albeit it was a great grief to David to fight against the people of God, yet such was his infirmity, he durst not deny him.

3 ¶ Now * Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had [b] put away those that had familiar spirits, and the wizards, out of the land.

* *Chap.* 25. 1.

b According to the commandment of God, *Exod.* 22. 18. *Deut.* 18. 10, 11.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by [c] Urim, nor by prophets.

c *Meaning,* The high Priest, *Exod.* 28. 30.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants

servants said to him, Behold, *there is*, a woman that hath a familiar spirit at En-dor.

d He seeketh not to God in his misery, but is led by Satan to unlawful means, which in his conscience he condemneth.

8 And Saul [d] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishement happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up [e] Samuel.

e Speaketh according to his gross ignorance, not considering the state of the saints after this life, and how Satan hath no power of them.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

† Heb. *What is his form.*

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* [f] Samuel, and he stouped with *his* face to the ground, and bowed himself.

f To his imagination, albeit it was Satan, who to blind his eyes took upon him the form of Samuel; as he can do of an angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more,

‡ Heb. *by the hand of prophets.*

neither ‡ by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

‡ Or, *for himself*

17 And the LORD hath done ‡ [g] to him, * as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

g That is, To David.

* *Chap.* 15. 28.

† Heb. *mine hand.*

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with [h] me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

h Ye shall be dead, *Chap.* 31. 6.

† Heb. *made haste and fell with the fulness of his stature.*

20 Then Saul † fell straightway all along on the earth, and was [i] sore afraid, because of the words of Samuel, & there was no strength in him: for he had eaten no bread all the day, nor all the night.

i The wicked when they hear Gods judgments tremble and despair, but cannot seek for mercy by repentance.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine hand-maid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkned unto thy words which thou spakest unto me.

k I have ventured my life.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee; and eat, that thou mayst have strength, when thou goest on thy way?

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkned unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake [l] unleavened bread thereof.

l Because it required haste.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

CHAP. XXIX.

1 David marching with the Philistines. 3 Is disallowed by their princes. 6 Achish dimisseth him, with commendations of his fidelity.

NOw the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by [a] hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

a According to their bands of ensigns.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me these [b] days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

b *Meaning*, A long time, *that is*, four months and certain days, *Chap.* 27. 7.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, *Make this fellow return, * 1 *Chron* 12. 19

that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the [c] heads of these men?

c would not Saul receive him to favour, if he could betray us.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

* *Chap.* 18. 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy [d] going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless † the lords favour thee not.

d *That is*, wast conversant with me.

† Heb. *thou art not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the [e] enemies of my lord the king?

† Heb *before thee.*

e This dissimulation cannot be excused: for it grieved him to go against the people of God.

9 And

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9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battel.

10 Wherefore now rise up early in the morning, with thy [f] masters servants that are come with thee: and assoon as ye be up early in the morning, and have light, depart.

f with them that fled unto thee from Saul.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites spoil Ziklag.* 7 *David asking counsel, is encouraged by God to pursue them.* 11 *By the means of a revived* Egyptian, *he is brought to the enemies, and recovereth all the spoil.* 22 *Davids law to divide the spoil equally between them that fight, and them that keep the stuff,* 26 *He sendeth presents to his friends.*

AND it came to pass when David and his men were come to Ziklag on the [a] third day, that the Amalekites had invaded the south and Ziklag, and [b] smitten Ziklag, and burnt it with fire:

a After that he departed from Achish.

b *That is,* Destroyed the city.

2 And had taken the women captives, that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their [c] wives, and their sons, and their daughters were taken captives.

c For these only remained in the city, when the men were gone to war.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people [d] spake of stoning him, because the soul of all the people was † grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God.

d Thus wee see that in troubles and adversity we do not consider Gods providence, but like raging beasts forget both our own duty, and contemn Gods appointment over us.

† Heb. *bitter.*

7 And David said to Abiathar the priest Ahimelechs son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD: saying, Shall I pursue after this troup? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake *them,* and without fail [e] recover *all.*

e Though God seem to leave us for a time, yet if we trust in him, we shall be sure to find comfort.

9 So David went, he & the six hundred men that *were* with him, & came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him [f] bread, and he did eat, and they made him drink water.

f God by his providence both provided for the necessity of this poor stranger, and made him a guid to David to accomplish his enterprise.

12 And they gave him a piece of a cake of figs, and two clusters *of raisons:* and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite, and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? and he said, [g] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

g For oaths were in all ages had in most reverence, even among the heathen.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [h] eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

h The wicked in their pomp and pleasures consider not the judgment of God which is then at hand to smite them.

17 And David smote them from the twilight, even unto the [i] evening † of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

i Some read, and unto the morrow of the two evenings: that is, three days.

† Heb. their morrow.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before those *other* cattel, and said, This *is* Davids [k] spoil.

k which the Amalekites had taken of others, and David from them, besides the goods Ziklag.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ‡ saluted them.

‡ Or, *asked the how they did.*

22 Then answered all the wicked men, and *men* of Belial, of † those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his [l] wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

l Under these are comprehended the cattel and goods which appertained to every man.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

m Some refer these words to David, that he alledged an old custom and law, as if it were written, it is both now and hath been ever.

† Heb. *and forward.*

25 [m] And it was *so* from that day † forward, that he made it a statute and an ordinance for Israel, unto this day.

26 ¶ And

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a † preſent for you, of the ſpoil of the enemies of the LORD)

† Heb. *bleſſing.*

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to [n] all the places where David himſelf and his men were wont to haunt.

n Shewing himſelf mindful of their benefits toward him.

CHAP. XXXI.

1 *Saul having loſt his army, and his ſons ſlain, he and his armour-bearer kill themſelves.* 7 *The Philiſtines poſſeſs the forſaken towns of the Iſraelites.* 8 *They triumph over the dead carcaſes.* 11 *They of Jabeſh-gilead, recovering the bodies by night, burnt them at Jabeſh, and mournfully bury their bones.*

* 1 *Chron.* 10. 1.

NOw * the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, & fell down ‡ ſlain in mount Gilboa.

‡ Or, *wounded.*

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Sauls ſons.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers.

† Heb. *ſhooters, men with bows.*
† Heb. *found him.*

4 Then ſaid Saul unto his armour-bearer, [a] Draw thy ſword and thruſt me through therewith; leaſt theſe uncircumciſed come and thruſt me through, and ‡ abuſe me. But his armour-bearer would not; for he was ſore afraid; therefore Saul took a ſword, and fell upon it.

a So we ſee that his cruel life hath a deſperate end, as is commonly ſeen in them that perſecute the children of God.

‡ Or, *mock me.*

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the [b] other ſide of the valley, and *they* that *were* on the other ſide [c] Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

b Near to Gilboa.

c The tribes of Reuben and Gad and half the tribe of Manaſſeh.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to [d] publiſh *it* in the houſe of their idols, and among the people.

d In token of victory and triumph.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of [e] Jabeſh-gilead heard ‡ of that which the Philiſtines had done to Saul:

e whom he had delivered from their enemies. *Chap.* 11. 11.

‡ Or, *concerning him.*

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there.

* Jer. 34. 5.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and [f] faſted ſeven days.

* 2 *Sam.* 2. 4.

f According to the cuſtom of the mourners.

¶ THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

The ſecond book of the KINGS.

THE ARGUMENT.

THis book and the former, beareth the title of Samuel, becauſe they contain the conception, nativity, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt book containeth thoſe things which God brought to paſs among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David, after the death of Saul, when he began to reign, unto the end of his kingdom: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſtained both within his houſe and without: what horrible and dangerous inſurrections, uproars, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his own children and people: and how by Gods aſſiſtance he overcame all difficulties, and enjoyed his kingdom in reſt and peace. In the perſon of David the ſcripture ſetteth forth Chriſt Jeſus the chief King, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, aſwell in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his church victory againſt all power, both ſpiritual, and temporal: and ſo reigneth with them, King for evermore.

CHAP.

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CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accused himself of Sauls death, is slain.*
17 *David lamenteth Saul and Jonathan with a song.*

NOw it came to pass after the death of Saul, when David was returned from*the slaughter of the Amalekites, and David had abode two days in Ziklag:

* 1 *Sam.* 30. 17.

2 It came even to pass on the third day, that behold, a man came out of the camp from Saul, with his [a] clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

a Seeming to lament the overthrow of the people of Israel.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battel, and many of the people also are fallen and dead, and Saul and Jonathan his son are dead also.

† Heb. *what was,* &c.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by [b] chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and horsmen followed hard after him.

b As I fled in the chase.

7 And when he looked behind him, he saw me, and called unto me: and I answered, † Here *am* I.

† Heb. *behold me.*

8 And he said unto me, Who *art* thou? And I answered him, I *am* an [c] Amalekite.

c He was an Amalekite born, but renounced his country, and joyned with the Israelites.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ‡ anguish is come upon me [d] because my life *is* yet whole in me.

‡ Or, *my coat of mail* (or, *my embroidered coat*) *hindreth me, that my*, &c.
d I am sorry because I am yet alive.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and* rent them, and likewise all the men that *were* with him.

* *Chap.* 3. 31. & 13. 31.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ [e] And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

e After the lamentation, he examined him again.

* *Psal.* 105. 15.

14 And David said unto him, *How wast thou not afraid to stretch forth thine hand, to destroy the LORDS anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

f Thou art justly punished for thy fault.

16 And David said unto him, [f] Thy bloud *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORDS anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son,

18 (Also he bade them teach the children of Judah *the use of* the [g] bow: behold *it is* written* in the book † of Jasher)

g That they might be able to match their enemies the Philistines in that art.
* *Josh.* 10. 13.
‡ Or, *of the upright.*

19 The [h] beauty of Israel is slain upon thy high places: how are the mighty fallen!

h *Meaning*, Saul.

20 *Tell *it* not in Gath, publish *it* not in the streets of Askelon: least the daughters of the Philistines rejoyce, least the daughters of the uncircumcised triumph.

* *Mic.* 1. 10.

21 Ye mountains of Gilboa, *let there be* [i] no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oyl.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 From the bloud of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and ‡ pleasant in their lives, and in their death they were not [k] divided: they were swifter then eagles, they were stronger then lions.

‡ Or, *sweet.*
k They died both together in Gilboa.

24 Ye daughters of Israel, weep over Saul, who clothed you in [l] scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

l As rich garments and costly jewels.

25 How are the mighty fallen in the midst of the battel! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of [m] women.

m Either towrd their husbands, or their children.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

1 *David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Iabesh-gilead, for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abners, and twelve of Joabs men.* 18 *Asahel is slain.* 25 *At Abners motion Joab soundeth a retreat.* 32 *Asahels burial.*

AND it came to pass after this, that David [a] enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him. Go up. And David said Whither shall I go up? And he said, Unto [b] Hebron.

a By the means of the priest, as 1 *Sam.* 23. 2. & 2 *Sam.* 5. 19.
b Which city was also called Kiriatharba, *Josh.* 14. 15.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabals wife the Carmelite.

3 And his men that *were* [c] with him, did David bring up, every man with his household: and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 And the men of Judah came, and there they anointed David king over the house of Judah: and they told David, saying, *That* * the men of Jabesh-gilead *were they* that buried Saul.

* 1 *Sam.* 31. 11.

5 ¶ And

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the LORD, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and buried him.

6 And now the LORD ſhew kindneſs and [d] truth unto you: & I alſo will requite you this kindneſs, becauſe ye have done this thing,

d According to his promiſe, which is to recompenſe them that are merciful.

7 Therefore now let your hands be ſtrengthned, and † be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them.

† Heb. *be ye the ſons of valour.*

e So that you ſhall not want a captain and a defender.

8 ¶ But Abner the ſon of Ner, captain of † Sauls hoſt, took Iſh-boſheth the ſon of Saul and brought him over to Mahanaim.

† Heb. *the hoſt which* was Sauls.

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin: and over [f] all Iſrael.

f Over the eleven tribes.

10 Iſh-boſheth Sauls ſon *was* fourty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

† Heb. *number of days.*

11 (And the † time that David was king in Hebron over the houſe of Judah, was ſeven years, and [g] ſix months)

g After this time was expired, he reigned over all the country 33 years, *Chap.* 5. 5.

12 ¶ And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahaniam, to Gibeon.

† Heb. *them together.*

13 And Joab the ſon of Zuriah, and the ſervants of David went out, and met † together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

h Let us ſee how they can handle their weapons.

14 And Abner ſaid to Joab, Let the young men now ariſe, and [b] play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

i *Meaning* His adverſary.

16 And they caught every one his [f] fellow by the head: and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called ‡Helkath-hazzurim, which *is* in Gibeon.

‡ That is . *the field of ſtrong men.*

17 And there was a very ſore battel that day: and [k] Abner was beaten, aud the men of Iſrael, before the ſervants of David.

k After that theſe four and twenty were ſlain.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light † of foot † as a wild roe.

† Heb. *of his foot.* † Heb. *as one of the roes that is in the field.*

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, † from following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? and he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‡ armour, But Aſahel would not turn aſide ſtom following of him.

‡ Or, *ſpoil.*

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: [l] wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

l why doſt thou provoke me to kill thee?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the [m] fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

m *Some read,* In thoſe parts, where the lively parts lie, as the heart, the lungs, the liver, the milt and the gall.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troup, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the [n] ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

n Shall we not make an end of murdering?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt [o] ſpoken, ſurely then † in the morning the people had ‡ gone up every one from following his brother.

o If thou hadſt not provoked them to battel, *as verſe* 14.
† Heb. *from the morning.*

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* [p] three hundred and threeſcore men died.

p Thus God would confirm David in his kingdom, by the deſtruction of his adverſaries.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, & they came to Hebron at break of day.

CHAP. III.

1 During the war David ſtill waxeth ſtronger. 2 Six ſons were born to him in Hebron. 6 Abner diſpleaſed with Iſh-boſheth, 12 revolteth to David. 15 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Iſraelites, is feaſted by David, and diſmiſſed. 22 Joab returning from battel, is diſpleaſed with the king, and killeth Abner. 28 David curſeth Joab, and mourneth for Abner.

NOw there was [a] long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

a *That is,* without intermiſſion, induring two years, which was the whole reign af Iſh-boſheth.

2 ¶ And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreelites:

3 And his ſecond, [b] Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur:

b who is called alſo Daniel, 1 *Chron.* 3. 1.

4 And the fourth, Adonijah the ſon of Haggith: & the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in [e] Hebron.

e within ſeven years and ſix months

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, rhat Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* * Rizpah, the daughter of Ajah; and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

* Chap. 21. 10.

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* [d] I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

d Doſt thou eſteem me no more then a dog, for all my ſervice done to thy fathers houſe?

9 [e] So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

e wee ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſs.

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

† Heb. *ſaying.*

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me * for an hundred foreſkins of the Philiſtines.

* 1 *Sam.* 18. 25, 27.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from * Phaltiel the ſon of Laiſh.

* 1 *Sam.* 25. 44. Phalti.

16 And her huſband went with her † along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

† Heb. *going and weeping.*

17 ¶ And Abner had [f] communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you.

f Rather for malice that he bare toward Iſh-boſheth then for love he bare to David.
† Heb. *both yeſterday and the third day.*

18 Now then do *it*; for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of [g] Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

g who challenged the kingdom becauſe of their father Saul.

20 So Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab [h] came from *purſuing* a troup, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace)

h From war againſt the Philiſtines.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, [i] What haſt thou done? behold, Abner came unto thee, why *is it* that thou haſt ſent him away, and he is quite gone?

i Here appeareth the malicious mind of Joab, who would have had the king to ſlay Abner for his private grudge.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate to ſpeak with him ‡ quietly: and ſmote him there under the fifth *rib*, that he died, for the bloud of * Aſahel his brother.

* 1 *King.* 2. 5.
‡ Or, *peaceably.*
* *Chap.* 2. 23.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* [k] guiltleſs before the LORD for ever, from the † bloud of Abner the ſon of Ner:

k The Lord knoweth that I did not conſent to his death.
† Heb. *blouds.*

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not † fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

† Heb. *he cut off.*

30 So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel.

l Abiſhai is ſaid to ſlay him with Joab, becauſe he conſented to the murder.
* *Chap.* 2. 23.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mount before Abner. And king David *himſelf* followed the † bier,

† Heb. *bed.*

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of [m] Abner; and all the people wept.

m Meaning before the corps.

33 And the king lamented over Abner, and ſaid, Died Abner as a [n] fool dieth?

n He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *ſo* felleſt thou. And all the people wept again over him.

† Heb. *children of iniquity.*

35 And when all the people came to cauſe David to [o] eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſt bread or ought elſe, till the ſun be down.

o According to their cuſtom which was to banquet at burials.
† Heb. *was good in their eyes.*

36 And all the people took notice *of it*, and it † [p] pleaſed them. as whatſoever the king did, pleaſed all the people.

q It is expedient ſome time not only to conceive inward ſorrow, but alſo that it may appear to others, to the intent that they may be ſatisfied.

37 For

37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

† Heb. *tender.*

39 And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

CHAP. IV.

1 *The Israelites being troubled at the death of Abner, 2 Baanah and Rachab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheths head to be buried.*

a *That is,* Ish-bosheth.
b *Meaning,* That he was discouraged.

AND when Sauls [a] son heard that Abner was dead in Hebron, his hands were [b] feeble, and all the Israelites were troubled.

† Heb. *second.*

2 And Sauls son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin;

c The city Beeroth was in the tribe of Benjamin, *Josh.* 18. 25.
d After the death of Saul, for fear of the Philistines.

3 And the Beerothites [d] fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Sauls son, had a son *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame; and his name *was* Mephibosheth.

5 And the sons of Rimmon the Berothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched [e] wheat; & they [f] smote him under the fifth *rib,* and Rechab and Baanah his brother escaped.

e They disguised themselves as merchants, which came to buy wheat.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and favour.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the King, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

* *Chap.* 1. 4, 15.
† Heb. *he was in his own eyes as a bringer,* &c.
‡ Or, *which was the reward I gave him for his tidings.*
g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time did move them, they deserved most grievous punishment.

10 When * one told me, saying, Behold, Saul is dead, († thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, ‡ who *thought* that I would have given him a reward for his tidings:

11 [g] How much more, when wicked men have slain a righteous person, in his own house, upon his bed? shall I not therefore now require his bloud of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the * sepulchre of Abner, in Hebron.

* *Chap.* 3. 32.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *Davids age.* 6 *He taking Zion from the Jebusites, dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David directed by God, smiteth the Philistines at Baalperazim,* 22 *and again, at the mulberry-trees.*

THEN * came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy [a] bone and thy flesh.

* 1 *Chron.* 11. 1.
a we are of thy kindred, and most neer joyned unto thee.

2 Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, * Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

* *Psal.* 78. 71.

3 So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron [b] before the LORD: and they anointed David king over Israel.

b *That is,* Taking the Lord to witness: for the ark was as yet in Abinadabs house.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned fourty years.

5 In Hebron he reigned over Judah * seven years, and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

* *Chap.* 2. 11.

6 ¶ And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the [c] blind and the lame, thou shalt not come in hither: ‡ thinking, David cannot come in hither.

c The children of God called idols: Blind and lame guids: therefore the Jebusites meant that they should prove that their gods were neither blind nor lame.
‡ Or, *saying, David shall not,* &c.

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of Davids soul, * *he shall be chief and captain:* ‡ wherefore they said, The blind and the [d] lame shall not come into the house.

* 1 *Chron.* 11. 6.
‡ Or, *because the* [9] *had said, Even the blind and the lame* [9] *he shall not come into the house.*
d The idols should enter no more into that place.

9 So David dwelt in the fort, and called it The city of David; and David built round about, from [e] Millo and inward.

e He built from the town-house round about to his own house, 1 *Chron.* 11. 8.

10 And David † went on, and grew great, and the LORD God of hosts *was* with him.

† Heb. *went going and growing.*

11 ¶ And *Hiram king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and † masons: and they built David an house.

* 1 *Chron.* 14. 1.
† Heb. *hewers of the stone of the wall.*

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israels sake.

13 ¶ And *David took *him* mo concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

* 1 *Chron.* 3. 9.

14 And * these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Salomon,

* 1 *Chron.* 3. 5.

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15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

* 1 *Chron.* 11. 16. & 14. 8.

17 ¶ * But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

† By Abiathar the priest.

19 And David † enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

* Isa. 28. 21.

20 And David came to * Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, ‡ Baal-perazim.

‡ That is, *The plain of breaches.*

21 And there they left their images, and David and his men * ‡ burnt them.

* 1 *Chron.* 14. 12. ‡ Or, *took them away.*

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of [g] Rephaim.

g *Meaning*, The valley of giants which David called Baal-perazim, because of his victory.

23 And when David enquired of the LORD, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

h which was in the tribe of Benjamin, but the Philistines did possess it.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba, until thou come to [h] Gazer.

CHAP. VI.

1 *David fetched the ark from Kirjath-jearim on a new cart.* 6. *Uzzah is smitten at Perez-uzzah.* 11 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy, is childless to her death.*

AGain, David gathered together all *the* chosen *men* of Israel, thirty thousand.

* 1 *Chron.* 13. 5, 6. ‖ This was a city in Judah, called also Kirjath-jearim *Josh.* 15. 9. ‡ Or, *at which the name* even *the name of the* LORD *of hosts was called upon.*

2 And * David arose, and went with all the people that *were* with him; from [a] Baale of Judah, to bring up from thence the ark of God, ‡ whose name is called by the name of the LORD of hosts, that dwelleth *between* the Cherubims.

‡ Heb. *made to ride.* ‡ Or, *the hill.* h which was an high place of the city of Baale.

3 And they † set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in ‡ [b] Gibeah: & Uzzah & Ahio the sons of Abinadab, drave the new cart.

* 1 *Sam.* 7. 1. † Heb. *with.*

4 And they brought it out of * the house of Abinadab which *was* at Gibeah, † accompanying the ark of God; and Ahio went before the ark.

c Praised God and sang psalms.

5 And David, and all the house of Israel [c] played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And * when they came to Nachons threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ‡ shook *it*.

* 1 *Chron.* 13. 9. ‡ Or, *stumbled.*

7 And the anger of the LORD was kindled against Uzzah, and God [d] smote him there for *his* ‡ errour, and there he died by the ark of God.

d Here we see what danger it is to follow good intentions, or to do any thing in Gods service without his express word. ‡ Or, *rashness* † Heb. *broken.* ‡ That is, *the breach of Uzzah.*

8 And David was displeased, because the LORD had † made a breach upon Uzzah: and he called the name of the place ‡ Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall ark the of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the [e] Gittite.

e who was a Levite, and had dwelt in Gittaim, 1 *Chron.* 15. 21.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite, three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertained* unto him, because of the ark of God. * So David went & [f] brought up the ark of God from the house of Obed-edom, into the city of David, with gladness.

* 1 *Chron.* 15. 15. f *Meaning*, He caused the Levites to bear it, according to the law.

13 And it was *so*, that when they that bare the ark of the LORD, had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might, and David *was* girded with a linen [g] ephod.

g with a garment like to the priests garment.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and saw king David leaping and dancing before the LORD; and she [h] despised him in her heart.

h The wanderings are not able to comprehend the motions that move the children of God, to praise God by all manner of means. † Heb. *straitned.*

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had † pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.

18 And assoon as David had made an end of offering burnt-offerings, and peace-offerings, * he blessed the people in the name of the LORD of hosts.

* 2 *Chron.* 16. 2.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*: so all the people departed, every one to his house.

20 ¶ Then David returned to [i] bless his household: and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the hand-maids of his servants, as one of the vain fellows ‡ shamelessly uncovereth himself!

i *That is*, To pray for his house, as he had done for the people. * 1 *King.* ‡ Or, *openly.*

21 And

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me [k] before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

22 And I will yet be more vile then thus, and will be baſe in mine own ſight: and ‡ of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no child until the day of her death.

k It was for no worldly affection, but onely for that zeal that I bare to Gods glory.

‡ Or, *of the handmaids* of my ſervants.

l which was a puniſhment, becauſe ſhe mocked the ſervant of God.

CHAP. VII.

1 *Nathan firſt approving the purpoſe of David to build God an houſe,* 4 *after by the word of God forbiddeth him.* 21 *He promiſeth him benefits and bleſſings in his ſeed.* 18 *Davids prayer and thanksgiving.*

AND it came to paſs, * when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within [a] curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell † my ſervant David, Thus ſaith the LORD, [b] Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with ‡ any of the [c] tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, * I took thee from the *ſheep*-coat, † from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies † out of thy ſight, and have made thee a great name, like unto the name of the [d] great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move [e] no more: neither ſhall the children of wickedneſs afflict them any more, as before-time,

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And * when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 * He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever.

14 * I will be his father, and he ſhall be my ſon: * if he commit iniquity, I will chaſten him with the [f] rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be [g] eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O LORD God? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O LORD God; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come; and *is* this the † manner of [h] man, O LORD God?

20 And what can David ſay more unto thee? for thou, LORD God, knoweſt thy ſervant.

21 For thy words ſake, and according, to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them.*

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And * what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for [i] you great things, and terrible, for thy [k] land, before thy people which thou redeemedſt to thee from Egypt, *from* the [l] nations and their gods?

24 For thou haſt [m] confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, the LORD of hoſts *is* the God over Iſrael: and let the [n] houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O LORD of hoſts, God of Iſrael, haſt † revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and * thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant.

29 Therefore now † let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O LORD God, haſt [o] ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

* *Heb.* 1 5.

* *Pſal* 89. 30, 31, 32.

f *That is,* Gently, as fathers uſe to chaſtiſe their children.

g This was begun in Solomon, as a figure, but accompliſhed in Chriſt.

† Heb. *law.*

h Cometh not this of thy free mercy, then of any worthineſs that can be in man.

* *Deut.* 4. 7.

i O Iſrael.

k And inheritance, which is Iſrael.

l From the Egyptians, & their idols.

m He ſheweth that Gods free election is the onely cauſe why the Iſraelites were choſen to be his people.

n This prayer is moſt effectual, when we chiefly ſeek Gods glory; and the accompliſhment of his promiſe.

† Heb. *opened the ear.*

* *John* 17. 17.

† Heb. *be thou pleaſed and bleſs.*

o Therefore I firmly believe it ſhall come to paſs.

a 1 *Chron.* 17. 1.

a within the tabernacle covered with skins, *Exod.* 26. 7.

† Heb. *to my ſervant to David.*

b *Meaning,* He ſhould not: yet Nathan ſpeaking according to mans judgment, and not by the ſpirit of prophecy, permitted him.

‡ 1 *Chron.* 17. 6. *any of the judges.*

c As concerning the building of an houſe: *meaning,* That without Gods expreſs word nothing ought to be attempted.

* 1 *Sam.* 16. 11. *Pſal.* 78. 70.

† Heb. *from after.*

† Heb. *from thy face.*

d I have made thee famous through all the world.

e He promiſeth them quietneſs, if they will walk in his fear and obedience.

* 1 *King.* 1. 20.

1 *King.* 5. 5. & 6. 12 1 *Chron.* 22. 10.

CHAP. VIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadadezer, and the Syrians. 9 Toi ſendeth Joram with preſents to bleſs him. 11 The preſents and the ſpoil David dedicateth to God. 14 He putteth garriſons in Edom. 16 Davids officers.

* 1 Chron. 18. 1, &c.

AND * after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took ‡ Metheg-ammah out of the [a] hand of the Philiſtines.

‡ Or, *the bridle of Ammah.*

a So that they payed no more tribute.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with [b] two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

b He ſlew two parts, as it pleaſed him, and reſerved the third.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob, king of * Zobah, as he went to recover his border at the river Euphrates.

* *Pſal.* 60 2.

Or, *of his.*

4 And David took ‡ from him a thouſand *chariots*, and ſeven hundred horſmen, and twenty thouſand footmen: & David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

‡ *As* 1 Chron. 18. 4.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

c In that part of Syria, where Damaſcus was.
d They payed yearly tribute.

6 Then David put garriſons in [c] Syria of Damaſcus: and the Syrians became ſervants to David, *and* [d] brought gifts: and the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to [e] Jeruſalem.

e For the uſe of the temple.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to † ſalute him, and to [f] bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had wars with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

† Heb. *ask him of peace.*
f For ſeeing David victorious, he was glad to intreat of peace.
† Heb. *was a man of wars with.*
† Heb. *in his hand were.*

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicated of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from † ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men.*

† Heb. *his ſmiting.*

14 ¶ And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed [g] judgment and juſtice unto all his people.

g He gave judgment in controverſies, and was merciful toward the people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* ‡ recorder;

‡ Or, *remembrancer*, or, *writer of chronicles.*

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ‡ ſcribe;

‡ Or, *ſecretary.*

18 * And Benaiah the ſon of Jehoiada *was over* both the [h] Cherethites and the Pelethites; and Davids ſons were ‡ chief rulers.

* 1 Chron. 18. 17.
h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.
‡ Or, *princes.*

CHAP. IX.

1 David by Ziba ſendeth for Mephiboſheth. 7 For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls. 9 He maketh Ziba his farmer.

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for [a] Jonathans ſake?

a Becauſe of his oath and promiſe made to Jonathan, 1 Sam. 20. 15.

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: & when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he.*

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the [b] kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* * lame on *his* feet.

b Such mercy as ſhall be acceptable to God.
* Chap. 4. 4.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſon of [c] Ammiel, from Lo-debar.

c who was alſo called Eliam the ſon of Bathſheba Davids wife.

6 Now when Mephiboſheth, the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant.

7 And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a [d] dead dog as I *am?*

d *Meaning*, A deſpiſed perſon.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy [e] ſons and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: But Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, & twenty ſervants.

e Be ye provident overſeers and governours of his lands, that they may be profitable.

11 ¶ Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for [f] Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons.

f That Mephiboſheth may have all things according to commandment as he cometh a king ſon.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP.

CHAP. X.

1 Davids messengers sent to comfort Hanun the son of Nahash, are villanously intreated. 6 The Ammonites strengthned by the Syrians, are overcome by Joab and Abishai. 15 Shoback making a new supply of the Syrians at Helam, is slain by David.

1 AND it came to pass after this, that the * king of the children of Ammon died, and Hanun his son reigned in his stead.

* 1 Chron. 19. 1.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed [a] kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And Davids servants came into the land of the children of Ammon.

a The children of God are not unmindful of benefits received.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to [b] search the city, and to spy it out, and to overthrow *it*?

† Heb. *in thine eyes doth David.*

b Their arrogant malice would not suffer them to see the simplicity of Davids heart: therefore their counsel turned to the destruction of their country.

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [c] stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

c That they had deserved Davids displeasure for the injury done to his ambassadours.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of [d] Zoba and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

d These were divers parts of the country of Syria, whereby appeareth that the Syrians served, where they might have entertainment, as now the Syrians do.

9 When Joab saw that the front of the battel was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in aray against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in aray against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for [e] our people, and for the cities of our God: and the LORD do that which seemeth him good.

e Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

13 And Joab drew nigh, and the people that *were* with him, unto the battel against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entred into the city; so Joab returned from the children of Ammon and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, & brought out the Syrians that *were* beyond the river, and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered [f] all Israel together, and passed over Jordan, & came to Helam: & the Syrians set themselves in aray against David, and fought with him.

f *Meaning*; The greatest part.

18 And the Syrians fled before Israel, and David slew *the men of* [g] seven hundred chariots of the Syrians, and fourty thousand horsmen, and smote Shobach the captain of their host, who died there.

g which were the chiefest and most principal: for in all he destroyed 7000, as 1 Chron. 19. 11, or the souldiers which were in 700 chariots.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 While Joab besiegeth Rabbah, David committeth adultery with Bath-sheba. 6 Uriah sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

1 AND it came to pass, *that* † after the year was [a] expired, at the time when kings go forth *to battel*, that * David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

† Heb. *at the return of the year.*

a The year following about the spring time.

* 1 Chron. 20. 1.

2 ¶ And it came to pass in an evening-tide, that David arose from off his [b] bed, & walked upon thee roof of the kings house: and from the roof he saw a woman washing her self, & the woman *was* very beautiful to look upon.

b whereupon he used to rest at afternoon, as was read of Ish-bosheth; Chap. 4. 7.

3 And David sent and enquired after the woman: and *one* said, *Is* not this Bath-sheba the daughter of Eliam, the wife of Uriah the [c] Hittite

c who was not an Israelite born, but converted to the true religion.

4 And David sent messengers, & took her; and she came in unto him, and he lay with her, (‡ for she was * purified from her uncleanness) and she returned unto her house.

‡ Or, *and when she had purified her self, &c, she returned.*

* Lev. 15. 19. & 18. 19.

5 And the woman conceived, and sent and [d] told David, and said, I *am* with child.

d Fearing least she should be stoned according to the law.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war prospered.

† Heb. *of the peace of, &c.*

8 And David said to Uriah, [e] Go down to thy house, and wash thy feet. And Uriah departed out of the kings house, and there † followed him a mess *of meat* from the king.

e David thought that if Uriah lay with his wife, his fault might be cloaked.

† Heb. *went after him.*

9 But Uriah slept at the door of the kings house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying,

260 Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

f Hereby God would touch Davids conscience, that seeing the fidelity and religion of his servant, he would declare himself so forgetfull of God and injurious to his servant.

11 And Uriah said unto David, The [f] ark, and Israel, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with, my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem, that day and the morrow.

g He made him drink more liberally then he was wont to do, thinking thereby he would have lien by his wife.

13 And when David had called him, he did eat and [g] drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

h Except God continually uphold us with his mighty spirit, the most perfect fall headlong into all vice and abomination.
† Heb. *strong.*
† Heb. *from after him.*

15 And he wrote in the letter, saying, [h] Set ye Uriah in the fore-front of the † hottest battel, and retire ye † from him, that he may be smitten, and die.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David, and Uriah the Hittite died also.

18 ¶ Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the kings wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

i Meaning, Gideon, Judg. 9. 52, 53.

21 Who smote Abimelech the son of [i] Jerubbesheth? did not a woman cast a piece of a milstone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the man prevailed against us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the shooters shot from off the wall upon thy servants, and *some* of the kings servants be dead, and thy servant Uriah the Hittite is dead also.

k He dissembled with the messenger to the intent that neither his cruel commandment, nor Joabs wicked obedience might be espied.
† Heb. *be evil in thine eyes.*
‡ Heb. *so and such.*

25 Then David said unto the messenger, [k] Thus shalt thou say unto Joab, Let not this thing † displease thee: for the sword devoureth ‡ one as well as another: make thy battel more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fet her to his house, and she became his wife, and bare him a son: but the thing that David had done, † displeased the LORD.

† Heb. *was evil in the eyes of.*

CHAP. XII.

1 *Nathans parable of the ew-lamb, causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD [a] sent Nathan unto David: and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

a Because David lay now drowned in sin, the loving mercy of GOD, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ew-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

† Heb. *morsel.*

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor mans lamb, and dressed it for the man that was come to him.

5 And Davids anger was greatly kindled against the man, and he said to Nathan. *As* the LORD liveth, the man that hath done this *thing*, ‡ shall surely die.

‡ Or, *is worthy to die.*

6 And he shall restore the lamb * four-fold, because he did this thing, and because he had no pity.

* Exod. 22. 1.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel I * anointed thee king over Israel, and I delivered thee out of the hand of Saul:

* 1 Sam. 16. 13.

8 And I gave thee thy [b] masters house, and thy masters [c] wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee [d] such and such things.

b For David succeeded Saul in his kingdom.
c The Jews understand this of Eglah and Michal, or of Rizpah and Michal.
d *That is,* Greater things then these: for Gods love and benefits increase toward his, if by their ingratitude they stay him not.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the [e] children of Ammon.

e Thou hast most cruelly given him into the hands of Gods enemies.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will * take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this [f] sun.

* *Deut.* 28. 30. *Chap.* 16. 22.

f *Meaning,* Openly, as at noonday.

12 For thou didst *it* secretly: but I will do this thing

thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, * The LORD alſo hath [g] put away thy ſin; thou ſhalt not die,

g Ecclus 47. 11. For the Lord ſeeketh but that the ſinner would turn to him.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to [h] blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

h In *ſaying*, That the Lord hath appointed a wicked man to reign over his people.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtrook the child that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David † faſted, and [i] went in, and lay all night upon the earth.

† Heb. *faſted a faſt.*
i *To wit*, to his priy chamber.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he [k] eat bread with them.

k Thinking by his inſtant prayer, that God would have reſtored his child, but God had otherwiſe determined.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the child is dead?

† Heb. *do hurt.*

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David [l] aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped; then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

l *Shewing*, That our lamentations ought not to be exceſſive, but moderate, and that we muſt praiſe God in all his doings.

21 Then ſaid his [m] ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

m As they which conſider not that God granteth many things to the ſobs and tears of the faithfull.

22 And he ſaid, While the child was yet alive, I faſted and wept; for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? [n] can I bring him back again? I ſhall go to him, but he ſhall not return to me.

n By this conſideration he appeaſed his ſorrow.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and * ſhe bare a ſon, and [o] he called his name Solomon; and the LORD loved him.

* *Mat.* 1. 6.
o *To wit*, The Lord, 1 *Chron.* 22. 9.

25 And he ſent by the hand of Nathan the [p] prophet; and [q] called his name ‡ Jedidiah, becauſe of the LORD.

p To call him Solomon.
q *Meaning*, David.
‡ That is, *beloved of the Lord.*

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of [r] waters,

r *That is*, The chief city, and where all the conduits are, is as good as taken.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and † it be called after my name.

† Heb. *my name be called upon it.*

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 * And he took their kings crown from off his head, (the weight whereof *was* a [s] talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city † in great abundance.

* 1 *Chron.* 20 2.
s *That is*, Threeſcore pound after the weight of the common talent.
† Heb. *very great.*

31 And he brought forth the people that *were* therein, and put *them* under [t] ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

t *Signifying*, That as they were malicious enemies of God, ſo he put them to cruel death.

CHAP. XIII.

1 Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick raviſheth her. 15 He hateth her, and ſhamefully turneth her away. 19 Abſalom entertaineth her, and concealeth his purpoſe. 24 At a ſheepſhearing, among all the kings ſons, he killeth Amnon. 30 David grieving at the news, is comforted by Jonadab, 37 Abſalom fleeth to Ialmai at Geſhur.

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* [a] Tamar, and Amnon the ſon of David loved her.

a Tamar was Abſaloms ſiſter both by father and mother. and Amnons onely by father

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar: for ſhe *was* a [b] virgin: and † Amnon thought it hard for him to do any thing to her.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.
† Heb. *it was marvellous*; or; *hidden in the eyes of Amnon.*

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, Davids brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, † lean † from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

† Heb. *thin.*
† Heb. *morning by morning.*

5 And Jonadab ſaid unto him, [c] Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

c Here we ſee that there is no enterpriſe ſo wicked, that can lack counſel to further it.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may eat at her hand.

d *Meaning*, ſome delicate and daintie meat.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took ‡ flour, and kneaded *it*, and make cakes in his ſight, and did bake the cakes.

‡ Or, *paſte.*

9 And ſhe took a pan, and [e] poured *them* out before him, but he refuſed to eat: and Amnon ſaid, Have out all men from [f] me: and they went out every man from him.

e *That is*, She ſerved them on a diſh.
f For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had

262 had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not † force me: for * † no ſuch thing ought to be done in Iſrael; do not thou this folly.

† Heb. *humble me.*
* *Lev.* 18. 9.
† Heb *it ought not ſo to be done.*

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the [g] fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

g As a lewd and wicked perſon.

14 Howbeit, he would not hearken unto her voice: but being ſtronger then ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly, ſo that the hatred wherewith he hated her, *was* greater then the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

† Heb *with great hatred greatly.*

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater then the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of [h] divers colours upon her: for with ſuch robes were the kings daughters *that were* virgins, apparelled. Then his ſervant brought her out, and bolted the door after her.

h For that which was of divers colours, or pieces, in thoſe days was had in great eſtimation, *Gen.* 37. 3. *Judg.* 5. 30.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

25 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy [i] peace, my ſiſter: he *is* thy brother, † regard not this thing. So Tamar remained † deſolate in her brother Abſaloms houſe.

i For though he conceived ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerved and comforted his ſiſter.
† Heb. *ſet not thine heart.*
† Heb. *and deſolate.*

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and [k] Abſalom invited all the kings ſons.

k *To wit*, To a banket, thinking thereby to fulfil his wicked purpoſe.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leaſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother [l] Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

l Pretending to the king, that Amnon was moſt dear unto him.

27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: ‡ [m] have not I commanded you? be couragious, and be † valiant.

† Or, *will you not, ſince I have commanded you?*
m Such is the pride of the wicked maſters, that in all their wicked commandments they think to be obeyed.
† Heb. *ſons of valour.*

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man † gat him up upon his mule, and fled.

† Heb. *rode.*

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left.

31 Then the king aroſe, and tare his [n] garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

n Lamenting, as he that ſeeſ the wrath of God upon his houſe, *Chap.* 12. 20.

32 And Jonadab the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon onely is dead: for by the † appointment of Abſalom this hath been ‡ determined, from the day that he forced his ſiſter Tamar.

† Heb *mouth.*
‡ Or, *ſaid.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Ammon onely is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the kings ſons come: † as thy ſervant ſaid, ° ſo it is.

† Heb. *according to the word of thy ſervant.*
o That onely Amnon is dead.

36 And it came to paſs aſſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept † very ſore.

† Heb. *with a great weeping greatly.*

37 ¶ But Abſalom fled, and went to [p] Talmai the ſon of ‡ Ammihud king of Geſhur: and *David* mourned for his ſon every day.

p For Maachah his mother was the daughter of this Talmai. *Chap.* 3. 3.
‡ Or, *Ammihur.*

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David ‡ longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

‡ Or, *was conſumed.*

Chap. XIV.

1 Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem. 25 Abſaloms beauty, hair, and children. 28 After two years, Abſalom by Joab is brought into the kings preſence.

NOw Joab the ſon of Zeruiah perceived that the kings [a] heart *was* toward Abſalom.

a That the king favoured him.

2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee, feign thy ſelf to be a mourner, and put on now mourning-apparel, and [b] anoint not thy ſelf with oyl, but be as a woman that had a long time mourned for the dead:

b In token of mourning: for they uſed anointing to ſeem chearful.

3 And come to the king, and ſpeak on this manner

manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, † Help, O king.

† Heb. *ſave.*

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine husband is dead,

c Under this parable ſhe deſcribed the death of Amnon by Abſalom.
‡ Heb. *no deliverer between them.*

6 And thy hand-maid had [c] two ſons, and they two ſtrove together in the field, and *there was* ‡ none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine hand-maid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the [d] life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my husband *neither* name nor remainder † upon the earth.

d Becauſe he hath ſlain his brother, he ought to be ſlain, according to the law, *Gen.* 9.6. *Exod.* 21.12.

† Heb. *upon the face of the earth.*

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the [e] iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſs.

e As touching the breach of that law which puniſheth the bloud, let me bear the blame.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the LORD thy God, † that thou wouldeſt not ſuffer the revengers of bloud to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

f Sweat that they ſhall not revenge the bloud, which are many in number.
† Heb. *that the revenger of bloud do not multiply to deſtroy.*

12 Then the woman ſaid, Let thine hand-maid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on,

13 And the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faulty, in that the king doth not fetch home again his baniſhed.

g why doſt thou give contrary ſentence in thy ſon Abſalom?

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: ‡ neither doth God reſpect *any* perſon, yet doth he deviſe [h] means, that his baniſhed be not expelled from him.

‡ Or, *becauſe God doth not taken away* his *life, he hath alſo deviſed means*, &c.
h God hath provided ways (as ſanctuaries) to ſave them oft-times, whom man judgeth worthy of death.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me [i] afraid: and thy hand-maid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his hand-maid.

i For I thought they would kill this mine heir.

16 For the king will hear, to deliver his hand-maid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God:

17 Then thine hand-maid ſaid, The word of my lord the king ſhall now be † comfortable: for as an [k] angel of God, ſo *is* my lord the king † to diſcern good and bad: therefore the LORD thy God will be with thee.

† Heb. *forreſt.*
k Is of great wiſdom to diſcern right from wrong.
† Heb. *to hear.*

18 Then the king anſwered and ſaid unto the woman. Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the [l] hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine hand-maid:

l Haſt not thou done this by the counſel of Joab?

20 To [m] fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

m By ſpeaking rather in a parable then plainly.

21 ¶ And the king ſaid unto Joab, Behold now, I have [n] done this thing: go therefore, bring the young man Abſalom again.

n I have granted thy requeſt.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of ‡ his ſervant.

† Heb. *bleſſed.*
‡ Or, *thy.*

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

o Covering hereby his affection, and ſhewing ſome part of juſtice to pleaſe the people.

25 ¶ †But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

† Heb. *And as Abſalom there was not a beautiful man in all Iſrael to praiſe greatly.*

26 And when he polled his head, (for it was at every years end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at [p] two hundred ſhekels after the kings weight.

p which weighed ſix pound and 4 ounces, after half an ounce the ſhekel.

27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joabs field is † near mine, and he hath barley there; go and [p] ſet it on fire: and Abſaloms ſervants ſet the field on fire.

† Heb. *near my place.*
q The wicked are impatient in their affections, and ſpare no unlawfull means to compaſs them.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face; and [r] if there be *any* iniquity in me, let him kill me.

r If I have offended by revenging my ſiſters diſhonour: thus the wicked juſtify themſelves in their evill.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the

264 the ground before the king, and the king kissed Absalom.

CHAP. XV.

1 *Absalom by fair speeches and courtesies, stealeth the hearts of Israel.* 7 *Under pretence of a vow, he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophels counsel.* 32 *Hushai is sent back with instructions.*

AND it came to pass after this, that Absalom prepared him chariots, and horses, and [a] fifty men to run before him.

a which were as a guard to set forth his estate.

2 And Absalom rose up early, & stood beside the way of the gate: & it was *so*, that when any man that had a controversy † came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the [b] tribes of Israel.

† Heb. *to come.*

b *That is*, noting of what city or place he was.

3 And Absalom said unto him, See, thy matters *are* good and right, but *there is* ‡ no man *deputed* of the king to hear thee.

‡ Or, *none will hear thee from the* king downward.

4 Absalom said moreover, [c] Oh that I were made judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.

c Thus by slander flattery, and fair promises the wicked seek preferment.

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom [d] stole the hearts of the men of Israel.

d By inciting them from his father to himself.

7 ¶ And it came to pass after [e] fourty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

e Counting from the time that the Israelites had asked a king of Samuel.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to [f] Jerusalem, then I will serve the LORD.

f By offering a peace-offering. which was lawfull to do in any place.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, Assoon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [g] called, and they went in their simplicity, and they knew not any thing.

g And bid to his feasts in Hebron.

12 And Absalom sent for Ahithophel the Gilonite, Davids counsellour, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from [h] Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword.

h whose heart he saw that Satan had so possessed, that he would leave no mischief unattemped.

† Heb. *thrust.*

15 And the kings servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint.

† Heb. *choose.*

16 And the king went forth, and all his household † after him: & the king left ten women, *which were* concubines, to keep the house.

† Heb. *at his feet*

17 And the king went forth, and all the people after him, and tarried in a place that was [i] far off.

i *To wit*, from Jerusalem.

18 And all his servants passed on beside him; and all the [k] Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from God, passed on before the king.

k These were as the kings guard, or, *as some write*, His counsellours.

19 ¶ Then said the king to [l] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

l who as some write, was the kings son of Gath.

20 Whereas thou camest *but* yesterday, should I this day † make thee go up and down with us? seeing I go whither I may, return thou, and take back thy [m] brethren: mercy and [n] truth *be* with thee.

† Heb *made th wander in going.*

m *Meaning*, Them of his family.

n God requite thee thy friendship and fidelity.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death, or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and [o] all the people passed over: the king also himself passed over the brook ‡ Kidron, and all the people passed over, toward the way of the wilderness.

o *To wit*, The six hundred men.

‡ *Called*, John 18. 1, *Cedron.*

24 ¶ And lo, Zadok also, and all the Levites *were* with him, [p] bearing the ark of the covenant of God, and they set down the ark of God; and Abiathar went [q] up, untill all the people had done passing out of the city.

p which was the charge of the Kohathites *Num.* 4 4.

q To stand by the ark.

25 And the king said unto Zadok, Carry back the ark of God into the city: If I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation.

26 But if he thus say, I have no delight in thee: behold, [r] *here am* I, let him do to me as seemeth good unto him.

r The faithfull in all their afflictions shew themselves obedient to Gods will.

27 The king said also unto Zadok the priest, *Art not* thou a * seer? return into the city in peace, & your two sons with you, Ahimaaz thy son, & Jonathan the son of Abiathar.

* 1 *Sam.* 9. 9.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, [s] covered every man his head, and they went up, weeping as they went up.

† Heb. *going up and weeping.*

s with ashes, and dust in signe of sorrow.

31 ¶ And

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpiratours with Abſalom. And David ſaid, O LORD, I pray thee, turn the [r] counſel of Ahithophel into fooliſhneſs.

r The counſel of the crafty worldlings doth more harm, then the open force of the enemy.

32 ¶ And it came to paſs that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy [u] ſervant, O king; *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayſt thou for me defeat the counſel of Ahithophel.

u Though Huſhai diſſembled here at the kings requeſt, yet may we not uſe this example to excuſe our diſſimulation.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 *Ziba by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance.* 5 *At Bahurim Shimei curſeth David.* 6 *David with patience abſtaineth and reſtraineth others from revenge.* 15 *Huſhai inſinuateth himſelf into Abſaloms counſel.* 20 *Ahithophels counſel.*

[a] which was the hill of Olives, *Chap.* 15. 33.

AND when David was a little paſt the [a] top *of the hill*, behold, Ziba the ſervant of Mephibоſheth met him with a couple of aſſes ſadled, and upon them two hundred *loavs* of bread, & an hundred bunches of raiſins, & an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The [b] aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink.

b Commonly there are no viler traitours then they, which under pretence of friendſhip accuſe.

3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibоſheth. And Ziba ſaid, † I humbly beſeech thee *that I* may find grace in thy ſight, my lord O king.

† Heb. I *do obeyſance.*

5 ¶ And when king David came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: ‡ he came forth and curſed ſtill as he came.

c which was a city in the tribe of Benjamin.

‡ Or, *he ſtill came forth and curſed.*

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his [d] right hand, and on his left.

d *That is*, Round about him.

7 And thus ſaid Shimei when he curſed, Come out, come out thou † bloudy man, and thou man of Belial:

† Heb. *man of bloud.*

8 The LORD hath returned upon thee all the [e] bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon: and † behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloudy man.

e Reproaching him as though by his means Iſh-boſheth and Abner were ſlain.

† Heb. *behold thee in thy evil.*

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

* 1 *Sam.* 24. 14. *Chap.* 9. 8.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath [f] ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

f David felt that this was the judgment of God for his ſin, and therefore humbled himſelf to his rod.

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it*? let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‡† affliction, and that the LORD will [g] requite me good for his curſing this day.

‡ Or, *tears.*
† Heb. *eye.*
g *Meaning*, That the Lord will ſend comfort to his when they are oppreſſed.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt.

† Heb. *duſted* him *with duſt.*

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves [h] there.

h *To wit*, At Bahurim.

15 ¶ And Abſalom and all the people, the men of Iſrael, came to Jeruſalem, and Ahithophel with him,

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

† Heb. *Let the king live.*

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy [i] friend? why wenteſt thou not with thy friend?

i *Meaning*, David.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD and this people and all the men of Iſrael chooſe, his will I do, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahitophel, Give counſel among you what we ſhall do.

21 And [k] Ahithophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

k Suſpecting the change of the kingdom, and ſo his own overthrow, he giveth ſuch counſel as might moſt hinder his fathers reconciliation, and alſo declare to the people that Abſalom was in higheſt authority.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in theſe days, *was* as if a man had enquired at the † oracle of God: ſo *was* all the [l] counſel of Ahithophel, both with David and with Abſalom.

† Heb. *word.*

l It was ſo eſteemed for the ſucceſs thereof.

CHAP. XVII.

1 *Ahithophels counsel is overthrown by Hushai's, according to Gods appointment.* 15 *Secret intelligence is sent unto David.* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27. *David at Mahanaim is furnished with provision.*

MOreover, Ahithophel said unto Absalom, Let me now [a] choose out twelve thousand men, and I will arise and pursue after David this night.

a The wicked are so greedy to execute their malice, that they leave none occasion that may further the same.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king onely.

3 And I will bring back all the people unto thee: [b] the man whom thou seekest, *is* as if all returned: *so* all the people shall be in peace.

b *Meaning*, David.

4 And the saying † pleased Absalom well, and all the elders of Israel.

† Heb *was right in the eyes of*, &c.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. *what is in his mouth.*

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou.

† Heb. *word.*

7 And Hushai said unto Absalom, The † counsel that Ahithophel hath † given, *is* not [c] good at this time.

† Heb. *counselled*

c Hushai sheweth himself faithful to David, in that he reproveth this wicked counsel and purpose

† Heb. *bitter, of soul.*

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as a bear robbed of her whelps in the field, and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and † that thou go to battel in thine own person.

† Heb. *that thy face*, or, *presence go*, &c.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

† Heb. *commanded.*

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better then the counsel of Ahithophel: for the LORD had † apointed to defeat the [d] good counsel of Ahithophel, to the intent that the LORD might [e] bring evil upon Absalom.

d That counsel which seemed good at the first to Absalom, *vers.* 4.

e For by the counsel of Hushai he went to the attel where he as destroyed.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass [f] over; lest the king be swallowed up, and all the people that *are* with him.

f *That is*, Over Jordan.

17 Now Jonathan and Ahimaaz stayed by En-rogel, (for they might not be seen to come into the city) and a wench went and told [g] them: and they went and told king David.

g *Meaning*, The message from their fathers.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a mans house in Bahurim, which had a well in his court, whither they went down.

19 And the [h] woman took and spread a covering over the wells mouth, and spread ground corn thereon; and the thing was not known.

h Thus God sendeth succour to his in their greatest dangers.

20 And when Absaloms servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the [i] brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

i The Calder text readeth, *how they have passed the Jordan*

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, & said unto David, Arise, & pass quickly over the water: for [k] thus hath Ahithophel counselled against you.

k *To wit*, to pursue thee with all haste.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the [l] morning light there lacked not one of them that was not gone over Jordan.

l They travelled all night, and by morning had all their company passed over.

23 ¶ And when Ahitophel saw that his counsel was not † followed, he saddled *his* ass, and arose. and gat him home to his house, to his city, and † put his household in order, and [m] hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *done.*

† Heb. *gave charge concerning his house.*

m Gods just vengeance, even in this life, is poured on them which are enemies, traitours, or persecutors of his church.

24 Then David came to Mahaniam: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host in stead of Joab: which Amasa *was* a mans son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah, Joabs mother.

n who was also called Ishai, Davids father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass when David was come to Mahanaim, that Shobi the son of Nabash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 [o] Brought beds, and ‡ basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentils, and parched *pulse*,

o God sheweth himself most liberal to his, when they seem to be utterly destitute.

‡ Or, *cups.*

29 And hony, and butter, and sheep and cheese of kine for David, and for the people that *were* with him, to eat: for they said. The people

people *is* hungry, and weary, and thirsty in the wilderness.

Chap. XVIII.

1. *David viewing the armies in their march, giveth them charge of Absalom.* 6. *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absaloms place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33. *David mourneth for Absalom.*

AND David [a] numbred the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

a For certain of the Reubenites, Gadites, and of half the tribe, could not bear the insolency of the son against the father, and therefore joyned with David.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now [b] *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city.

† Heb. *set their heart on us.*

b *Signifying*, That a good governour ought to be so dear unto his people, that they will rather loose their lives, then that ought should come unto him.

† Heb. *as ten thousand of us.*

† Heb. *be to succour.*

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battel was in the [c] wood of Ephraim;

c So called, because the Ephraimites (as some say) fed their cattel beyond Jordan in this wood.

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men.*

8 For the battel was there scattered over the face of all the country, and the wood † devoured more people that day, then the sword devoured.

9 ¶ And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up ‡ between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man saw *it*, & told Joab, & said, Behold. I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a gridle?

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, † Beware that none *touch* the young man Absalom,

† Heb. *weigh upon mine hand.*

† Heb. *be ware who soever ye be of*, &c.

13 Otherwise, I should have wrought falsehood against mine own life; for there is no matter hid from the king, and thou thy self wouldst have set thy self against *me.*

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee*

† Heb. *Heart.*

15 And ten young men that bare Joabs armour compassed about and smote Absalom, and slew him.

16 And Joab [d] blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

d For he had pity of the people, which was seduced by Absaloms flattery.

17 And they took Absalom, and cast him into a great [e] pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

e Thus God turned his vain glory to shame.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in * the kings dale: for he said, I have [f] no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absaloms place.

* *Gen.* 14. 17.

f It seemeth that God had punished him in taking away his children, *Chap.* 14. 17.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

† Heb. *judged him from the hand.* &c.

20 And Joab said unto him, [g] Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the kings son is dead.

g For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Absaloms death.

† Heb. *be a man of tidings.*

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing, that thou hast no tidings ‡ ready?

† Heb. *be what may*

‡ Or, *convenient*

23 But howsoever (*said he*) let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the [h] gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

h He sate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king, And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running, and the warchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Me thinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a [i] good man, and cometh with good tidings.

‡ Heb. *I see the running.*

i He had had experience of his fidelity, *Chap.* 17. 21

28 And Ahimaaz called, and said unto the king, ‡ All is well. And he fell down to the earth upon his face before the king, and said,

‡ Or, *peace be to thee.*

‡ Heb. *peace*

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Bleſſed *be* the LORD thy God, which hath † delivered up the men that lift up their hand againſt my lord the king.

† Heb. *ſhut up.*

29 And the king ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the [k] kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*

† Heb. Is there *peace?*

[k] *To wit*, Cuſhi, who was an Ethiopian.

30 And the king ſaid *unto him*, Turn aſide, & ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

† Becauſe he conſidered both the judgment of God againſt his ſin, and could not otherwiſe hide his fatherly affection toward his ſon.

33 ¶ And the king was [l] much moved, and went up to the chamber over the gate, and wept: and as he wept, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites are earneſt to bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephiboſheth excuſed.* 32 *Barzillai diſmiſſed, Chimham his ſon his taken into the kings family.* 41 *The Iſraelites expoſtulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

† Heb. *ſalvation*, or, *deliverance.*

2 And the † victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel.

[a] At they do that mourn.

4 But the king [a] covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

[b] At Mahanaim.

5 And Joab came into the [b] houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

† Heb. *by loving* &c.

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

† Heb. *that princes or ſervants are not to thee.*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee then all the evil that befel thee from thy youth until now.

† Heb *to the heart of thy ſervants.*

where the moſt reſort of the people haunted.

8 Then the king roſe, and ſat in the [c] gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate; and all the people came before the king; for Iſrael had fled every man to his tent.

9 ¶ And all the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

[d] Every one blamed another, and ſtrove who ſhould firſt bring him home.

10 And Abſalom, whom we anointed over us, is dead in battel: now therefore why † ſpeak ye not a word of bringing the king back?

† Heb. *are ye ſilent.*

11 ¶ And king David ſent to Zadok and to Abiathar the [e] prieſt, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe)

[e] That they ſhould reprove the negligence of the elders, ſeeing the people were ſo forward.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the [f] room of Joab.

[f] By this policy, David thought that by winning of the captain, he ſhould have the hearts of all the people.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king; to conduct the king over Jordan.

16 ¶ And [g] * Shimei the ſon of Gera, a Benjaminte, which *was* of Baſhurim haſted and came down with the men of Judah to meet king David.

[g] who had before reviled him, *chap.* 16. 13. * *King.* 2. 8.

17 And *there were* a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him, and they went over Jordan before the king.

* *chap.* 16. 1.

18 And there went over a ferry-boat to carry over the kings houſhould, and to do † what he thought good: and Shimei the ſon of Gera fell down before the king as he was come over Jordan;

† Heb. *the good in his eyes.*

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember * that which thy ſervant did [h] perverſely the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

* *Chap.* 16. 5.

[h] For in his adverſity he was his moſt cruel enemy, and now in his proſperity ſeeketh by flattery to creep into favour.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of [i] Joſeph, to go down to meet my lord the king.

[i] By Joſeph he meaneth Ephraim, Manaſſeh and Benjamin (whereof he was) becauſe theſe three were under one ſtandard. *Num.* 2. 18.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 There-

23 Therefore the king said unto Shimei, Thou shalt not [k] die: and the king sware unto him.

k By my hands, or during my life, as read. 1 *King.* 2. 8, 9.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass when he was [l] come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

l when Mephibosheth being at Jerusalem had met the king.

26 And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant *is* lame.

27 And * he hath slandered thy servant unto my lord the king; but my lord the king *is* as an [m] angel of God: do therefore *what is* good in thine eyes.

* *Chap.* 16. 3.

m Able for his wisdom to judge in all matters.

28 For all *of* my fathers house, were [n] but † dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

n worthy to die for Sauls cruelty toward thee.

† Heb. *men of death.*

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the [o] land.

o David did evil in taking his lands from him before the knew the cause, but much worse, that knowing the truth, he did not restore them.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite come down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourescore years old, and * he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

* *Chap.* 17. 27.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, † How long have I to live, that I should go up with the king unto Jerusalem?

† Heb. *how many days are the years of my life.*

35 I *am* this day fourescore years old; *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a [p] burden unto my lord the king?

p He thought it not meet to receive benefits of him, to whom he was not able to do service again.

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy [q] servant Chimham, let him go over with my lord the king, and do to him what shall seem good unto thee.

q My son.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt † require of me, *that* will I do for thee.

† Heb. *choose.*

39 And all the people went over Jordan: and when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to [r] Gilgal, and Chimham went on with him: & all the people of Judah conducted the king, and also half the people of [s] Israel.

r where the king of Judah tarried to receive him.

s which had taken part with the king.

41 ¶ And behold, all the men of Israel come to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all Davids men with him over [t] Jordan?

t Toward Jerusalem.

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David then ye: why then did ye † despise us, that our advise should not be first had in bringing back our king? And the words of the men of Judah were fiercer then the words of the men of Israel.

† Heb. *set us at light.*

Chap. XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *Davids ten concubines are shut up in perpetual prison.* 4 *Amasa made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *Davids officers.*

AND there happened to be [a] there a man of Belial, whose name *was* Sheba the son of Bichri, a Benjamite, and he blew a trumpet, and said, We have no part in [b] David, neither have we inheritance in the son of [c] Jesse: every man to his tents, O Israel.

a where the ten tribes contended against Judah.

b As they of Judah say.

c He thought by speaking contemptuously of the king, to stir the people either to sedition, or else by causing Israel to depart, thought that they of Judah would have less esteemed him.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from [d] Jordan even to Jerusalem.

d From Gilgal, which was neer Jordan.

3 ¶ And David came to his house at Jerusalem, & the king took the ten women *his* * concubines, whom he had left to keep the house, and put them in † ward, & fed them, but went not in unto them: so they were † shut up unto the day of their death, † living in widowhood.

* *Chap.* 16. 22.

† Heb. *a house of ward.*

† Heb. *bound.*

† Heb. *in widowhood of life.*

4 ¶ Then said the king to [e] Amasa, † Assemble me the men of Judah within three days, and be thou here present.

e who was his chief captain in Joabs room, *Chap.* 19. 13.

† Heb. *call.*

5 So Amasa went to assemble *the men of* Judah; but he tarried longer then the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm then *did* Absalom: take thou thy [f] lords servants, and pursue after him, lest he get him fenced cities, and † escape us.

f Either. them which had been under Joab, or Davids men.

† Heb. *deliver himself from our eyes.*

7 And there went out after him Joabs men, and the * Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

* *Chap.* 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and
g which was his coat that he used to wear in the wars.
Joabs [g] garment that he had put on, was girded unto him, and upon it a girdle *with* a sword fastned upon his loyns in the sheath thereof, and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joabs hand: so he smote him therewith in the fifth *rib*, and shed out his bowels
† Heb. *doubled, not his* stroke.
to the ground, and † strook him not again, and he died: so Joab and Abishai his brother pursued after Sheba the son of Bichri.

h He stood by Amasa at Joabs appointment.
11 And one of Joabs men [h] stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in bloud in the midst of the high-way: and when the man saw that all the people stood still, he removed Amasa out of the high-way into the field, and cast a cloth upon him, when he saw that every one that came by him, stood still.

13 When he was removed out of the high-way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

i Unto the city Abel, which was near to Beth-maachah.
14 ¶ And he went through all the tribes of Israel unto Abel, and to [i] Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank
† Or, *it stood against the outmost wall.*
† Heb. *marred to throw down.*
k *That is*, He went about to overthrow it.
against the city, and ‡ it stood in the trench: and all the people that *were* with Joab, † battered the wall, to [k] throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her; the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine hand-maid. And he answered, I do hear.

‡ Or, *they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*
l She sheweth that the old custom was not to destroy a city before peace was offered, *Deut.* 20. 10, 11.
18 Then she spake, saying, ‡ They were [l] wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

m She speaketh in the name of the city.
19 I [m] *am one of them that are* peaceable *and* faithfull in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

n Hearing his fault told him, he gave place to reason, & required onely him that was author of the treason.
† Heb. *by his name.*
21 The [n] matter *is* not so: but a man of mount Ephraim (Sheba the son of Bichri † by name) hath lift up his hand against the king, *even* against David: deliver him onely, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a trumpet, and
† Heb. *were scattered.*
they † retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

* *Chap.* 8. 16.
23 ¶ Now * Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites:

‡ Or, *remembrancer.*
24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* † recorder:

‡ Or, *a prince.* ° Either in dignity, or familiarity.
25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was ‡ ° a chief ruler about David.

CHAP. XXI.

1 The three years famine for the Gibeonites, cease, by hanging seven of Sauls sons. 10 Rizpahs kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his fathers sepulchre. 15 Four battels against the Philistines, wherein four valiants of David slay four giants.

THen there was a famine in the days of David, three years, year after year; and David † enquired of the LORD. And the
† Heb. *sought the face, &c.*
LORD answered, *It is* for Saul, and for *his* bloudy house, because he slew the [a] Gibeonites.

a Thinking to gratify the people because these were not of the seed of Abraham.
2 And the king called the Gibeonites, and said unto them, (now the Gibeonites *were* not of the children of Israel, but * of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah.

* *Josh.* 9. 3; & 16. 17.
3 Wherefore David said unto the Gibeonites, [b] What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

b wherewith may your wrath be appeased, that you may pray to God to remove this plague from his people?
4 And the Gibeonites said unto him, ‡ We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill [c] any man in Israel. And he said, What you shall lay, *that* will I do for you.

‡ Or, *It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.*
c Save onely of Sauls stock.
5 And they answered the king, The man that consumed us, and that ‡ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

‡ Or, *cut us off.*
6 Let seven men of [d] his sons be delivered unto us, and we will hang them up unto the [e] LORD in Gibeah of Saul, ‡ *whom* the LORD did choose. And the king said, I will give *them*.

d Of Sauls kinsmen.
e To pacify the Lord.
‡ Or, *chosen of the LORD.*
7 But the king spared Mephibosheth the son of Jonathan the son of Saul, because of * the LORDS oath that *was* between them, between David, and Jonathan the son of Saul.

* 2 *Sam.* 18. 3; & 20. 2, 42.
8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni, and Mephibosheth, and the five sons of ‡ [f] Michal the daughter of Saul, whom she † brought up for Adriel the son of Barzillai the Meholathite.

‡ Or, *Michals sister.*
f Here Michal is named for Merab Adriels wife, as appeareth, 1 *Sam.* 18. 19. for Michal was the wife of Phaltiel, 1 *Sam.* 25 44, and never had child, 2 *Sam.* 6. 24.
† Heb. *bare to Adriel.*
9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together

together, and were put to death in the days of harveſt, in the [g] firſt *dayes*, in the beginning of barly-harveſt.

g which was in the month of *Aiib*, or *Niſan*, which containeth part of *March*, and part of *April*.

10 ¶ And * Rizpah the daughter of Aiah took [h] ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until [i] water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

* *Chap.* 3. 7.

h To make her a tent, wherein ſhe prayed God to turn away his wrath.

i Becauſe drought was the cauſe of this famine, God by ſending of rain ſhewed that he was pacified.

11 And it was told David what Ripzah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them: when the Philiſtines had ſlain Saul in Gilboa.

* 1 *Sam.* 31. 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God [k] was intreated for the land.

k For where the magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of ‡ [l] the giant, (the weight of whoſe † ſpear *weighed* three [m] hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.

‡ Or, *Rapha.*
l *That is*, of the race of giants.
† Heb. *the ſtaff*, or, *the head.*
m which amount to nine pound three quarters.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † [n] light of Iſrael.

† Heb. *candle*, or, *lamp.*
n For the glory and wealth of the country ſtandeth in the preſervation of the godly magiſtrate.

18 * And it came to paſs after this, that there was again a battel with the Philiſtines [o] at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of ‡ the giant.

* 1 *Chron.* 20. 4.
o Called Gezer, and Saph is called Sippai, 1 *Chron.* 20. 4.
‡ Or, *Rapha.*

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* [p] Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

p *That is*, Lahmi the brother of Goliath, whom David ſlew. 1 *Chr.* 20. 5.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to ‡ the giant.

‡ Or, *Rapha.*

21 And when he ‡ defied Iſrael, Jonathan the ſon of * Shimeah the brother of David ſlew him.

‡ Or, *reproached.*
* 1 *Sam.* 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

A Pſalm of thankſgiving for Gods powerful deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this [a] ſong [1] in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

a In token of the wonderful benefits that he received of God.

2 And he ſaid, * The LORD *is* my [b] rock and my fortreſs, and my deliverer.

* *Pſal.* 18. 2, *&c.*
b By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrengthned in all tentations.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‡ [c] waves of death compaſſed me: the flouds of † ungodly men made me afraid.

‡ Or, *pangs.*
c As David (who was the figure of Chriſt) was by Gods power delivered from all dangers: ſo Chriſt and his church ſhall overcome moſt grievous dangers, tyranny and death.
† Heb. *Belial.*

6 The ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.

‡ Or, *cords.*

7 In my diſtreſs I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a [d] ſmoke † out of his noſtrils, and [e] fire out of his mouth devoured: coals were kindled by it.

d *That is*, clouds and vapours.
† Heb. *by.*
e Lightning and thundring.

10 He [f] bowed the heavens alſo and came down: and darkneſs *was* under his feet.

f So it ſeemeth when the ayr is dark.

11 And he rode upon a [g] cherub, and did fly: and he was ſeen upon the wings of the wind.

g To flie in a moment through the world.

12 And he made darkneſs pavilions round about him, † dark waters, *and* thick clouds of the skies.

† Heb. *binding of waters.*

13 Through the brighneſs before him were [h] coals of fire kindled.

h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

14 The LORD thundred from heaven, and the moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the [i] chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

i He alludeth to the miracle of the Red ſea.

17 He ſent from above, he took me: he drew me out of ‡ many waters.

‡ Or, *great.*

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me,

19 They [k] prevented me in the day of my calamity: but the LORD was my ſtay.

k I was ſo beſet, that all means ſeemed to fail.

20 He brought me forth alſo into a large place; he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my [l] righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

l Toward Saul and mine enemies.

22 For I have kept the ways of the LORD, and have not [m] wickedly departed from my God.

m I attempted nothing without his commandment.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright † before him, and have kept my ſelf from mine iniquity.

† Heb. *to him.*

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25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs † in his eye-ſight.

† Heb. *before his eyes.*

26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the [n] froward thou wilt ‡ ſhew thy ſelf unſavoury.

n Their wickedneſs is cauſe, that thou ſeemeſt to forget thy wonted mercy.
‡ Or, *wreſtle.* *Pſal.* 11. 27.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my ‡ lamp, O LORD: and the LORD will lighten my darkneſs.

‡ Or, *candle.*

30 For by thee I have ‡ run through a troup: by my God have I leaped over a wall.

‡ Or, *broken a troup.*

31 *As for* God, his way *is* [o] perfect; the word of the LORD *is* ‡ tried: he *is* a buckler to all them that truſt in him.

o The manner that God uſeth to ſuccour his, never faileth.
‡ Or, *refined.*

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

† Heb. *riddeth*, or, *looſeth.*

34 He † maketh my feet like [p] hinds *feet:* and ſetteth me upon my high places.

† Heb *equalleth.*
p He uſeth extraordinary means to make me win moſt ſtrong holds.

35 He teacheth my hands † to war: ſo that a bow of ſteel is broken by mine arms.

† Heb. *for the war.*

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath † made me great.

† Heb. *multiplied me.*

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

† Heb. *ankles.*

38 I have purſued mine enemies, and deſtroyed them: and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt [q] girded me with ſtrength to battel; them that roſe up againſt me, haſt thou † ſubdued under me.

q He acknowledgeth that God was the author of his victories who gave him ſtrength.
† Heb. *cauſed to bow.*

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: *even* unto the [r] LORD, but he anſwered them not.

r The wicked in their neceſſity are compelled to flee to God, but it is too late.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my [s] people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

s *Meaning*, Of the Jews, who conſpired againſt me.

45 † [t] Strangers ſhall ‡‡ ſubmit themſelves unto me: aſſoon as they hear, they ſhall be obedient unto me.

† Heb. *ſons of ſtranger.*
t Not willingly obeying me, but diſſemblingly.
‡ Or, *yield feigned obedience.*

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

† Heb. *lie.*

47 The LORD liveth, and [u] bleſſed *be* my rock: and exalted be the God of the rock of my ſalvation.

u Let him ſhew his power, that he is the governour of all the world.

48 It *is* God that † avengeth me, and that bringeth down the people under me,

† Heb. *giveth avengement for me.*

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name.

* *Rom.* 15. 9.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

* *Chap.* 7. 12.

CHAP. XXIII.

1 David in his laſt words profeſſeth his faith in Gods promiſes, to be beyond ſenſe or experience. 6. The different ſtate of the wicked. 8 A catalogue of Davids mighty men.

NOw theſe *be* the [a] laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

a which he ſpake after that he had made the pſalm.

2 The ſpirit of the LORD ſpake by me, and his word *was* in my [b] tongue.

b *Meaning*, He ſpake nothing but by the motion of Gods ſpirit.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, ‡ He that ruleth over men *muſt be* juſt, ruling in the fear of God:

‡ Or, *Be thou ruler*, &c.

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender [c] graſs *ſpringing* out of the earth by clear ſhining after rain.

c which groweth quickly, and fadeth ſoon.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation: and all *my* deſire, although he make *it* not to [d] grow.

d But that my kingdom may continue for ever according to his promiſe.

6 ¶ But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

† Heb. *filled.*

8 ¶ Theſe *be* the names of the mighty men whom David had; ‡ The Tachmonite that ſat in the ſeat, chief among the captains, (the ſame *was* Adino the Eznite) ‡ *he* [e] *lift up his ſpear* againſt eight hundred, † whom he ſlew at one time.

‡ Or, *Joſheb-baſſebet the Tachmonite head of the three.*
e As one of the kings counſel.
‡ *See* 1 *Chron.* 11. 11.
† Heb. *ſlain.*

9 And after him *was* * Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were [f] gone away.

* 1 *Chron.* 11. 12.
f *Meaning*, Fled from the battel.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand [g] clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him onely to ſpoil.

g By a cramp which came of wearineſs and ſtraining.

11 And after him *was* * Shammah the ſon of Agee the Haratite: and the Philiſtines were gathered together ‡ into a troup, where was a piece of ground full of lentils: and the people fled from the Philiſtines.

* 1 *Chron.* 11. 13.
‡ Or, *for ſaving.*

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the LORD wrought a great [h] victory.

h who hath neither reſpect to many nor few, when he will ſhew power.

13 And ‡ three of the thirty chief went down and came to David in the harveſt-time unto

‡ Or, *the three captains over the thirty.*

unto the cave of Adullam: & the troup of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garison of the Philistines *was* then in Bethlehem.

i Being overcome with weariness and thirst.

15 And David [i] longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

[k] poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

* 1 Chron. 11.20.

18 And * Abishai the brother of Joab, the son of Zeruiah, was chief among three; and he lift up his spear against three hundred, † *and* slew *them*, and had the name among three.

† Heb. *slain.*

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, † who had done many acts, he slew two † lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

† Heb. *great of acts.*
† Heb. *lions of God.*

† Heb. *a man of countenance*, or, *sight*: called 1 Chron. 11.23, *a man of* great *stature.*

21 And he slew an Egyptian, † a goodly man: and the Egyptian had [l] a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with his own spear.

l which was as big, as a weavers beam 1 Chron. 11.23.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

‡ Or, *honourable among the thirty.*

23 He was ‡ more honourable then the [m] thirty, but he attained not to the *first* three: and David set him over his ‡ † guard.

m e was more valiant then the 30 that follow, and not so valiant as the six before.
‡ Or, *counsil.*
† Heb. *at his command.*

24 * Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

* Chap. 2. 18.

25 Shammah the Harodite, Elika the Harodite,

* 1 Chron. 11.27.

26 Helez the * Paltite, Ira the son of Ikkesh the Tekoite,

n Divers of these had two names, as appeareth, 1 Chron. 11, and also many more are there mentioned.

27 Abiezer the Anethothite, [n] Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

‡ Or, *valleys.*

30 Benaiah the Pirathonite, Hiddai of the ‡ brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: [o] thirty & seven in all.

o These came to David and helped to restore him to his kingdom.

CHAP. XXIV.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The captains in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David having three plagues propounded by God, repenteth, and chuseth the three days pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David by Gods direction purchaseth Araunahs threshing-floor; where having sacrificed, the plague stayeth.*

AND [a] again the anger of the LORD was kindled against Israel, and ‡ [b] he moved David against them, to say, Go number Israel and Judah.

a Before they were plagued with famine, *Chap.* 21.1.
‡ *Satan. See* 1 *Chron* 21. 1.
b The Lord permitted Satan, as 1 *Chron.* 21. 1.

2 For the king said to Joab the captain of the host, which *was* with him, ‡ Go now † through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the [c] number of the people.

† Or, *compass.*

c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people, *Exod.* 30.12. *Num.* 1. 2.

3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, & that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding, the kings word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the ‡ river of Gad, and toward Jazar.

‡ Or, *valley.*

6 Then they came to Gilead, and to the ‡ land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

‡ Or, *nether land newly inhabited.*

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel [d] eight hundred thousand valiant men that drew the sword; and the men of Judah *were* [e] five hundred thousand men.

d According to Joabs count: for in all there were eleven hundred thousand. 1 *Chron.* 21. 5.
e Concluding under them the Benjamites: for else they had but four hundred and seventy thousand, 1 *Chron.* 21 5.

10 ¶ And Davids heart smote him, after that he had numbred the people: and David said unto the LORD, I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the

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the word of the LORD came unto the prophet Gad, Davids [f] ſeer, ſaying,

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chuſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him and ſaid unto him, Shall [g] ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the LORD, (for his mercies *are* ‡ great) and let me not fall unto the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from [h] Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, * the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: [i] ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, [k] what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD, in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, [m] *as* a king, give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for [n] fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: ſo the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

f whom God had appointed for David, and his time.

g For there years of famine were paſt for the Gibeonites matter: this was the fourth year, to the which ſhould have been added other three years more, 1 *Chron.* 21. 12.

‡ Or, *may*

h From the one ſide of the country to the other.

* 1 *Sam.* 15. 11.

i The Lord ſpared this place, becauſe he had choſen it to build his temple there.

k David ſaw the juſt cauſe why God plagued the people, and therefore he offereth himſelf to Gods correction, as the onely cauſe of this evil.

l Called alſo Ornan, 1 *Chron.* 21. 20.

m *That is*, Abundantly: *or as ſome*, He was king of Jeruſalem before David won the tower.

n Some write, that every tribe gave 10, which make 600, or that afterward he bought as much as came to 500 ſhekels, 1 *Chron.* 21. 25.

¶ THE FIRST BOOK OF THE KINGS, COMMONLY CALLED, The third book of the KINGS.

THE ARGUMENT.

BEcauſe the children of God ſhould look for no continual reſt and quietneſs in this world, the holy Ghoſt ſetteth before their eyes in this book the variety and change of things, which came to the people of Iſrael from the death of David, Salomon, and the reſt of the kings, unto the death of Ahab, declaring how that flouriſhing kingdoms, except they be preſerved by Gods protection, (who then favoureth them when his word is truely ſet forth, virtue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nonght: as appeareth by the dividing of the kingdom under Rehoboam, and Jeroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Judah and Benjamin clave to Rehoboam, and this was called the kingdom of Judah: and the other ten tribes held with Jeroboam, and this was call'd the kingdom of Iſrael. The king of Judah had his throne in Jeruſalem, and the king of Iſrael in Samaria, after it was built by Omri Ahabs father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock David, the genealogy of the kings of Juaah is here deſcribed, from Solomon to Joram the ſon of Jehoſhaphai, who reigned over Judah in Jeruſalem, as Ahab did over Iſrael in Samaria.

CHAP.

Chap. I.

1 *Abiſhag cheriſheth David in his extreme age.* 5 *Adonijah, Davids darling, uſurpeth the kingdom.* 11 *By the counſel of Nathan,* 14 *Bath-ſheba moveth the king,* 22 *and Nathan ſecondeth her.* 29 *David reneweth his oath to Bath-ſheba.* 32 *Solomon by Davids appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing theſe news, Adonijahs gueſts flee.* 50 *Adonijah fleeing to the horns of the altar; upon his good behaviour is diſmiſſed by Solomon.*

NOw king David was [a] old, *and* † ſtricken in years; and they covered him with clothes, but he gat [b] no heat.

2 Wherefore his ſervants ſaid unto him, † Let there be ſought for my lord the king † a young virgin, and let her ſtand before the king, and let her † cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a [c] Shunamite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will † be king: and he prepared him chariots and hors-men; and [d] fifty men to run before him.

6 And his father had not diſpleaſed him † at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And † he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah [e] helped *him*.

8 But Zadok the prieſt, and Banaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah,

9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the kings ſons, and all the men of Judah the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the [f] mighty men, and Solomon his brother he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of * Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the [g] life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy [h] words.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, † What wouldſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine hand-maid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt [i] *it* not.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be [k] counted † offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face the [l] ground,

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came † into the kings preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I [n] ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid,

a He was about 70 years old, 2 *Sam.* 5. 4.
† Heb. *entred into dayes.*
b For his natural heat was worn away with travels.
† Heb. *let them ſeek.*
† Heb. *a damſel, a virgin.*
† Heb. *be a cheriſher unto him.*
c which city was in the tribe of Iſſachar. as *Joſh.* 19. 18.
† Heb. *reign.*
d *Read* 2 *Sam.* 15. 1.
† Heb. *from his*
† Heb, *his words were with Joab.*
† Heb. *helped after Adonijah.*
e They took his part and followed him.
‡ Or, *the well Rogel.*
f As the Cherethites and Pelethites.
* 2 *Sam.* 3. 4.
g For Adonijah will deſtroy thee and thy ſon, if he reign.
† Heb. *hir words were with Joab.*
h By declaring ſuch things as may further the ſame.
† Heb. *ſit up.*
† Heb. *what to thee?*
i The king being worn with age could not attend to the affairs of the realm, and alſo Adonijah had many flatterers which kept it from the king.
k And ſo put to death as wicked tranſgreſſours.
† Heb. *ſinners.*
l Acknowledging him to be the true and worthy king appointed of God, as the figure of Chriſt.
† Heb. *Let king Adonijah live.*
m *Meaning*, That he ought in ſuch affairs, enterprife nothing except he hath conſulted with the Lord.
† Heb. *before the king.*
n Moved by the Spirit of God to do, becauſe he foreſaw that Solomon ſhould be the figure of Chriſt.

276 ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ° ſervants of your lord, and cauſe Solomon my ſon to ride upon † mine own mule, and bring him down to Gihon.

° *Meaning*, The kings ſervants, and ſuch as were of his guard.
† Heb. *which belongeth to me.*

34 And let Zadok the prieſt, and Nathan the prophet, anoint him the king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater then the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of p oyl out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

p wherewith they accuſtomed to anoint the prieſts and the holy inſtruments, *Exod.* 30. 23.
‡ Or, *flutes.*

40 And all the people came up after him, and the people piped with ‡ pipes, and rejoyced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him. Come in, for thou *art* a valiant man, and bringeſt q good tidings.

q He praiſed Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and ſo did bear down his pride.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoycing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the kings ſervants came to r bleſs our lord king David, ſaying, God make the name of Solomon better then thy name, and make his throne greater then thy throne:

r To ſalute him, and to pray, and praiſe God for him.

and the king bowed himſelf upon the ſ bed.

ſ He gave God thanks for the good ſucceſs.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the t altar.

t which David his father had built in the floor of Araunah, *ch.* 2 *Sam.* 24. 25.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar: and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 *David having given a charge to Solomon, 3 of religiouſneſs, 5 of Joab, 7 of Barzikai: 8 of Shimei, 10 dieth. 12 Solomon ſucceedeth. 13 Adonijah, moving Bath-ſheba to ſue unto Solomon for Abiſhag, is put to death. 16 Abiathar having his life given him, is deprived of the prieſthood. 28 Joab fleeing to the horns of the altar, is there ſlain. 35 Benaiah is put in Joabs room, and Zadok in Abiathers. 36 Shimei confined to Jeruſalem, by occaſion of going thence to Gath, is put to death.*

NOw the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying.

2 I go the a way of all the earth: be thou ſtrong therefore, and ſhew thy ſelf a man.

a I am ready to die, as all men muſt.

3 And keep the b charge of the LORD thy God, to walk in his ways, to keep his ſtatutes & his commandments and his judgments and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt * ‡ proſper in all that thou doſt, and whitherſoever thou turneſt thy ſelf:

b He ſheweth how hard a thing it is to govern, and that none can do it well except he obey God.
* *Deut.* 29. 9. *Joſh.* 1. 7.
‡ Or, *do wiſely.*

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in c truth, with all their heart and with all their ſoul, * there ſhall not † fail thee (ſaid he) a man on the throne of Iſrael.

c And without hypocriſy.
* 2 *Sam.* 7. 12.
† Heb. *be cut off from thee from on throne.*

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto * Abner the ſon of Ner, and unto * Amaſa the ſon of Jether, whom he ſlew, and † ſhed the d bloud of war in peace, and put the e bloud of war upon his girdle that *was* about his loyns, and in his ſhoes that *were* on his feet.

* 2 *Sam.* 3. 27.
* 2 *Sam.* 20. 10.
† Heb. *put.*
d He ſhed his bloud in time of peace, as if there had been war.
e He put that bloudy ſword into his ſheath.

6 Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of * Barzillai the Gileadite, and let them be of

* 2 *Sam.* 19. 31.

thoſe

thoſe that eat at thy table: for [f] ſo they came to me when I fled becauſe of Abſalom thy brother

8 And behold, *thou haſt* with thee * Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a † grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, * I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for that *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with [g] blood.

10 So * David ſlept with his fathers, and was buried in the city of David.

11 And the days that David * reigned over Iſrael, *were* fourty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ * Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, [h] Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their [i] faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brothers: for it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and [k] bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Ask on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou ask Abiſhag the Shunammite for Adonijah? ask for him the [l] kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he * promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* † worthy of death: but I will not at this time put thee to death, becauſe thou [m] bareſt the ark of the Lord God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might * fulfil the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had [n] turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the [o] altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and [p] fall upon him, and bury him; that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous and better then he, and ſlew them with the ſword, my father David not knowing *thereof*, *to wit*, * Abner the ſon of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the [q] head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room over the hoſt; [r] and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

[f] *That is* They dealt mercifully with me.

* 2 *Sam.* 16. 5.

† Heb. *ſtrong.*

* 2 *Sam.* 19. 23.

[g] Let him be puniſhed with death, look *ver.* 46.

* *Acts* 2. 22, & 13. 36

* 2 *Sam.* 5. 4. 1 *Chron.* 29. 26, 27.

* 2 *Chron.* 29. 23.

[h] For ſhe feared leſt he would work treaſon againſt the king.

[i] In ſign of their favour and conſent

† Heb. *turn not away my face.*

[k] In token of reverence, and that others by his example might have her in greater honour.

[l] *Meaning*, That if he ſhould have granted Abiſhag which was ſo dear to his father, he would afterward have aſpired to the kingdom.

* 2 *Sam.* 7. 12, 13.

† Heb. *a man of death.*

[m] when he fled before Abſalom, 2 *Sam.* 15. 24.

* 1 *Sam.* 2. 31, 35.

[n] He took Adonijahs part when he would have uſurped the kingdom, *chap.* 1. 7.

[o] Thinking to be ſaved by the holineſs of the place.

[p] For it was lawful to take the wilful murderer from the altar, *Exod.* 21. 14.

* 2 *Sam.* 3. 27.

* 2 *Sam.* 20. 10.

[q] Joab ſhall be juſtly puniſhed for the blood that he hath cruelly ſhed.

[r] And ſo took the office of the high prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

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38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the [f] ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe and ſadled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and [t] Shimei went and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, [u] Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died: and the * kingdom was [x] eſtabliſhed in the hand of Solomon,

CHAP. III.

1 Solomon marrieth Pharaohs daughter. 2 High places being in uſe, Solomon ſacrificeth at Gibeon. 5 Solomon at Gibeon, at the choice which God gave him, preferring wiſdom, obtaineth wiſdom, riches, and honour. 16 Solomons judgment between the two harlots, maketh him renowned.

AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the [a] city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Onely the people ſacrificed in [b] high places, becauſe there was no houſe built unto the name of the LORD, until thoſe days.

3 And Solomon loved the LORD, walking in the ſtatutes of David his [c] father: onely he ſacrificed and burnt incenſe in high places.

4 And the king went to [d] Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon the altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Ask what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great ‡ mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt [e] kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O LORD my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am but* a little child: I know not *how* to [f] go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbred nor counted for multitude.

9 * Give therefore thy ſervant an † underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo [g] great a people?

10 And the ſpeech pleaſed the Lord, that Solomon had asked this thing.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf † long life, neither haſt asked riches for thy ſelf, nor haſt asked the life of thine [h] enemies, but haſt asked for thy ſelf underdanding † to diſcern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo * given thee that which thou haſt not asked, both riches, and honour: ſo that there ‡ ſhall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes and my commandments, * as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a [i] dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women *that were* harlots, unto the king, and [k] ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child, with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and [l] took my ſon from beſide me, while thine hand-maid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold,

f Thus God appointeth the ways and means to bring his juſt judgments upon the wicked

t His covetous mind moved him rather to venture his life, then to loſe his worldly profit, which he had by his ſervants.

u For though thou wouldeſt deny, yet thine own conſcience would accuſe thee, for reviling and doing wrong to my father, 2 *Sam.* 16. 5.

* 2 *Chron.* 1. 1.
x Becauſe all his enemies were deſtroyed

a which was Bethlehem.

b where altars were appointed before the temple was built to offer unto the Lord.

c For his father had commanded him to obey the Lord and walk in his ways, *Chap.* 2. 3.
d For there the tabernacle was, 2 *Chron.* 1. 3.

‡ Or, *bounty.*

e Thou haſt performed thy promiſe.

f *That is*, To behave my ſelf in executing this charge of ruling.

* 2 *Chron.* 1. 7.
† H.b. *hearing.*

g which are ſo many in number.

† Heb. *many days.*

h *That is*, That thine enemies ſhould die.
† Heb. *to hear.*

* *Mat.* 6. 33.

‡ Or, *hath not been.*

* *Chap.* 15. 5.

i He knew that God had appeared unto him in a dream.

k By this example it appeareth, That God kept promiſe which Solomon in granting him wiſdom.

l She ſtole the quick child away, becauſe ſhe might both void the ſhame and puniſhment.

hold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son: and this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

m Except God give judges understanding, the impudency of the trespasser shall overthrow the just cause of the innocent.

24 And the [m] king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

† Heb. *were hot.* n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her child cruelly slain.

26 Then spake the woman whose the living child *was*, unto the king, (for her bowels †yerned upon her son) and she said, [n] O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *was* † in him, to do judgment.

† Heb *in the midst of him.*

Chap. IV.

1 *Solomons princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

SO king Solomon was king over all Israel.

a That is, His chief officers. b He was the son of Ahimaaz, and Zadoks nephew. ‡ Or, *the chief officer.* ‡ Or, *secretaries.* ‡ Or, *remembrancer.*

2 And these *were* the [a] princes which he had, [b] Azariah the son of Zadok, ‡ the priest:

3 Elihoreph and Ahiah, the sons of Shisha, ‡ scribes: Jehoshaphat the son of Ahilud, the ‡ recorder.

c Not Abiathar whom Solomon had put from his office, *Chap.* 2. 27. but another of that name.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and [c] Abiathar *were* the priests.

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the kings friend:

6 And Ahishar *was* over the household: and * Adoniram the son of Abda *was* over the ‡ tribute.

* *Chap.* 5 24. ‡ Or, *levy.*

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

‡ Or, *Ben hur.*

8 And these *are* their names: ‡ the son of Hur, in mount Ephraim.

‡ Or, *Ben-dekar.*

9 ‡ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan.

‡ Or, *Ben-hesed.*

10 ‡ The son of Hesed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

‡ Or, *Ben abinadab.*

11 ‡ The son Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

‡ Or, *Ben geber.*

13 ‡ The son of Geber, in Ramoth-gilead: to him *pertained* the towns of [d] Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls, and brasen bars.

d which towns bare Jairs name because he took them of the Canaanites, *Num.* 32. 41

‡ Or, *to Mahanaim.*

14 Ahinadab the son of Iddo *had* ‡ Mahanaim.

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher and in Aloth.

e Solomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

17 Jehoshaphat the son of Paruah, in [e] Issachar.

18 Shimei the son of Elah, in Benjamin,

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the onely officer which *was* in the land.

f They lived in all peace and security.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, [f] eating and drinking, and making merry.

* *Eccl* 47. 13.

21 And * Solomon reigned over all kingdoms, from the [g] river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

g which is Euphrates.

† Heb. *broad.* † Heb. *cors.*

22 ¶ And Solomons † provision for one day, was thirty † measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts and roe-bucks, and fallow-deer, and fatted fowl.

h For they were all tributaries unto him.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the [h] kings on this side the river: and he had peace on all sides round about him.

† Heb. *confidently.*

25 And Judah and Israel dwelt † safely, every man under his vine, and under his fig-tree, from [i] Dan even to Beer-sheba, all the days of Solomon.

i Throughout all Israel.

* 2 *Chron* 9. 25.

26 ¶ And * Solomon had fourty thousand stalls of horses for his chariots, and twelve thousand horsmen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

‡ Or, *mules*, or, *swift beasts.*

28 Barley also and straw for the horses and ‡ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

* *Eccl.* 47. 14, 15, 16. k *Meaning*, Great understanding, & able to comprehend all things.

29 ¶ And * God gave Solomon wisdom and understanding, exceeding much, and [k] largeness of heart, even as the sand that *is* on the sea-shore.

l *To wit*, The Philosophers and Astronomers, which were judged most wise.

30 And Solomons wisdom excelled the wisdom of all the children of the [l] east-country, and all the wisdom of Egypt.

31 For he was wiser then all men; then Ethan the Ezrahite, and Heman, and Chalcol,

280 and Darda, the ſons of Mahol: and his fame was in all nations round about.

33 And he ſpake three thouſand [m] proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

m which for the moſt part are thought to have periſhed in the captivity of Babylon.

n From the higheſt to the loweſt.

CHAP. V.

1 Hiram ſending to congratulate Solomon is certified of his purpoſe to build the temple, and deſired to furniſh him with timber thereto. 7 Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees. 13 The number of Solomons workmen and labourers.

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And * Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me [a] reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give [b] hire for thy ſervants, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can skill to hew timber, like unto the Sidonians.

7 ¶ And it came to paſs, when [c] Hiram heard the words of Solomon, that he rejoyced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have † conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt † appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, in giving food for my [d] houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wiſdom, * as he promiſed him: and there was peace between Hiram and Solomon, and they two made a [e] league together.

13 ¶ And king Solomon raiſed a † levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and * Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‡ [f] ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

* 1 *Chron.* 22.

a He declareth that he was bound to ſet forth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.

† Heb. *ſay*

* 2 *Sam.* 7. 13. 1 *Chron.* 22. 10.

b This was his equity, that he would not receive a benefit without ſome recompence.

† Heb. *ſay*

c In Hiram is prefigurate the vocation of the Gentiles, who ſhould help to build the ſpiritual temple.

† Heb. *heard.*

† Heb. *ſend.*

d while my ſervants are occupied about thy buſineſs.

† Heb. *corn.*

e As touching the furniture of wood and victuals.

† Heb. *tribute* of men.

* *Chap.* 3. 12.

* *Chap.* 4. 6.

‡ Or, *Giblim*, as *Ezek.* 27. 9.

f The Hebrew word is, *Galim*, which ſome ſay were excellent maſons.

CHAP. VI.

1 The building of Solomons temple. 5 The chambers thereof. 11 Gods promiſe unto it. 15 The cieling and adorning of it. 23 The cherubims. 31 The doors. 36 The court. 37 The time of building it.

AND * it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomons reign over Iſrael, in the month [a] Zif, which *is* the ſecond month, that he † began to build the [b] houſe of the LORD.

2 And the [c] houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made ‡ windows of narrow lights.

5 ¶ And ‡ againſt the wall of the houſe he built † chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the [d] oracle: and he made † chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made † narrowed [e] reſts round about, that *the beams* ſhould not be faſtned in the walls of the houſe.

7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The door for the middle chamber *was* in the right † ſide of the houſe: and they went

* 2 *Chron.* 3. 1.

a which moneth containeth part of *April* and part of *May.*

† Heb. *built*

b whereby is meant the temple and the oracle.

c Or, The court where the people prayed, which was before the place where the altar of burnt-offerings ſtood.

‡ Or, *windows broad* within, and *narrow* without, or, *ſhrunk* and *cloſed.*

‡ Or, *upon*, or, *joyning to.*

† Heb. *floors.*

d whence God ſpake between the cherubims, called alſo the moſt holy place.

† Heb. *ribs.*

† Heb. *narrowings*, or, *rebatements.*

e which were certain ſtones coming out of the wall as ſtaies for the beams to reſt upon.

† Heb *ſhoulder.*

up

up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the [f] houſe and finiſhed it; and covered the houſe ‡ with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, * which I ſpake unto David thy father.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, & finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, ‡ both the floor of the houſe, and the [h] walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was fourty [i] cubits *long*.

18 And the cedar of the houſe within *was* carved with ‡ knops, and † open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the [k] houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with † pure gold, and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole [l] altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* ‡† olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both he cherubims *were* of one meaſure, & one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and * ‡ they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he [m] overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* ‡ a fifth part *of the wall*.

32 The ‡ two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread [n] gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree ‡ a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the [o] inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month [p] Bul, (which *is* the eighth month) was the houſe finiſhed ‡ throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

CHAP. VII.

1 The building of Solomons houſe, 2 of the houſe of Lebanon, 6 of the porch of pillars, 7 of the porch of judgment, 8 of the houſe for Pharaohs daughter. 13 Hirams work of the two pillars, 23 of the molten ſea, 27 of the ten baſes, 31 of the ten lavers, 40 and all the veſſels.

BUt Solomon was building his own houſe * thirteen years, and he [a] finiſhed all his houſe.

2 ¶ He built alſo the houſe of the [b] foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on fourty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and † light *was* [c] againſt light *in* three ranks.

5 And all the ‡ doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, & the breadth

[f] In Exodus it is called, the tabernacle: and the temple is there called the Sanctuary, and the oracle the moſt holy place.
‡ Or, *the vault-beams and the cieling with cedar.*

* 2 *Sam.* 7. 13. 1 *Chron.* 22. 10.

[g] According as he promiſed unto Moſes, *Exod.* 25. 22.

‡ Or, *from the floor of the houſe, unto the walls*, &c. and *ſo verſ.* 16.
[h] *Meaning*. Unto the roof, which was alſo cieled.

[i] For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the temple.
‡ Or, *gourds.*
† Heb. *openings of flowers.*
[k] *That is*, In the moſt inward place of the houſe.

‡ Heb. *ſhut up.*

[l] *Meaning*, The altar of incenſe, *Exod.* 30. 1.

‡ Or, *olyv.*
† Heb. *trees of oyl.*

* *Exod.* 25. 20.
‡ Or, *the cherubims ſtretched forth their wings.*

[m] For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins
† Heb. *openings of flowers.*

‡ Or, *five ſquares*

‡ Or, *leaves of the doors.*

† Heb. *openings of flowers.*
[n] So that the faſhion of the carved work might ſtil appear.

‡ Or, *four-ſquare*

[o] where the prieſts were, and was thus called in reſpect of the great court, which is called, *Acts* 3. 11, the porch of Solomon, where the people uſed to pray
[p] which containeth part of *October*, and part of *November.*
‡ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

* *Chap.* 9. 10.
[a] After he had built the temple.
[b] For the beauty of the place and great abundance of cedar-trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he uſed in ſummer for pleaſure and recreation.

† Heb. *ribs.*

† Heb. *ſight againſt ſight.*
[c] There were as many, and like proportion on the one ſide as on the other, and at every end, even three in a row one above another

‡ Or, *ſpaces and pillars were ſquare in proſpect.*

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thereof thirty cubits: and the porch *was* ‡ before them: and the *other* pillars and the thick beam *were* ‡ before [d] them.

‡ Or, *according to them.*

‡ Or, *according to them.*

c Before the pillars of the house.

d For his house, which was at Jerusalem.

7 ¶ Then he made a porch [c] for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

† Heb. *from floor to floor.*

8 ¶ And his house where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaohs daughter, (*whom he had taken *to wife*) like unto this porch.

* *Chap.* 3. 1.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the [f] coping, and *so* on the out-side toward the great court.

f which were rests and stays for the beams to lie upon.

10 And the foundation *was of* costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

g From the foundation upward.

11 And [g] above *were* costly stones (after the measures of hewed stones) and cedars.

h As the lords house was built so was this: only the great court of Solomons house was uncovered.

12. And the [h] great court round about, *was* with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

† Heb. *the son of a widow woman.*

14 He *was* † a widows son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and [i] he was filled with wisdom and understanding, and cunning to work all works in brass; and he came to king Solomon, and wrought all his work.

i Thus when God will have his glory set forth, he raiseth up men, and giveth them excellent gifts for the accomplishment of the same, *Exod.* 31. 2. 3.

15 For he † cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

† Heb. *fashioned.*

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of [k] lily-work in the porch, four cubits.

k As was seen commonly, wrought in costly porches.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work, and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

* 1 *Chron.* 3. 17. l which was in the inner court between the temple and the oracle. m *That is*, He will stablish, *to wit*, his promise toward this house. n *That is*, In its strength: *Meaning*, The power thereof shall continue.

21 * And he set up the pillars in the [l] porch of the temple: and he set up the right pillar, and called the name thereof [m] Jachin: and he set up the left pillar, and called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten [o] sea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

o So called, for the hugeness of the vessel.

† Heb. *from his brim to his brim.*

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, * compassing the sea round about: the knops *were* cast in two rows, when it was cast.

* 2 *Chron.* 4. 3.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand [p] baths.

p Bath and ephah seem to be both one measure, *Ezek.* 45. 11. every bath containing about ten pottels.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition,

31 And [q] the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

q The mouth of the great base or frame entred into the chapiter or pillar that bare up the caldron.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joyned to the base, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the base.*

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base it self.

35 And in the top of the base *was there* a [r] round compass of half a cubit high: and on the top of the base, the ledges thereof and the borders thereof *were* of the same.

r which was called the pillar, chapiter, or stand base, whereon the caldron stood.

36 For on the plates of the ledges thereof and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion of every one, and additions round about.

† Heb. *nakedness.*

37 After this *manner* he made the ten bases:

ſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he [f] ten lavers of braſs: one laver contained fourty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

39 And he put five baſes on the right † ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the [t] houſe eaſt-ward, over againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhowels, and the baſons: and all theſe veſſels which [u] Hiram made to king Solomon, for the houſe of the LORD, *were of* † bright braſs.

46 In the plain of Jordan did the king caſt them † in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, † becauſe they were exceeding many: neither was the weight of the braſs † found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of [x] gold, and the table of gold, whereupon the ſhew-bread *was*,

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the [y] ſnuffers, and the baſons, and the ſpoons, and the † cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things, * which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 12, 54 *Solomons bleſſing.* 22 *Solomons prayer.* 62 *His ſacrifice of peace-offerings.*

THen * Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the † chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might [a] bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month [b] Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſt took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbred for multitude.

6 And the [c] prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims [d] ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the † ends of the ſtaves were ſeen out in the ‡ holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark * [e] ſave the two tables of ſtone, which Moſes put there at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud * filled the houſe of the LORD,

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD * ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for [f] ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein; but I choſe * David to be over my people Iſrael.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build

f To keep waters for the uſe of the ſacrifices.

† Heb. *ſhoulder.*

t *To wit*, Of the temple or ſanctuary.

† Heb. *upon the ſet of the pillars.*

u By this name alſo, Hiram the king of Tirus was called.

† Heb. *made bright*, or, *ſcoured.*

† Heb. *in the thickneſs of the ground.*

† Heb. *for the exceeding multitude.*

‡ Heb. *ſearched.*

x This was done according to the form that the Lord preſcribed unto Moſes in Exodus.

y Some take this for ſome inſtrument of muſick.

† Heb. *aſh-pans.*

† Heb. *holy things of David.*

* 2 Chron. 5.1.

* 2 Chron. 5.2.

† Heb. *princes.*

a For David brought it from Obed-edom, and placed it in the tabernacle which he had made for it, 2 Sam. 6.17.

b Containing part of *September*, and part of *October* in the which month they held three ſolemn feaſts, *Num.* 29.1.

c *That is*, The Kohathites, *Num.* 4.5.

d They drew them only ſo far as they might be ſeen, for they might not put them altogether out, *Exod.* 25.15.

† Heb. *heads.*

‡ Or, *ark*, as 2 *Chron.* 5.19.

* *Deut.* 10.5.

e For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Manna.

† Or, *where.*

* *Exod.* 40.34.

* 2 *Chron.* 6.1.

f He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

* 2 *Sam.* 7.8.

284 an houſe unto my name, thou didſt well that it was in thine heart:

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loyns, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the [g] covenant of the LORD, which he made with our fathers, when he brought him out of the land of Egypt.

22 ¶ And Solomon ſtood before * the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven:

23 And he ſaid, * LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with [h] all their heart:

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; † ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But will God [i] indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, * My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‡ towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‡ towards this place: and hear thou in heaven thy dwelling-place, and when thou heareſt, forgive.

31 ¶ If any man treſpaſs againſt his neighbour, † and an oath be [k] laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and [m] confeſs thy name, and pray, and make ſupplication unto thee ‡ in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is [n] ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their ‡ cities, whatſoever plague, whatſoever ſickneſs *there be;*

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own [o] heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou onely knoweſt the hearts of all the children of men.

40 That they may fear thee all the days that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a [p] ſtranger that *is* not of thy people Iſrael, but cometh out of a far country, for thy names ſake;

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy [q] name, to fear thee, as *do* thy people Iſrael, and that they may know that † this houſe which I have builded, is called by thy name.

44 ¶ If thy people go out to battel againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD † toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their ‡ cauſe.

46 If they ſin againſt thee, (* for *there is* no man that ſinneth not) and thou be angry with

g The two tables wherein the articles of the covenant were written.

* 2 *Chron.* 6. 12.

* 2 *Mac.* 2. 8.

h Unfainedly and without all hypocrity.

* *Chap.* 2. 4. 2 *Sam.* 7. 12.

† Heb *there ſhall not be cut off unto thee a man from my ſight.*

† Heb *onely if.*

i He is raviſhed with the admiration of Gods mercies, who being incomprehenſibile and Lord over all, will become familiar with men.

* *Deut.* 12. 11.

‡ Or, *in this place.*

‡ Or, *in this place.*

† Heb *and he require an oath of him.*

k *To wit,* The judge, or neighbour.

l *That is,* Make it known.

m Acknowledge thy juſt judgment, and praiſe thee.

‡ Or, *towards.*

n So that there be a drought to deſtroy the fruit of the land.

‡ Or, *juriſdiction.*

o For ſuch as moſt meet to receive Gods mercies.

p He meaneth ſuch as ſhould be turned from their idolatry, to ſerve the true God.

q That this is the true religion wherewith thou wilt be worſhipped.

† Heb. *thy name is called upon this houſe.*

† Heb *the way of the city.*

‡ Or, *right.*

* 2 *Chron.* 6. 36. *Eccl.* 7. 20. 1 *John.* 1. 8, 10.

with

with them, and deliver them to the enemy, ſo that they carry them away captives, unto the land of the enemy, far or near;

† Heb *bring back to their heart.*

47 *Yet* if they ſhall † bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee in the [r] land of them that carried them captives, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs;

[r] Though this temple was the chief place of prayer, yet he ſecluded not them, that being let with neceſſity, call upon him in other places.

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their [f] land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

[f] As Daniel did, *Dan.* 6. 10.

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their ‡ cauſe,

‡ Or, *right.*

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have [t] compaſſion on them:

[t] He underſtood by faith, that God of enemies would make friends unto them that did convert unto him.

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, * as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord GOD.

* *Exod.* 19. 5.

54 And it was *ſo*, that when Solomon had made an end of praying all this [u] prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

[u] Solomon is a figure of Chriſt, who continually is the Mediatour between God and his church

55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not † failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may [x] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

[x] He concludeth that man of himſelf is enemy unto God, and that all obedience to his law proceedeth of his meer mercy.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael † at all times, as the matter ſhall require:

† Heb *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And * the king, and all Iſrael with him, offered ſacrifice before the LORD.

* 2 *Chron.* 7. 4.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael [y] dedicated the houſe of the LORD.

[y] Before the oracle where the ark was

64 * The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

* 2 *Chron.* 7. 7.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entring in of [z] Hamath, unto the river of Egypt, before the LORD our God, [a] ſeven days and ſeven days, *even* fourteen days.

[z] *That is*, From north to ſouth: *Meaning*, All the country.

[a] Seven days for the dedication, and ſeven for the feaſt.

66 On the eighth day he ſent the people away: and they ‡ bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

‡ Or, *thanked.*

CHAP. IX.

1 *Gods covenant in a viſion with Solomon.* 10 *The mutual preſents of Solomon and Hiram.* 15 *In Solomons works the Gentiles were his bond-men, the Iſraelites honourable ſervants.* 24 *Pharaohs daughter removeth to her houſe.* 25 *Solomons yearly ſolemn ſacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND * it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do.

* 2 *Chron.* 7. 11.

2 That the LORD appeared to Solomon the ſecond time, * as he had appeared unto him at Gibeon.

* *Chap.* 3. 5.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, * to put my name there for ever, and mine eyes, and mine heart ſhall be there perpetually.

* *Chap.* 8. 29.

4 And [a] if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

[a] If thou walk in my fear, & withdraw thy ſelf from the common manner of men which follow their ſenſuality.

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, * as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

* 2 *Sam.* 7. 12. 1 *Chron.* 22. 10.

6 *But* if you ſhall [b] at all turn from following me, you or your children, and will not keep my commandments *and* my ſtatutes, which I have

[b] God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſery.

286 I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed * for my name, will I caſt out of my ſight, and Iſrael ſhall be a [c] proverb, and a by-word among all people:

8 And at this houſe *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul unto this day.

14 And Hiram ſent to the king [d] ſixſcore [e] talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed, for to build the houſe of the LORD, and his own houſe, and [f] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of [g] ſtore that Solomon had, and cities for his chariots, and cities for his horſ-men, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon * make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſ-men.

23 Theſe *were* the chief of the officers that *were* over Solomons work, [i] five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, & peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the † ſhore of the Red ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fet from thence gold, [k] four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *Solomons gold.* 16 *His targets* 18 *The throne of ivory.* 21 *His veſſels.* 24 *His preſents,* 26 *His chariots and horſe.* 28 *His tribute.*

AND when the * queen of [a] Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her † queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſervants, and the † attendance of his miniſters and their apparel, and his ‡ cupbearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true † report that I heard in mine own land, of thy ‡ acts, and of thy wiſdom,

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: † thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy [c] wiſdom.

9 Bleſſed be the LORD thy God which [d] delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever, therefore made he [e] thee king, to do judgment and juſtice.

10 And

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c The world ſhall make of you a mocking ſtock, for the vile contempt and abuſing of Gods moſt liberal benefits.

* *Jerem.* 7. 14.

* *Deut.* 29. 24. *Jer.* 22. 8.

* 2 *Chron.* 8. 1.

† Heb. *were not right in his eyes.*

‡ That is, *diſpleaſing*, or, *dirty*

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

f Millo was as the town houſe or place of aſſembly, which was open above.

g Cities for his munitions of war.

† Heb. *the deſire of Solomon which he deſired.*

h Theſe were as bond-men and payed what was required, whether labour or mony.

* *Levit.* 25. 32.

i The overſeers of Solomons works, were divided into three parts: The firſt did contain 3300, The ſecond 300, And the third 250, which were Iſraelites: ſo here are contained the two laſt parts, which make 550. look more, 2 *Chron.* 8. 10.

* 2 *Chron.* 8 11.

† Heb. *upon it.*

† Heb. *lip.*

k In 2 *Chron.* 8. 18, is made mention of thirty more which ſeem to have been employed for their charges.

* 2 *Chron* 9. 1. *Mat.* 12. 42. *Luk.* 11. 31.

a *Joſephus* ſaith, That ſhe was queen of Ethiopia, and that Sheba was the name of the chief city of Meroe, which is an Iſland of Nilus.

† Heb. *words.*

b *That is*, The whole order, and trade of his houſe.

† Heb *ſtanding.*

‡ Or, *butlers.*

† Heb. *word.*

‡ Or, *ſayings.*

† Heb. *thou haſt added wiſdom and goodneſs to the fame.*

c But much more happy are they which hear the wiſdom of God revealed in his word

d It is a chief ſign of Gods favour, when godly and wiſe rulers ſit in the throne of juſtice.

e This is the cauſe why kings are appointed.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these, which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees, ‡† pillars for the house of the LORD, and for the kings house, harps also and psalteries for singers: there came no such * almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba, all her desire whatsoever she asked, besides *that* which Solomon gave her † of his royal bounty: so she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchantmen, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the ‡ governours of the [f] country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the * house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round † behind: and *there were* †[g] stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not † the like made in any kingdom.

21 ¶ And all king Solomons drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‡ none *were of* silver; it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of [h] Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ‡ ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wisdom.

24 ¶ And all the earth † sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ * And Solomon gathered together chariots, and horse-men: and he had a thousand and four hundred chariots, and twelve thousand horse-men, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees, that *are* in the vale, for abundance.

28 ¶ * † And Solomon had horses brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

CHAP. XI.

1 *Solomons wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threatneth him.* 14 *Solomons adversaries were Hadad, who was entertained in Egypt;* 23 *Rezon, who reigned in Damascus;* 26 *and Jeroboam, to whom Ahijah prophesied.* 41 *Solomons acts, reign, and death: Rehoboam succeedeth him.*

BUt king Solomon loved * many [a] strange women, (‡ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites:

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them, neither shall they come in unto you, *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred [b] concubines: and his wives turned away his heart.

4 For it came to pass when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was [c] not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after * Ashtoreth the goddess of the Zidonians, and after [d] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the [e] abomination of Moab, in the hill that *is* before Jerusalem; and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel * which had appeared unto him twice,

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, [f] Forasmuch as this † is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, * I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not

‡ Or, *rails*
† Heb. *a prop.*

* 2 *Chron.* 2. 9.

† Heb. *according to the hand of king Solomon.*

‡ Or, *captains.*

[f] *To wit*, Of Arabia, which for the great abundance of all things, was called happy.

* *Chap.* 7. 2.

† Heb. *on the hinder part thereof.*
† Heb. *hands.*
[g] As the chair bows, or places to lean upon.

† Heb *so.*

‡ Or, *there was no silver* in them.

[h] By Tharshish is meant Cilicia, which was abundant in variety of precious things.
‡ Or, *elephants teeth.*
† Heb *sought the face of.*

* 2 *Chron.* 1. 14.

* 1 *Chron.* 1. 16. & 9. 28.
† Heb. *And the going forth of the horses which was Solomons.*

† Heb. *by their hand.*

* *Deut.* 17. 17.
[a] which were idolaters
‡ Or, *besides.*

* *Exod.* 34. 16.

[b] To whom pertained no dowry.

[c] He served not God with a pure heart.

* *Judg.* 2. 13.
[d] who was also called Molech, *vers.* 7 *Read* 2 *King.* 23. 10.

† Heb. *fulfilled not after.*

[e] Thus the scripture termeth whatsoever man doth reverence and serve as God.

* *Chap.* 3. 5. & 9. 2.

* *Chap.* 6. 12.

[f] That thou hast forsaken me, and worshipped idols.
† Heb. *is with thee.*
* *Chap.* 12. 15.

288 not do it, for David thy fathers sake: *but* I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom: *but* will give [g] one tribe to thy son, for David my servants sake, and for Jerusalems sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite; he *was* of the kings [h] seed in Edom.

15 * For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom:

16 (For six months did Joab remain there with all Israel, until he had cut off every [i] male in Edom)

17 That Hadad [k] fled, he and certain Edomites of his fathers servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found [l] great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Taphenes the queen.

20 And the sister of Taphenes bare him Genubath his son, whom Taphenes weaned in Pharaohs house: and Genubath was in Pharaohs household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, † Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon, the son of Eliadah, which [m] fled from his lord Hadadezer king of Zodah.

24 And he gathered men unto him, and became captain over a band, * when David slew them *of Zobah*: and they went to Damascus and dwelt therein, and [n] reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And * Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomons servant, (whose mothers name *was* Zeruah, a widow woman) even he lift up *his* hand against the king.

27 And this *was* the cause that he lift up *his* hand against the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he † was industrious, he made him, [o] ruler over all the † charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himself with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and [p] rent it *in* twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes:

35 But * I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a † [q] light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this [r] afflict the seed of David, but [s] not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the ‡ acts of Solomon, and all that he did, and his wisdom, *are they* not written in the [t] book of the acts of Solomon?

42 And the † time that Solomon reigned in Jerusalem, over all Israel, *was* * fourty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and * Rehoboam his son reigned in his stead.

CHAP.

g Because the tribes of Judah and Benjamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms stock.

* 2 *Sam.* 8. 14.

i Of the Edomites.

k Thus God reserved this idolater to be a scourge to punish his peoples sins.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons house.

† Heb. *send me away.*

† Heb. *Nai.*

m when David had discomfited Hadadezer and his army.

n 2 *Sam.* 8. 3. & 10 18.

n Being made king by the men whom he had gathered unto him.

* 2 *Chron.* 13. 6.

† Heb *closed.*

† Heb. *did work.*

o He was overseer of Salomons works for the tribes of Ephraim and Manasseh.

† Heb. *burden.*

p By these visible signs the prophet would more deeply print their message into their hearts to whom they were sent.

* Chap. 12. 15.

† Heb *lamp*, or, *candle.*

q He hath respect unto the Messiah, the bright star that should shine through all the world.

r For this idolatry that Solomon hath committed.

s For the whole spiritual kingdom was restored in Messiah.

‡ Or, *words*, or *things.*

t which book, it is thought, was lost in their captivity.

† Heb. *days.*

* 2 *Chron.* 9. 30.

* *Mat.* 1. 7. *calleth Roboam.*

CHAP. XII.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raiſing an army, is forbidden by Shemaiah. 25 Jeroboam ſtrengtheneth himſelf by cities, 26 and by the idolatry of the two calves.

* 2 Chron. 10. 1. AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam the * Chap. 11. 40. ſon of Nebat, who was yet in * Egypt, heard *of it*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they ſent, and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

* Chap. 4. 7. 4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, [a] lighter, and we will ſerve thee.

a Oppreſs us not with ſo great charges which we are not able to ſuſtain.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people?

b They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition. 7 And they ſpake unto him, ſaying, If thou wilt be a [b] ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

c There is nothing harder for them that are in authority, then to bridle their affections, and follow good counſel. 9 And he ſaid unto them, What [c] counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be

d I am much more able to keep you in ſubjection then my father was. [d] thicker then my fathers loyns.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had

e The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion. † Heb. *hardly.* [e] appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people † roughly, and forſook the old mens counſel that they gave him;

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkned not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD * ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat. 289

* Chap. 11. 31.

16 ¶ So when all Iſrael ſaw that the king hearkned not unto them, the people anſwered the king, ſaying, What portion have we in [f] David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

f Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

† Heb. *ſtrengthned himſelf.*

19 So Iſrael ‡ rebelled [g] againſt the houſe of David unto this day.

‡ Or, *fell away.* g By the juſt judgment of God, for Solomons ſins.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah * onely.

* Chap. 11. 13.

21 ¶ And when Rehoboam was come to Jeruſalem, he [h] aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and foureſcore thouſand choſen men, which were warriours, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

h For as yet he perceived not that the LORD had ſo appointed it.

* 2 Chron. 11. 2. 22 But * the word of God came unto Shemaiah the [i] man of God, ſaying,

i *That is*, The prophet.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

k who of his juſt judgment will punish the treſpaſſer, and of his mercy ſpare the innocent people. 24 Thus ſaith the [k] LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkned therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the LORD at [l] Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

l He feared leſt his people ſhould have by this means been enticed to rebel againſt him.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, [m] It is too much for you to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

m So craftie are the carnal perſwaſions of princes, when they will make a religion to ſerve to their appetite. * Exod. 32. 8.

29 And he ſet the one in Beth-el, and the other put he in Dan.

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30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

n *That is*, a temple, where altars were built for idolatry.

31 And he made an [n] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

o Becauſe he would the more bind the peoples devotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the law.

32 And Jeroboam ordained a feaſt in the eight month, on the [o] fifteenth day of the month, like unto the feaſt that *is* in Judah, and he ‡ offered upon the altar, (ſo did he in Beth-el) ‡ ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

‡ Or, *went up to the altar*, &c.
‡ Or, *to ſacrifice*.
‡ Or, *went up to the altar*, &c.

33 So he ‡ offered upon the altar which he had made in Beth-el, the fifteenth day of the eight month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

† Heb. *to burn incenſe*.

CHAP. XIII.

1 Jeroboams hand that offered violence to him that propheſied againſt his altar at Beth-el, withereth, 6 and at the prayer of the prophet is reſtored. 7 The prophet refuſing the kings entertainment, departeth from Beth-el. 11 An old prophet ſeducing him, bringeth him back. 20 He is reproved by God, 23 ſlain by a lion, 26 buried by the old prophet, 31 who confirmeth his propheſy. 33 Jeroboams obſtinacy.

a *That is*, A prophet.

AND behold, there came a [a] man of God out of Judah, by the word of the LORD unto [b] Beth-el: and Jeroboam ſtood by the altar ‡ to burn incenſe.

b Not that, that was called Luz in Benjamin, but another of that name.
‡ Or, *to offer*.

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David, * Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

* 2 *King.* 23 16

3 And he gave a ſign the ſame day, ſaying, This *is* the [c] ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

c By this ſign ye ſhall know that the Lord hath ſent me.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, [d] Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

d The wicked rage againſt the prophets of God, when they declare to them Gods judgments.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, [e] Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD, and the kings hand was reſtored again, and became as *it was* before.

e Though the wicked humble themſelves for a time, when they feel Gods judgements, yet after they return to their old malice, and declare that they are but vile hypocrites.
† Heb *the face of the* LORD.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, [f] Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

f Seeing he had the expreſs word of God, he ought not to have declined therefrom, neither for the perſwaſion of man nor angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode h ereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, [g] Come home with me, and eat bread.

g This he did of a ſimple mind thinking it his duty to declare friendſhip to a prophet.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For † it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

† Heb. *a word was*.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an [h] angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

h His fault is here double: firſt, in that that he ſuſpecteth not the prophet to obey Gods expreſs commandment: and next, that he faineth to have a revelation to the contrary.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, [i] Foraſmuch as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee,

i God would reprove his folly by him, who was the occaſion to bring him into error.

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [k] a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

k By this fearful example God, leteth forth how dangerous a thing it is for men to behave themſelves coldly, or deceitfully in their charge, whereunto God hath called them.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and ſlain him according to the word of the LORD, which he ſpake unto him.

† Heb. *broken.*

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him.*

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had [1] not eaten the carcaſe, nor † torn the aſs.

[1] To declare that this was only the judgment of God: for if the lion had done it for hunger, he would alſo have devoured the body.
† Heb. *broken.*

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own [m] grave, and they mourned over him, *ſaying*, Alas my brother.

[m] which he had prepared for himſelf.

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 ¶ After this thing, Jeroboam [n] returned not from his evil way, but † made again of the loweſt of the people, prieſts of the high places: whoſoever would, he † conſecrated him, and he became *one* of the prieſts of the high places.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe and worſe, 2 *Tim.* 3.13.
† Heb. *returned and made.*
† Heb. *filled his hand.*

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Abijah at Shiloh.* 5 *Abijah forewarned by God, denounceth Gods judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab ſucceedeth Jeroboam.* 21 *Rehoboams wicked reign.* 25 *Shiſhak ſpoileth Jeruſalem.* 29 *Abijam ſucceedeth Rehoboam.*

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and [a] diſguiſe thy ſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that * I ſhould *be* king over this people.

[1] His own conſcience bare him witneſs, that the prophet of God would not ſatisfy his affections, which was a wicked man
* *Chap.* 11.31.
† Heb. *in thine hand.*

3 And take † with thee [b] ten loavs, & ‡ crakнels, and a ‡ cruſe of hony, and go to him: he ſhall tell thee what ſhall become of the child.

[b] According to the cuſtom, when they went to ask counſel of prophets, 1 *Sam.* 9.7.
‡ Or, *cakes*
‡ Or, *bottle.*

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes † were ſet by reaſon of his age.

† Heb. *ſtood for his dimneſs.*

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign her ſelf *to be* [c] another *woman.*

[c] Then the wife of Jeroboam.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou [d] wife of Jeroboam, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with † heavy *tidings.*

[d] For God often times diſcloſeth unto his the craft and ſubtilty of the wicked.
† Heb. *hard.*

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted [e] thee from among the people, and made thee prince over my people Iſrael.

[e] which was but a ſervant.

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* onely *which was* right in mine eyes,

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and [f] molten images, to provoke me to anger, and haſt caſt me behind thy back:

[f] *To wit*, Two calves.

10 Therefore behold, * I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that [g] piſſeth againſt the wall, *and* him that is [h] ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

* *Chap.* 21.21.
* *Chap.* 21.21.
* *King.* 9.8.
[g] Every male even to the dogs; 1 *Sam.* 25.22.
[h] As well him that is in the ſtrong hold, as him that is abroad.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: [i] for the LORD hath ſpoken *it.*

[i] They ſhall lack the honour of burial in token of Gods malediction.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he onely of Jeroboam ſhall come to the grave, becauſe in him there is found [k] *ſome* good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

[k] In the midſt of the wicked, God had ſome, on whom he doth beſtow his mercies.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? [l] even now.

[l] The Lord will begin to deſtroy it out of hand.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the [m] river, becauſe they have made their groves, provoking the LORD to anger.

[m] *Meaning*, Euphrates.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who [n] made Iſrael to ſin.

[n] The people ſhall not be excuſed, when they do evil at the commandment of their governours.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he † [o] ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

† Heb. *lay down.*
[o] The Lord ſmote him that he died, 2 *Chron.* 13. 20.

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21 ¶ And Rehoboam the son of Solomon reigned in Judah: * Rehoboam *was* fourty and one years old when he began to reign, and he reigned [p] seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mothers name *was* Naamah and Ammonites.

* 2 *Chron.* 12.13.

p And died before Jeroboam about four years.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and ‡ images, and groves on every high hill, and under every green tree.

‡ Or, *standing images*, or *statues*.

24 And there were also [q] sodomites in the land, *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

q where idolatry reigneth, all horrible vices are committed, till at length Gods just judgment destroy them utterly.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the kings house, he even took away all; and he took away all the shields of gold * which Solomon had made.

* *Chap.* 10. 16.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the † guard, which kept the door of the kings house.

† Heb. *runners*.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the [r] book of the chronicles of the kings of Judah?

r which books were called the books of Shamajah and Iddo the prophets 2 *Chron.* 12.15.

30 And there was war between Rehoboam and Jeroboam all *their* [s] days.

s That is, All the days of Rehoboams life

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an [t] Ammonites. And Abijam his son reigned in his stead.

t whose idolatry Rehoboam her son followed.

CHAP. XV.

1 Abijams wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him, causeth him to make a league with Benhadad. 23 Jehosaphat succeedeth Asa. 25 Nadabs wicked reign. 27 Baasha conspiring against him, executeth Ahijahs prophesy. 31 Nadabs acts and death. 33 Baasha's wicked reign.

* 2 *Chron.* 13.1.

NOw in the eighteenth year of king * Jeroboam the son of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jerusalem: and his mothers name *was* Maachah, the daughter of [a] Abishalom.

a Some think that this was Absalom, Solomons brother.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, for Davids sake did the LORD his God give him a ‡ [b] lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

‡ Or, *candle*.
b *Meaning*, A son to reign over Judah.

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, * save onely in the matter of Uriah the Hittite.

* 2 *Sam.* 11.4, & 12.9.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the * book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

* 2 *Chron.* 13.1.

8 And Abijam slept with his fathers, and they buried him in the city of David: and * Asa his son reigned in his stead.

* 2 *Chron.* 14.1.

9 ¶ And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah.

10 And fourty and one years reigned he in Jerusalem: and his [c] mothers name *was* Maachah, the daughter of Abishalom.

c *That is*, His grandmother, as David is oftimes called father of them, whose grandfather he was.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also * Maachah his mother, even her he [d] removed from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and burnt *it* by the brook Kidron.

* 2 *Chron.* 15.16.

d Neither kindred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

14 But the high places were not removed: nevertheless, Asa his heart was [e] perfect with the LORD all his days.

† Heb. *cut off*.
e For in that, that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

15 And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver and gold, and vessels.

† Heb. *holy*.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And * Baasha king of Israel went up against Judah, and built [f] Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

* 2 *Chron.* 16.1.

f Of the same purpose that Jeroboam did, because the people should not go up to Jerusalem, lest they should follow Ab.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the kings house, and delivered them into the hand of his servants: and king Asa sent them to * Ben-hadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

* 2 *Chron.* 16.2.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may † [g] depart from me.

† Heb. *go up*.
g And vex me no longer.

20 So Ben-hadad hearkned unto king Asa, and sent the captains of the hosts, which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah, (none *was* † exempted) and

† Heb. *free*.

and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his [h] feet.

h He had the gout, and put his truſt rather in phyſicians then in the Lord, * 2 Chron 16.12.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David [i] his father: and * Jehoſhaphat his ſon reigned in his ſtead.

i His great grandfather. * Mat. 1.8. called, Joſaphat.

25 ¶ And Nadab the ſon of Jeroboam † began to reign over Iſrael, in the ſecond year of Aſa king of Judah, & reigned over Iſrael two years.

† Heb. *reigned.*

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Abijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon)

28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he [k] ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto * the ſaying of the LORD, which he ſpake by his ſervant Ahijah the Shilonite:

k So God ſtirred up one tyrant to puniſh the wickedneſs of another. * Chap. 14.20.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his [l] provocation wherewith he provoked the LORD God of Iſrael to anger.

l By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in [m] Tirzah, twenty and four years.

m which was the place where the king of Iſrael remained.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1, 7 Jehu's prophecy againſt Baaſha. 5 Elah ſucceedeth him. 8 Zimri conſpiring againſt Elah, ſucceedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri made king by the ſouldiers, forceth Zimri deſperately to burn himſelf. 21 The kingdom being divided, Omri prevaileth againſt Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab ſucceedeth him. 29 Ahabs moſt wicked reign. 34 Joſhua's curſe upon Hiel the builder of Jericho.

THen the word of the LORD came to Jehu the ſon of Hanani, againſt Baaſha, ſaying,

Thus ſpake Jehu to Baaſha in the name of the Lord.

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

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3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy [b] houſe like * the houſe of Jeroboam the ſon of Nebat.

b *Meaning*, The houſe of Baaſha. * *Chap.* 15.29.

4 * Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

* *Chap.* 14.11.

5 Now the reſt of the acts of Baaſha, and what he died, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And [c] alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed [d] him.

c *That is*, The prophet did his meſſage.

d *Meaning*, Nadab Jeroboams ſon.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, [e] drinking himſelf drunk in the houſe of Arza, † ſteward of *his* houſe in Tirzah.

e *The Chaldee text hath thus*, Drinking till he was drunken, in the temple of Arza the idol, by his houſe in Tirza. † Heb. *which was over.*

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to reign, aſſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, ‡ neither of his kinſfolks, nor of his friends.

‡ Or, *hath his kinſmen and his friends.*

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha † by Jehu the [f] prophet;

† Heb. *by the hand of.* f Both Hanani his father, and he were prophets.

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt [g] Gibbethon, which *belonged* to the Philiſtines.

g The ſiege had continued from the time of Nadab, Jeroboams ſon.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

h where Zimri kept himſelf in hold.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſins which he ſinned in doing

294 evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: [i] half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

i *That is*, The people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † Samaria.

† Heb. *Shomeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [k] worſe then all that *were* before him.

k For ſuch is the nature of idolatry, that the ſuperſtition thereof doth daily increaſe, and the elder it is, the more abominable it is before God and his church.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in [l] Samaria, and Ahab his ſon reigned in his ſtead.

l He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

† Heb. *was it a light thing*, &c.

31 And it came to paſs, † as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to [m] wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

m By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, then all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build [n] Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſon of Nun.

n *Read Joſh.6. 26.*

CHAP. XVII.

1 *Elijah having propheſied againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zepharath.* 17 *He raiſeth the widows ſon.* 24 *The woman believeth him.*

AND † Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, **As* the LORD God of Iſrael liveth, before whom I [a] ſtand, there ſhall not be dew nor rain theſe years, but [b] according to my word.

† Heb. *Eliahu*, *Luk.4.25*, he is called, *Elias.*

* *Jam.5.17.*

a *That is*, whom I ſerve

b But as I ſhall declare it by Gods revelation.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſt-ward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the [c] ravens to feed thee there.

c To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs † after a while, that the brook dried up, becauſe there had been no rain in the land.

† Heb. *at the end of days.*

8 ¶ And the [d] word of the LORD came unto him, ſaying,

d As the troubles of the ſaints of God are many, ſo his mercy is ever at hand to deliver them.

9 Ariſe, get thee to *Zarephat, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

* *Luk.4.26*, called, *Sarepta.*

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there [e] gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

e All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but onely truſt on God providence.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and [f] die.

f For there is no hope of any more ſuſtenance.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, The [g] barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD † ſendeth rain upon the earth.

g God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompence for the ſame.

† Heb. *giveth.*

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat ‡ [h] *many* days.

‡ Or, *a full year.*

h *That is*, Till he had rain and food on the earth.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the LORD, which he ſpake † by Elijah.

† Heb. *by the hand of.*

17 And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the

the house, fell sick, and his sickness was so sore, that there was no [i] breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of hir bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast [k] thou also brought evil upon the widow, with whom I sojourn, by slaying her son?

21 And he † stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this childs soul come † into him again.

22 And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this [l] I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth, *is* truth.

CHAP. XVIII.

1 *In the extremity of famine Elijah sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah reproving Ahab, by fire from heaven convinceth Baals prophets.* 41 *Elijah by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the [a] third year, saying, Go shew thy self unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab: and *there was* a sore famine in Samaria.

3 And Ahab called † Obadiah which *was* † the governour of *his* house: (now Obadiah [b] feared the LORD greatly:

4 For it was *so*, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, † that we lese not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah [e] met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 ¶ And he answered him, I *am*: go tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant [d] fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, [e] I will surely shew my self unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel, but [f] thou and thy fathers house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred which eat at Jezebels table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long [g] halt ye between two ‡ opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only remain a prophet of the LORD; but Baals prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by [h] fire, let him be God. And all the people answered and said, † It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for your selves, and dress *it* first; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was

[i] God would try, whether she had learned by his merciful providence, to make him her onely stay and comfort.

[k] He was afraid lest Gods name should have been blasphemed, and his ministers contemned, except he should have continued his mercies, as he had begun them, specially while he remained there.

† Heb. *measured.*
† Heb. *into his inward parts.*

[l] So hard a thing it is to depend on God, except we be confirmed by miracles.

[a] After that he departed from the river Cherith.

† Heb. *Obadiahu.*

† Heb. *over his house*
[b] God had begun to work his fear in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: *that is*, To profess his name openly.
† Heb. *Izebel.*

† Heb. *that we cut not off our selves from the beasts.*

[e] God pitieth oftimes the wicked for the godlies sake, and causeth Elijah to meet with Obadiah, that the benefit might be known to be granted for Gods childrens sake.

[d] I am none of the wicked persecutors that thou shouldest procure unto me such displeasure, but serve God, and favour his children.

[e] By thy presence I will declare that thou hast told him the truth.

[f] The true ministers of God ought not onely, not to suffer the truth to be unjustly slandered, but to reprove boldly the wicked slanderers, without respect of persons.

[g] Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serve God wholly, or in part, *Zeph* 1. 5.
‡ Or, *thoughts.*

[h] By sending down fire from heaven, to burn the sacrifice
† Heb *the word is good.*

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given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, ‡ hear us. But *there was* no voice, nor any that ‡ anſwered. And they ‡ [i] leapt upon the altar which was made.

‡ Or, *anſwer.*
‡ Or, *heard*
‡ Or, *leaped up and down at the altar.*
i As men raviſhed with ſome ſtrange ſpirit.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry † aloud: for he *is* a [k] god, either ‡ he is talking, or he † is purſuing, or he is in a journy, *or* peradventure he ſleepeth, and muſt be [l] awaked.

† Heb. *with a great voice.*
k You eſteem him as a god
‡ Or, *he meditateth.*
l Heb. *hath a purſuit.*

28 And they cried aloud, and cut themſelves after their manner with knives and lancers, till † the blood guſhed out upon them.

l He mocketh their beaſtly madneſs, which think, that by any inſtance or ſuit, the dead and vile idols can help their worſhippers in their neceſſities.
† Heb *poured out blood upon them.*

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the † offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any † that regarded

† Heb. *aſcending.*
† Heb. *attention.*

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name.

* *Gen* 32.28. 2 *Kng.* 17 34

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two ‡ meaſures of ſeed.

‡ Heb *Sats, which ſome think contain about three pottels, and a third part a piece.*

33 And he put the wood in order, and cut the bullock in pieces, & laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: And they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

† Heb. *went.*

35 And the water † ran round about the altar, and he [m] filled the trench alſo with water.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they ſhould have none occaſion to doubt that he is the onely God.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back [n] again.

n Though God ſuffer his to run in blindneſs and errour for a time, yet at the length he calleth them home to him by ſome notorious ſign and work.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God.

‡ Or, *apprehend.*

40 And Elijah ſaid unto them, ‡ Take the prophets of Baal, let not [o] one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

o He commanded them, that as they were truely perſwaded to confeſs the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* ‡ a ſound of abundance of rain.

‡ Or, *a ſecond of a noiſe of rain.*

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again [p] ſeven times.

p As Gods Spirit moved him to pray, ſo was he ſtrengthned by the ſame, that he did not faint, but continued ſtill till he had obtained.
† Heb. *ry, or, bind.*

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran [q] before Ahab, † to the entrance of Jezreel.

q He was ſo ſtrengthned with Gods ſpirit, that he ran faſter than the chariot was able to run.
† Heb. *till thou come to* Jezreel.

CHAP. XIX.

1 Elijah threatned by Jezebel, fleeth to Beer-ſheba. 4 In the wilderneſs being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, & Eliſha. 19 Eliſha taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withall, how he had ſlain all the [a] prophets with the ſword.

a *To wit*, of Baal.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the [b] gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

b Though the wicked rage againſt Gods children, yet he holdeth them back that they cannot execute their malice.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journy into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted † for himſelf that he might die, and ſaid, It is enough, now O LORD [c] take away my life: for I *am* not better then my fathers.

† Heb. *for his life.*
c So hard a thing it is to bridle our impatience in affliction, that the ſaints could not overcome the ſame.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *boſter.*

7 And the angel of the LORD came again the ſecond time, & touched him, and ſaid, Ariſe *and* eat, [d] becauſe the journy *is* too great for thee.

d He declareth, that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journy.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat fourty days and fourty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here, Elijah?

10 And he ſaid, I have been very [e] jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and * I, *even* I onely am left, and they ſeek my life, to take it away.

e He complaineth, that the more zealous that he ſhewed himſelf to maintain Gods glory, the more cruelly was he perſecuted.
* *Rom.* 11.3.

11 And

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD, *but* the LORD *was* not in the [f] wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

f For the nature of man is not able to come near unto God, if he should appear in his strength and full majesty, and therefore of his mercy he submitteth himself to our capacity.

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entring in of the cave: and behold, *there came* a voice unto him, and said, What dost thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the [g] children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duty so requireth, we ought to do it.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria.

16 And * Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and * Elisha the son of Shaphat of Abel-meholah, shalt thou anoint *to be* prophet in thy room.

* 2 *King.* 9. 1, 3.
* *Luk.* 4. 27. called *Eliseus.*

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

18 * Yet ‡ I have left *me* seven thousand in Israel, all the [h] knees which have not bowed unto Baal, and every mouth which hath not kissed him.

* *Rom.* 11. 4.
‡ Or, I *will leave.*
h He declareth that wicked dissemblers and idolaters are not his.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, [i] kiss my father and my mother, and *then* I will follow thee. And he said unto him, † Go back again; for what have I done to thee?

i Though this natural affection is not to be condemned, yet it ought not to move us when God calleth us to serve him.
† Heb. *go return.*

21 And he returned back from him, and took a yoke of oxen, and slew them, and boyled their flesh with the [k] instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministred unto him.

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 *Ben-hadad not content with Ahabs homage, besiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and Gods judgment, the Syrians are smitten again.* 31 *The Syrians submitting themselves, Ahab sendeth Benhadad away with a covenant.* 35 *The prophet under the parable of a prisoner, making Ahab to judge himself, denounceth Gods judgment against him.*

AND Ben-hadad the king of Syria gathered all his host together, and *there were* thirty and two [a] kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

a That is, Governours, and rulers of provinces.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine, thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord O king, according to thy saying, [b] I *am* thine, and all that I have.

b I am content to obey, and pay tribute.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children:

6 [c] Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

c He would not accept, his answer, except he did out of hand deliver whatsoever he should ask, for he sought an occasion, how to make war against him.
† Heb. *desireable.*

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not.

† Heb. *I kept not back from him.*

8 And all the elders, and all the people said unto him, Hearken [d] not *unto him*, nor consent.

d They thought it their duties rather to venture their lives, then to grant to that thing which was not lawful, onely to satisfy the lust of a tyrant.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, & brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me and more also, if the [e] dust of Samaria shall suffice for handfulls for all the people that † follow me.

e Much less shall there be found any prey, that is worth any thing, when they shall be so many.
† Heb. are *at my feet.*

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness*, [f] boast himself, as he that putteth it off.

f Boast not before the victory be gotten

12 And it came to pass, when *Ben-hadad* heard this † message (as he *was* drinking, he and the kings in the ‡ pavilions) that he said unto his servants, ‡ Set *your selves in aray:* And they set *themselves in aray* against the city.

† Heb. *word.*
‡ Or, *tents.*
‡ Or, *place* the engines: *And they placed* engines.

13 ¶ And behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, and [g] thou shalt know that I *am* the LORD.

† Heb. *approached.*
g Before God went about with signs and miracles to pull Ahab from his impiety, and now again with wonderful victories.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‡ young men of the princes of the provinces. Then he said, who shall † order the battel? And he answered, Thou.

‡ Or, *servants.*
† Heb. *bind*, or, *ty.*

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon: but Benhadad *was* drinking himself drunk in the pavilions,

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lions, he and the kings, the thirty and two kings that helped him.

17 And the [h] young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces, came out of the city, and the army which followed them.

20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the [i] hors-men.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thy ſelf, and mark and ſee what thou doſt: for at the return of the year, the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, [k] Their gods *are* gods of the hills, therefore they were ſtronger then we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger then they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army † that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger then they. And he hearkned unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek, † to fight againſt Iſrael.

27 And the children of Iſrael were [l] numbred, and ‡ were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall [m] know that I *am* the LORD.

29 And they pitched one over againſt the other ſeven days; and *ſo* it was', that in the ſeventh day the battel was joyned: and the children of Iſrael ſlew of the Syrians an hundred thouſand foot-men in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city, ‡ † into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our [n] loyns, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life.

32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, [o] Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, the cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets, ſaid unto his neighbour in the word of the LORD, [q] Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, aſſoon as thou art departed from me, a lion ſhall [r] ſlay thee. And aſſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, [s] Thy ſervant went our into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt † pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thy ſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe, heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1 Ahab being denied Naboths vineyard, is grieved. 5 Jezebel writing letters againſt Naboth, he is condemned of blaſphemy. 15 Ahab taketh poſſeſſion of the vineyard. 17 Elijah denounceth judgments againſt Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which

h *That is*, Young men trained in the ſervice of princes.

i with them that were appointed for the preſervation of his perſon.

k Thus the wicked blaſpheme God in their fury, whom notwithſtanding he ſuffereth not unpuniſhed.

† Heb. *that was fallen.*

† Heb. *to the war with Iſrael.*

l All they which were in the battel of the former year, *verſe* 15.

‡ Or, *were viſtualed.*

m who am of like power in the valleys, as I am on the hils: and can as well deſtroy a multitude with few, as with many.

‡ Or, *from chamber to chamber.*

† Heb. *into a chamber within a chamber.*

n In ſign of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

o He is alive.

p Thou ſhalt appoint in my chief city what thou wilt, and I will obey thee.

q By this external ſign he would more lively touch the kings heart.

r Becauſe thou haſt tranſgreſſed the commandment of the Lord.

† Heb. *ſmiting and wounding.*

s By this parable he maketh Ahab condemn himſelf who made a covenant with Gods enemy, and let him eſcape, whom God had appointed to be ſlain.

† Heb. *weigh.*

† Heb. *he was not.*

* *Chap.* 20. 37.

which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying,
a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompenſe.
† Heb. be *good in thine eyes.*
a Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard then it: *or* if it † ſeem good to thee, I will give thee the worth of it in mony.

3 And Naboth ſaid to Ahab, the LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his
b Thus the wicked conſider not what is juſt and lawful, but fret inwardly, when they cannot have their inordinate appetites ſatisfied.
b bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for mony; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him,
c As though ſhe ſaid, thou knoweſt not what it is to reign; command and entreat not.
c Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the lettets unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying,
d For then they uſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.
† Heb. *in the top of the people.*
d Proclaim a faſt, and ſet Naboth † on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die.

11 And the
e Thus the worldlings contrary to Gods commandment, who willeth not to conſent to the ſhedding of innocent bloud, obey rather the wicked commandments of princes, then the juſt laws of God.
e men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he
f This example of monſtrous cruelty the holy Ghoſt leaveth to us, to the intent that we ſhould abhor all tyranny, and ſpecially in them, whom nature and kind ſhould move to be pitiful and inclined to mercy.
died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, f Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite which he refuſed to give thee for mony: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the veneyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD,
g Doſt thou think to have any advantage by murdering of an innocent?
h This was fulfilled in Joram his ſon, *as* 2 *King.* 9. 25. 26.
g Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the
h place where dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael,
* *Chap.* 14. 10. 2 *King.* 9. 8.
* 1 *Sam.* 25. 22.
* *Chap.* 14. 10.

22 And will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.
* *Chap.* 15. 29.
* *Chap.* 16. 3.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‡ wall of Jezreel.
* 2 *King.* 9. 36.
‡ Or, *ditch.*

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did
i By the wicked counſel of his wife, he became a vile idolater and cruel murderer, as one that gave himſelf wholly to ſerve ſin.
‡ Or, *incited.*
i ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ‡ ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went
k In token of mourning; *or as ſome read*, barefooted.
k ſoftly.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his
l *Meaning*, In Joram's time, 2 *King.* 9. 26.
l ſons days will I bring the evil upon his houſe.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his bloud, and Ahaziah ſucceedeth him.* 41 *Jehoſhaphats good reign,* 45 *his acts.* 50 *Jehoram ſucceedeth him.* 51 *Ahaziahs evil reign.*

AND they continued
a Ben hadad, the king of Syria and Ahab made peace, which endured three years.
a three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that

300

* 2 *Chron.* 18. 1, *&c.*

that * Jehoſhaphat the king of Judah[b] came down to the king of Iſrael.

b To ſee and viſit him.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that [c] Ramoth in Gilead *is* ours, and we *be* † ſtill, *and* take it not out of the hand of the king of Syria?)

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelf bound thereby to reſtore it.

† Heb. *ſilent from taking it.*

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, *[d] I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

* 2 *King* 3. 7.

d I am ready to joyn and go with thee, and all mine is at thy commandment.

5 And Jehoſhaphat ſaid unto the king of Iſrael, [e] Enquire, I pray thee, at the word of the LORD to day.

e He ſeemed that he would not go to the war, except God approved it, yet when Micaiah counſelled the contrary, he would not obey.

6 Then the king of Iſrael gathered the [f] prophets together about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver *it* into the hand of the king.

f *Meaning*, The falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD [g] beſides, that we might enquire of him?

g Jehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemn them.

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the LORD; but [h] I hate him, for he doth not propheſie good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

h whereby we ſee that the wicked cannot abide to hear the truth, but hate the prophets of God and moleſt them.

9 Then the king of Iſrael called an ‡[i] officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

‡ Or, *eunuch.*

i *Read Gen.* 37. 36.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their [k] robes, in a † void place in the entrance of the gate of Samaria, and all the prophets propheſied before them.

k In their kingly apparel.

† Heb. *floor.*

11 And Zedekiah the ſon of Chenaanah made him [l] horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou haſt conſumed them.

l The true prophets of God were accuſtomed to uſe ſigns for the confirmation of their doctrine, *Iſa.* 20. 2. *Jer.* 7. 2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with [m] one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

m This is the common argument of the wicked [n] who think that none ſhould ſpeak againſt a king, if the greater part approve it, be they never ſo ungodly

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, [n] Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

n He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, *meaning*, That by experience he ſhould try that they were but flatterers.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the LORD?

o It is better they return home, than to be puniſhed and ſcattered, becauſe they take war in hand without Gods counſel and approbation.

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, [o] Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, & all the [p] hoſt of heaven ſtanding by him, on his right hand and on his left.

p *Meaning*, His angels.

20 And the LORD ſaid, Who ſhall ‡ perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

‡ Or, *deceive.*

21 And there came forth a ſpirit, and [q] ſtood before the LORD, and ſaid, I will perſwade him.

q Here we ſee that though the devil be ever ready to bring us to deſtruction, yet he hath no further power then God giveth him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be [r] a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade *him*, and prevail alſo: go forth, and do ſo.

r I will cauſe all his prophets to tell lies.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, *[f] Which *way* went the ſpirit of the LORD from me to ſpeak unto thee?

* 2 *Chron.* 18. 23.

f Thus the wicked would ſeem that none were in the favour of God, but they, and that God hath given his graces to none ſo much, as to them.

25 And Micaiah ſaid, Behold, [t] thou ſhalt ſee in that day, when thou ſhalt go ‡ into † an inner chamber to hide thy ſelf.

‡ Or, *from chamber to chamber.*

† Heb. *chamber in a chamber.*

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governour of the city, and to Joaſh the kings ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with [t] bread of affliction, and with water of affliction, until I come in peace.

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, [u] Hearken, O people, every one of you.

u That when ye ſhall ſee theſe things come to paſs, ye may give God the glory, and know that I am his true prophet.

29 Lo the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‡ I will diſguiſe my ſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

‡ Or, *when he was to diſguiſe himſelf and enter into the battel.*

21 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave onely with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat [x] cried out.

x *That is*, To the Lord for help.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certein* man drew a bow † at a venture, and ſmote the king of Iſrael between the † joynts of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand,

† Heb. *in his ſimplicity.*

† Heb. *joynts and the breaſt-plate.*

hand, and carry me out of the host, for I am † wounded.

† Heb. *made sick.*

† Heb *ascended.*

35 And the battel † increased that day: and the [y] king was stayed up in his chariot against the Syrians, and died at even: and the bloud ran out of the wound, into the † midst of the chariot.

[y] *To wit*, Ahab king of Israel.

† Heb. *bosom.*

36 And there went a proclamation throughout the [z] host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

[z] Of the Israelites.

† Heb. *came.*

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his bloud, and they washed his armour, according * unto the word of the LORD which he spake.

* Chap. 21. 19

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

* 1 Chron. 20. 31.

41 ¶ And * Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi.

a *Meaning*, That he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the temple was built.

43 And he walked in all the way of Asa his father, he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless, [a] the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: [b] a deputy *was* king.

b In the time of this king, Idumea was subject to Judah, and was governed by whom they of Judah appointed.

48 Jehoshaphat ‡ made ships of [c] Tharshish to go to [d] Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

‡ Or, had *ten ships.*

c By Tharshish the scripture meaneth Cilicia; and all the Sea; called *Mediterraneum.*

d *Josephus writeth*, That Ophir is in India, where the Egyptians and Arabians traffick for gold.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

32 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

THE SECOND BOOK OF THE KINGS,

Commonly called,

The fourth book of the KINGS.

THE ARGUMENT.

THis second book containeth the acts of the kings of Judah and Israel: to wit, of Israel from the death of Ahab unto the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God for their idolatry and disobedience to God led into captivity. And also of Judah, from the reign of Jehoram son of Jehoshaphat unto Zedekiah, who for contemning the Lords commandment by his prophets, and neglecting his sundry admonitions, by famin and other means, was taken by enemies, saw his sons most cruelly slain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremy: and also by the just vengeance of God for contempt of his word, Jerusalem was destroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards those rulers and people which obey his prophets, and imbrace his word: and contrariwise, of his plagues toward those common-weals which neglect his ministers, and do not obey his commandments.

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CHAP. I.

1 *Moab rebelleth.* 2 *Ahaziah sending to Baal-zebub, hath his judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him.* 13 *He pitieth the third captain, and encouraged by an angel, telleth the king of his death.* 17 *Jehoram succeedeth Ahaziah.*

THen Moab rebelled against Israel, *after the death of Ahab.

2 And [a] Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria. and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of [b] Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] *Is it* not becauſe *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, [d] *Is it* not becauſe *there is* not a God in Israel, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an [e] hairy man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſat on the top of an [f] hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down,

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down [g] fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, [h] O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, [i] If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and [k] beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, [m] Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Israel to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of [n] Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

CHAP. II.

1 *Elijah, taking his leave of Eliſha, with his mantle divideth Jordan,* 9 *and granting Eliſha his requeſt, is taken up by a fiery chariot into heaven.* 12 *Eliſha dividing Jordan with Elijahs mantle, is acknowledged his ſucceſſour.* 16 *The young prophets, hardly obtaining leave to ſeek Elijah, could not find him.* 19 *Eliſha with ſalt healeth the unwholeſom waters.* 23 *Bears deſtroy the children that mocked Eliſha.*

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from [a] Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the [b] ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, knoweſt thou that the LORD will take away thy maſter from thy [c] head to day? And he ſaid, Yea, I [d] know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at [e] Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood † to view afar off: and they two ſtood by Jordan.

8 And

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* *Chap.* 3. 5.

a So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his houſe to give light beneath

b The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignifieth the god of flies, thinking that he could preſerve them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idol.

c He ſheweth that idolaters have not the true God, for els they would ſeek to none but to him alone.

† Heb. *the bed whither thou art gone up, thou ſhalt not come down from it.*

d Ignorance is the mother of error and idolatry.

† Heb. *what was the manner of the man.*

e Some think that this is meant of his garments, which were rough and made of hair.

f *To wit*, Carmel.

g He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgments againſt the wicked.

h He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

i *Meaning*, That God would ſhew by effect, whether he was a true prophet or not.

† Heb. *bowed*

k which humble my ſelf before God and his ſervant.

l *That is*, Spare my life, and let me not die as the other two.

m Thus the Lord giveth boldneſs to his, that they fear not the threatning of tyrants, which otherwiſe of themſelves are afraid to do Gods meſſage.

n Jehoſhaphat going to battel againſt the Syrians, made his ſon Jehoram king in the 17 year of his reign, and in the 18 year, which was the 2 year of his ſon, Jehoram the ſon of Ahab reigned in Iſrael: and in the 5 year of this Jehoram, Jehoſhaphat died, and the kingdom of Judah was confirmed to his ſon.

a which was the place where the children of Iſrael were circumciſed after they came over Jordan, and had been fourty years in the wilderneſs, as *Joſh.* 5. 9.

b *So called*, Becauſe they are begotten, as it were, anew by the heavenly doctrine.

c *That is*, From being any more thine head: for to be at the head, is to be the maſter, as to be at the feet, is to be a ſcholar.

d For the Lord had revealed it unto him.

e Not onely at Beth-el, but at Jericho and other places were there prophets, which had ſcholars, whom they inſtructed, and brought up in the true fear of God.

† Heb. *in ſight*, or, *over againſt.*

8 And Elijah took his mantle, and wrapt *it* together, and smote the [f] waters, and they were divided hither and thither, so that they two went over on dry ground.

[f] *To wit*, of Jordan.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [g] double portion of thy spirit be upon me.

[g] Let thy spirit have double force in me, because of these dangerous times: or let me have twice so much as the rest of the prophets: or thy spirit being divided into three parts, let me have two.

10 And he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

† Heb. *thou hast dun hard in asking.*

11 And it came to pass as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder, and * Elijah went up by a whirlwind into [h] heaven.

* *Ecc.* 48. 9.

[h] Thus God hath left a testimony in all ages (both before the law, in the law, and in the time of the Gospel) of our resurrection.

12 ¶ And Elisha saw *it*, and he cried, * My father, my father, the chariot of Israel, and the horsmen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

* *Chap.* 13. 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the † bank of Jordan;

† Heb. *lip.*

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* * to view at Jericho, saw him, they said, The spirit of [i] Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him:

* *Vers.* 7.

[i] The spirit of prophecy is given to him, as it was to Elijah.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men, let them go, we pray thee, and seek thy [k] master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, [l] Ye shall not send.

† Heb. *sons of strength.*

[k] *Meaning*, Elijah: for they thought his body had been cast in some mountain.

† Heb. *one of the mountains.*

[l] Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken up to God.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

† Heb. *causing to miscarry.*

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the [m] salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death, or barren *land*.

[m] Thus God gave him power even contrary to nature, to make that water profitable for mans use, which before was hurtful.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald-head, go up thou bald-head.

24 And he turned back, and looked on them, and [n] cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare fourty & two children of them.

[n] Perceiving their malicious heart against the Lord, and his word, he desireth God to take vengeance of that injury done unto him.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehorams reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edoms son, raiseth the siege.

NOw Jehoram the son of Ahab began to reign over Israel in Samaria, the [a] eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

[a] *Read the annotation on the first chapter and seventeenth vers.*

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

† Heb. *statue.*

3 Nevertheless, he cleaved unto the [b] sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

[b] He sacrificed to the golden calves, that Jeroboam had made.

4 ¶ And [c] Mesha king of Moab was a sheepmaster, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wooll.

[c] This was done after that David had made the Moabites tributaries to his successours.

5 But it came to pass when * Ahab was dead, that the king of Moab rebelled against the king of Israel.

* *Chap.* 1. 1.

6 ¶ And king Jehoram went out of Samaria the same time, and numbred all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? And he said, I will go up: [d] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

[d] *Read.* 1 *King.* 22. 4.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the [e] king of Edom: and they fetcht a compass of seven days journy: and there was no water for the host, and for the cattel † that followed them.

[e] *Meaning*, The viceroy, or lieutenant of the king of Judah, *Read.* 1 *King.* 22. 47.

† Heb. *at their feet.*

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel servants answered and said, Here *is* Elisha the son of Shaphat, which [f] poured water on the hands of Elijah.

[f] *That is*, who was his servant.

12 And Jehoshaphat said, the [g] word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

[g] He is able to instruct us what is Gods will in this point.

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13 And Elisha said unto the king of Israel, h What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, i Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

h He knew that this wicked king would have but used his counsel to serve his turn, and therefore he disdained to answer him

i The wicked esteem not the servants of God, but when they are driven by very necessity and fear of the present danger

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, k I would not look toward thee, nor see thee.

k God suffereth his word to be declared to the wicked, because of the godly, that are among them.

15 But now bring me a minstrel. And it came to pass when the l minstrel played, that the hand of the LORD came upon him.

l He sang songs to Gods glory, and so stirred up the prophets heart to prophesy.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

18 And this is *but* a m light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

m He will not onely miraculously give you waters but your enemies also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † n mar every good piece of land with stones.

† Heb. *grieve.*

n Though God bestow his benefits for a time upon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.

20 And it came to pass in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

† Heb. *were cried together.*

† Heb. *gird himself with a girdle.*

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, ° This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

o The sudden joy of the wicked is but a preparation t their destruction, which is at hand.

† Heb. *destroyed.*

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‡ they p went forward smiting the Moabites, even in *their* country.

‡ Or, *they smote in it even smiting.*

p *Meaning*, They followed them into the towns.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: † onely in q Kir-haraseth left they the stones thereof: howbeit the slingers went about *it*, and smote it.

† Heb. *until he left the stones thereof in Kir-haraseth.*

q which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

r Some refer it to the king of Edoms son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacify them, which barbarous cruelty moved the Israelites hearts of pity to depart.

27 Then he took his r eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to *their own* land.

CHAP. IV.

1 *Elisha multiplieth the widows oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

NOw there cried a s certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did t fear the LORD: and the creditour is come to take unto him my two sons to be u bond-men.

s Read Chap. 2. 3.

t And therefore fell not into debt by unthriftiness, or prodigality, but by the hand of the Lord.

u Because I am poor and not able to pay.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, save a x pot of oil.

x Thus God sufereth his many times to be brought to extream necessity, before he succour them, that afterward they may the more praise his mercy.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‡ borrow not a few.

‡ Or, *scant not.*

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into y all those vessels, and thou shalt set aside that which is full.

y The prophet declareth hereby unto her, that God never faileth to provide for his servants, their wives and children, if they trust in him.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil z stayed.

z To augment and increase in the vessels.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy ‡ debt, and live thou and thy children of the a rest.

‡ Or, *creditour.*

a God here did not onely provide for his servant, that his debts should be payed, and so keep his doctrine and profession without slander, but also for his wife and children.

8 ¶ And † it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

† Heb. *there was a day.*

† Heb. *laid hold on him.*

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little b chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

b which should be separate from the rest of the house, that he might more commodiously give himself to study and prayers.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; c what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among d mine own people.

c Thus the servants of God are not unthankful for the benefits they receive.

d I am content with that God hath sent me, and can want nothing that one can do for another.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath e no child, and her husband is old.

e which then was a reproach, and therefore he would that his master should pray to God for her, that she might be fruitful.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, * About this † season, according

* *Gen.* 18. 10

† Heb. *set time.*

cording to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [m] My head, my head. And he said to a lad, Carry him to his mother.

m His head aked sore, and therefore he cryed thus.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither [n] new-moon, nor sabbath. And she said, *It shall be* † well.

n For at such times the people were wont to resort to the prophets for doctrine and consolation.
† Heb *peace.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee.

† Heb. *restrain not for me to ride.*

25 So she went, and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? and she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught † him by the [o] feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

† Heb. *by his feet.*
o In token of humility and joy that she had met with him.
† Heb. *bitter.*

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loyns, and take my staff in thine hand, and go thy way: if thou meet any man, [p] salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

p Make such speed that nothing may let thee in the way, *Luk.* 10.4.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice, nor † hearing: wherefore he went again to meet him, and told him, saying, The child *is* not awaked.

† Heb *attention.*

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD

34 And he went up, and [q] lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm.

q The like did Elijah to the widows son at Sarephta, 1 *Kyng.* 17.21, & S. Paul *Act* 20.10, *signifying*, The care that ought to be in them that preach the word of God, and are distributers of the spiritual life.

35 Then he returned, and walked in the house † to and fro, and went up, and stretched himself upon him: and the child neesed [r] seven times, and the child opened his eyes.

† Heb. *once hither and once thither.*
r *Meaning*, Often-times.

36 And he called Gehazi, and said, Call this Shunammite, So he called her: and when she was come in unto him, he said, Take up thy son.

37 Then she went in', and fell at his feet, and bowed her self to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal, and *there was* a dearth in the [s] land, and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seeth pottage for the sons of the prophets.

s *That is*, In the land of Israel.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof [t] wild gourds his lap-ful, and came and shred *them* into the pot of pottage: for they knew *them* not.

t which the apothecaries call *Coloquintida*, and is most vehement and dangerous in purging.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* [u] death in the pot: and they could not eat *thereof.*

u They feared that they were poysoned, because of the bitterness.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no † harm in the pot.

† Heb. *evil thing.*

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loavs of barley, and full ears of corn ‡ in the husk thereof: and he said, Give unto the people, that they may eat.

‡ Or, *in his scrip*, or, *garment.*

43 And his servitour said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, * they shall eat, and shall leave *thereof.*

* John. 6.11.

44 So he set *it* before them, and they did eat, and [x] left *thereof*, according to the word of the LORD.

x It is not the quantity of bread that satisfieth, but the blessing that God giveth.

CHAP. V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha sending him to Jordan, cureth him.* 15 *He refusing Naamans gifts, granteth him some of the earth.* 20 *Gehazi, abusing his masters name unto Naaman, is smitten with leprosy.*

NOw Naaman captain of the host of the king of Syria, was a great man † with his master, and ‡ ‡ honourable, because by him the LORD had given ‡ [a] deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

† Heb. *before.*
‡ Or, *gracious.*
† Heb. *lifted up*, or, *accepted*, *in countenance.*
‡ Or, *victory.*
a Here appeareth that among the infidels God hath his, and also that the infidels have them in estimation, which do good to their country.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she † waited on Naamans wife.

† Heb. *was before,*

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3 And ſhe ſaid unto her miſtreſs, would God my lord *were* † with the [b] prophet that *is* in Samaria: for he would † recover him of his leproſy.

† Heb. *before.*
b *Meaning*, Eliſha.
‡ Heb. *gather in.*

4 And [c] *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

c *That is*, Naaman told it to the king of Syria.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

d To give this as a preſent to the prophet.
† Heb. *in his hand.*

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, [e] Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

e The prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his church deſtitute of a prophet, whoſe prayers he would hear, and to whom others ſhould have recourſe for comfort.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was [f] wroth, and went away, and ſaid, Behold, †‡ I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and † ſtrike his hand over the place, and recover the leper.

f Mans reaſon murmureth, when it conſidereth onely the ſigns and outward things, & hath not regard to the word of God, which is there contained.
† Heb. *I ſaid.*
‡ Or, *I ſaid with my ſelf, He will ſurely come out*, &c.
† Heb. *move up and down.*

12 *Are* not ‡ Abana and Pharpar, rivers of Damaſcus, better then all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

‡ Or, *Amana.*

13 And his ſervants came near, and ſpake unto him, and ſaid, My [g] father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it?* how much rather then, when he ſaith to thee, Waſh and be clean?

g This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and * he was clean.

* *Luk.* 4.27.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but [h] he refuſed.

h So the Lord commandeth that they that receive freely, ſhould give alſo freely.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD [i] pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon: when I bow down my ſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

i He feeleth his conſcience wounded in being preſent at idol ſervice, and therefore deſireth God to forgive him, leaſt others, by his example might fall to idolatry: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

19 And he ſaid unto him, [k] Go in peace. So he departed from him † a little way.

k The prophet did not approve his act, but after the common manner of ſpeech he biddeth him farewell.
† Heb. *a little piece of ground.*

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him*, running after him, he [l] lighted down from the chariot to meet him, and ſaid, † *Is* all well?

l Declaring thereby what honour and affection he bare to the prophet his maſter.
† Heb. *is there peace?*

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the ‡ towr, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and [m] they departed.

‡ Or, *ſecret place.*
m Naamans ſervants.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou* Gehazi? And he ſaid, Thy ſervant went † no whither.

† Heb. *nor hither or thither.*

26 And he ſaid unto him, [n] Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive [o] mony, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

n was not I preſent with thee in ſpirit?
o *That is*, Mony to buy poſſeſſions with, *meaning*, that it is deteſtable in the ſervants of God to have covetous minds.

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy [p] ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

p To be an example to all ſuch, as by whoſe covetouſneſs Gods word might be ſlandred.

CHAP. VI.

1 *Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth iron to ſwim.* 8 *He diſcloſeth the king of Syria his counſel.* 13 *The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſs.* 19 *Being brought into Samaria, they are diſmiſſed in peace.* 24 *The famine in Samaria cauſeth women to eat their own children.* 30 *The king ſendeth to ſlay Eliſha.*

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is to ſtrait for us.

2 Let

2 Let us go, we pray thee, unto Jordan, and take thence every man a [a] beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † axhead fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed.

6 And the man of God ſaid, Where fell it? & he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did [b] ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In [c] ſuch and ſuch a place *ſhall be* my ‡ camp.

9 And the man of God ſent unto the king of Iſrael, ſaying. Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, †None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy [e] bedchamber.

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a †[f] great hoſt: and they came by night, and compaſſed the city about.

15 And when the † ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

16 And he anſwered, [g] Fear not: for * they that *be* with us, *are* mo then they that *be* with them.

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes that he may [h] ſee. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when [i] they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye ſeek. [k] But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, LORD open the eyes of thoſe *men* that they may ſee. And the LORD opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, [l] My father, ſhall I ſmite *them*? ſhall I ſmite *them*?

22 And he anſwered, Thou ſhalt not ſmite *them*: wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came [m] no more into the land of Iſrael.

24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſes head was *ſold* for foureſcore *pieces* of ſilver, and the fourth part of a [n] cab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord O king.

27 And he ſaid, ‡ If the LORD do not help thee, whence ſhall I help thee? out of the [o] barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So * we boiled my ſon, and did eat him: and I ſaid unto her on the † next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* [p] ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat, ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this [q] ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſters feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD, [r] what ſhould I wait for the LORD any longer?

a Or, a piece of wood fit to build with.

† Heb. *iron.*

b God wrought this miraculouſly to confirm the authority of Eliſha, to whom he had given ſuch abundance of his ſpirit.

c *Meaning*, That he would lie in ambuſha, and take the Iſraelites at unwares.

‡ Or, *encamping.*

d The wicked conſpire nothing ſo craftily, but God can reveil it to his ſervants, and cauſe their counſel to be diſcloſed.

† Heb. *no.*

e There is nothing ſo ſecret that thou canſt go about, but he knoweth it and diſcovereth it unto his king.

† Heb. *heavy.*

f Though it had been nothing in mans judgment to have taken Eliſha, yet the wicked ever doubt and think, they are never able to prepare power enough, though it be but againſt one, or a few.

‡ Or, *miniſter.*

g For he was aſſured of Gods help, and that millions of angels camped about the godly to deliver them

* 2 *Chron.* 32. 7.

h That he may behold how thou haſt prepared an army to reſcue us.

i *Meaning*, The Syrians his enemies, which came down, thinking themſelves ſure of him.

† Heb. *come ye after me.*

† *Come ye after me.*

k Thus he did being led by the ſpirit of God, and not becauſe he ſought his own revengment, but only to ſet forth the glory of God.

l The wicked uſe reverent and grave words towards the ſervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

m For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietneſs, then if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings days.

n The Hebrews write, that they burned it in the ſiege for lack of wood.

‡ Or, *let not the LORD ſave thee.*

o *Meaning*, Any kind of victuals, as corn and wine, &c.

* *Deut.* 28. 53.

† Heb. *other.*

p Thus hypocrites, when they feel Gods judgments, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

q *Meaning*, Jehoram Ahabs ſon, who killed the prophets, and cauſed Naboth to be ſtoned.

r So the wicked fall into a rage and deſperation, if they find not ſudden remedy againſt their afflictions.

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CHAP. VII.

1 *Eliſha propheſieth incredible plenty in Samaria.* 3 *Four lepers venturing on the hoſt of the Syrians, bring tidings of their flight.* 12 *The king finding by ſpies the news to be true, ſpoileth the tents of the Syrians.* 17 *The lord who would not believe the prophecy of plenty, having the charge of the gate, is troden to death in the preſs.*

THen Eliſha ſaid, Hear ye the word of the LORD, Thus ſaith the LORD, [a] To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

a The godly are ever aſſured of Gods help in their neceſſities, but the times and hours are onely revealed by Gods ſpirit.

2 Then † a lord on whoſe hand the king [b] leaned, anſwered the man of God and ſaid, behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt [d] not eat thereof.

† Heb. *a lord which* belonged *to the king leaning upon the hand.*

b To whom the king gave the charge and overſight of things, *as vers.* 17.

c He mocketh at the prophets word, ſaying, That if God rained down corn from heaven, yet this could not come to paſs.

d Thy infidelity ſhall be puniſhed herein when thou ſhalt ſee this miracle, and yet not be partaker thereof.

3 ¶ And there were four leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we here until we die?

e For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, *Levit.* 13. 46.

4 If we ſay we will enter into the city, then the famin *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a [f] noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

f Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leaf.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and [g] fled for their life.

g The wicked need no greater enemy, then their own conſcience to purſue them.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, & did eat and drink, & carried thence ſilver and gold, and raiment, and went & hid *it*; and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

† Heb. *we ſhall find puniſhment.*

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

h He miſtrufted the prophets words, and therefore could believe nothing, as they which are more politick then godly, ever caſt more perils then needeth.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, [h] I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hid themſelves in the field, ſaying, When they come out of the city, we ſhall cateh them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left † in the city, (behold, they *are* as all the [i] multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

† Heb. *in it.*

i There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, & lo, all the way *was* full of garments & veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned & told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a [k] ſhekel, according to the word of the LOOD.

k which he ſpake by the mouth of Eliſha, *vers.* 1.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people [l] trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

l As the people preſſed out of the gate to run to the Syrians tents, where they had heard was meat, and great ſpoil left.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria.

19 And that lord anſwered the man of God and ſaid, Now behold, if the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite, having left her country ſeven years, to avoid the fore-warned famine, for Eliſha's miracles ſake hath her land reſtored by the king.* 7 *Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the prophecy, killeth his maſter, and ſucceedeth him.* 16 *Jehorams wicked reign in Judah.* 20 *Edom & Libnah revolt.* 23 *Ahaziah ſucceedeth Jehoram.* 25 *Ahaziahs wicked reign.* 28 *He viſiteth Jehoram wounded at Jezreel.*

THen ſpake Eliſha unto the woman, (*whoſe ſon he had reſtored to life) ſaying, Ariſe, & go thou and thine houſhold, and ſojourn whereſoever thou [a] canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven years.

* *Chap.* 4 35.

a where thou canſt find a commodious place to dwell, where as is plenty.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to [b] cry unto the king for her houſe, and for her land.

b *That is*, To complain on them which had taken her poſſeſſions, whiles ſhe was abſent.

4 And the king talked with Gehazi the ſervant

vant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the [c] king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

c Gods wonderfull providence appeareth in this, that he cauſeth the king to be deſirous to hear of him, whom before he contemned, and alſo hereby prepared an entrance to the poor widows ſuit.

6 And when the king asked the woman, ſhe told him. So the king appointed unto her a certain ‡ officer, ſaying, Reſtore all that *was* hers, and all the [d] fruits of the field, ſince the day that ſhe left the land, even till now.

‡ Or, *eunuch.*

d The king cauſed that to be juſtly reſtored which was wrongfully holden from her.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, & it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent † with him, even of every [e] good thing of Damaſcus, fourty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

† Heb. *in his hand.*
e Of all the chiefeſt and precious things of the country.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly [f] recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

f *Meaning*, That he ſhould recover of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtain the kingdom.

11 And he ſetled his countenance † ſtedfaſtly, until he was aſhamed: and the man of God wept.

† Heb. *and ſet it, ſtedfaſtly.*

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, becauſe I know the evil rhat thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a [g] dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

g That I ſhould be without all humanity and pity.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his [h] face, ſo that he died: and Hazael reigned in his ſtead.

h Under pretenee to refreſh or eaſe him, he ſtifled him with this cloth.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhophat *being* then king of Judah, *[i] Jehoram the ſon of Jehoſhaphat king of Judah † began to [k] reign.

* 2 *Chron.* 21. 4.
i *Read chap.* 1. 17.
† Heb *reigned.*
k He was confirmed in his kingdom after his fathers death.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife; and he did evil in the ſight of the LORD.

l The holy Ghoſt ſheweth hereby what danger it is to joyn with infidels.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, *as he promiſed him to give him alway a † light, *and* to his children.

* 2 *Sam.* 7. 13.
† Heb. *candle*, or *lamp.*

20 ¶ In his days Edom [m] revolted from under the hand of Judah, and made a king over themſelves.

m which had been ſubject from Davids time until this time of Jehoram.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the ſame time.

n This was a city in Judah given to the Levites, *Joſh.* 21. 13, and after turned from king Jehoram, becauſe of his idolatry.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah,

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and *Ahaziah his ſon reigned in his ſtead.

* 2 *Chron.* 22. 1.

25 ¶ In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 ° Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

o which is to be underſtood, that he was made king when his father reigned, but after his fathers death he was confirmed king, when he was fourty two years old, as 2 *Chron.* 22. 2.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in [p] Ramoth-gilead, and the Syrians wounded Joram.

p which was a city in the tribe of Gad beyond Jordan.

29 And king Joram went back to be healed in [q] Jezreel, of the wounds † which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

q This is a city belonging to the tribe of Iſſachar.
† Heb. *wherewith the Syrians had wounded.*

CHAP. IX.

1 *Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead* 4 *The prophet having done his meſſage, fleeth.* 11 *Jehu being made king by the ſouldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is ſlain at Gur, and buried at Jeruſalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, [a] Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a Prepare thy ſelf to go diligently about thy buſineſs: for in thoſe countrys they uſed long garments which they tucked up, when they went about earneſt buſineſs.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an † inner chamber.

† Heb. *chamber in a chamber.*

3 Then * take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

* 1 *King* 19. 16.

4 ¶ So

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4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oyl on his head. and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have [b] anointed thee king over the people of the LORD, *even* over Iſrael.

b This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, * at the hand of Jezebel.

* 1 *King.* 21. 15.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

* 1 *King.* 14. 10. & 21. 21.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah.

* 1 *King.* 14. 10. & 21 22.
* 1 *King.* 16. 3.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the [c] ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this [d] mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

c *That is*, The reſt of the army, whom he called before his brethren, *verſ.* 2.
d In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandered the children of God, (yea, they called the ſon of God a deceiver, and ſaid He had a devil:) therefore they ought not to be diſcouraged.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu † is king.

† Heb. *reigneth.*

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria) And Jehu ſaid, if it be your minds, *then* † let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

* *Chap.* 8. 29.
† Heb. *Jehoram.*

† Heb. *ſmote.*

† Heb. *let no eſcaper go*, &c.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and [e] Ahaziah king of Judah was come down to ſee Joram.

e God had thus ordained *As is read*, 2 *Chron.* 22. 7, That this wicked and idolatrous king, who was more ready to gratify wicked Joram, then to obey the will of God, ſhould periſh with him, by whoſe means he thought to have been ſtronger.

17 And there ſtood a watchman on the towr in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, take an hors-man, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on hors-back to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on hors-back, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the ‡ driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † [f] furiouſly.

‡ Or, *marching.*
† Heb. *in madneſs.*
f As one that went earneſtly about his enterprize.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and † met him in the portion of Naboth the Jezreelite.

† Heb. *bind.*

† Heb. *found.*

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, [g] What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

g *Meaning*, That foraſmuch as God is their enemy becauſe of their ſins, that he will ever ſtir up ſome to revenge his cauſe.

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he † ſunk down in his chariot.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, * the LORD laid this burden upon him.

* 2 *King.* 21. 29.
‡ Heb. *blood.*
h By this place it is evident, that Jezebel cauſed both Naboth and his ſons to be put to death, that Ahab might enjoy his vineyard more quietly: for elſe his children might have claimed poſſeſſion.
‡ Or, *portion.*

26 Surely, I have ſeen yeſterday the † blood of Naboth, and the blood of his [h] ſons, ſaid the LORD, and I will requite thee in this ‡ plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot: *and they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to [i] Megiddo, and died there.

i After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the [k] eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.

k *That is*, Eleven whole years: for *chap.* 8. 25, before when he ſaid, that he began to reign the twelfth year of Joram, he taketh part of the year for the whole.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head, and [l] looked out at a window.

† Heb. *put her eyes in painting.*
l Being of an haughty and cruel nature ſhe would ſtill retain her princely ſtate and dignity.

31 And as Jehu entred in at the gate, ſhe ſaid, *Had* [m] Zimri peace, who ſlew his maſter?

m As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſs? *Read*, 1 *King.* 16. 13.

32 And he lift up his face to the window and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‡ eunuchs.

‡ Or, *chamberlains*

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her blood was [n] ſprinkled on the wall, and on the horſes: and he trode her under foot.

n This he did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of Gods judgments to all tyrants.

34 And when he was come in, he did eat and

and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* [o] a kings daughter.

o *To wit*, Of the king of Zidon, 1 *King*. 16. 31.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

† Heb. *by the hand of.*
* 1 *King*. 21. 23.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* [p] Jezebel.

p Thus Gods judgments appear even in this world, againſt them that ſuppreſs his word and perſecute his ſervants.

CHAP. X.

1 *Jehu by his letters cauſeth ſeventy of Ahabs children to be beheaded.* 8 *He excuſeth the fact by the prophecy of Elijah.* 12 *At the ſhearing-houſe he ſlayeth two and fourty of Ahaziahs brethren.* 15 *He taketh Jehonadab into his company.* 18 *By ſubtilty he deſtroyeth all the worſhippers of Baal.* 29 *Jehu followeth Jeroboams ſins.* 32 *Hazael oppreſſeth Iſrael.* 34 *Jehoahaz ſucceedeth Jehu.*

AND Ahab had ſeventy [a] ſons in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahabs *children*, ſaying,

a The ſcripture uſeth to call them ſons, which are either children, or nephews.
† Heb. *nouriſhers.*

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots & horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſons, and [b] ſet *him* on his fathers throne, and fight for your maſters houſe.

b He wrote this, to prove them, whether they would take his part or no.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the [c] heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up.)

† Heb. *for me.*
c God as a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation.

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him *them* to Jezreel.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning.

d The cannot juſtly condemn me for the kings death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgment.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, [d] Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake * † by his ſervant Elijah.

* 1 *King* 21. 29.
† Heb. *by the hand of.*

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his ‡ kinſfolks, and his [e] prieſts, until he left him none remaining.

‡ Or, *acquaintance.*
e *Meaning*, which were the idolatrous prieſts.

12 ¶ And he aroſe and departed, and came to Samaria. *And* as he *was* at the † ſhearing-houſe in the way.

† Heb. *houſe of ſhepherds binding ſheep.*

13 Jehu † met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. *found.*
† Heb. *to the peace of*, &c.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and fourty men; neither [f] left he any of them.

f Thus Gods vengeance is upon them that have any part of familiarity with the wicked.

15 ¶ And when he was departed thence, he † lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he † [g] ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: and he gave *him* his hand, and he took him up to him into the chariot.

† Heb. *found.*
† Heb. *bleſſed.*
g For he feared God, and lamented the wickedneſs of thoſe times: therefore Jehu was glad to joyn with him of Rechab *read* Jer 35. 2.

16 And he ſaid, Come with me, and ſee my zeal for the LORD: ſo they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved [h] Baal a little, *but* Jehu ſhall ſerve him much.

h Here Baal is taken for Aſtaroth the idol of the Zidonians, which Jezebel cauſed to be worſhipped, as is alſo uſed, 1 *King*. 16. 32. & 22. 53.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, † Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

† Heb. *ſanctify.*

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was ‡ full from one end to another.

‡ Or, ſo *full* that they ſtood *mouth to mouth.*

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the [i] ſervants of the LORD, but the worſhippers of Baal onely.

i Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his law he giveth expreſs commandment, *Deut*. 13.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed four-

ſcore

312 ſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs aſſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with † the edge of the ſword, and the guard and the captains caſt *them* out, and went to the [k] city of the houſe of Baal.

† Heb. *the mouth.*

k which city was near to Samaria.

† Heb. *ſtatues.*

26 And they brought forth the † images out of the houſe of Baal, and burnt them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall [l] ſit on the throne of Iſrael.

l Thus God approveth and rewardeth his zeal, in executing Gods judgment, albeit his wickedneſs was afterward puniſhed.

31 But Jehu † took no heed to walk in the law of the LORD God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

† Heb. *obſerved not.*

32 ¶ In thoſe days the LORD began † to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

† Heb. *to cut off the ends.*

† Heb. *toward the riſing of the ſun.*

33 From Jordan † eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) ‡ even Gilead and Baſhan.

‡ Or, *even to Gilead and Baſhan.*

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

† Heb. *the days were*

36 And † the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

CHAP. XI.

1 *Joaſh, being ſaved by Jehoſheba his aunt from Athaliahs maſſacre of the ſeed royal, is hid ſix years in the houſe of God.* 4 *Jehoiada giving order to the captains, in the ſeventh year anointeth him king.* 13 *Athaliah is ſlain.* 17 *Jehoiada reſtoreth the worſhip of God.*

AND when * Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the † [a] ſeed royal.

* 2 *Chron.* 22. 10.

† Heb. *ſeed of the kingdom.*

a *Meaning*, All the poſterity of Jehoſhaphat, to whom the kingdom appertained: thus God uſed the cruelty of this woman to deſtroy the whole family of Ahab.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took [b] Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the [c] bed-chamber from Athaliah, ſo that he was not ſlain.

b The Lord promiſed to maintain the family of David and not to quench the light thereof; therefore he moved the heart of Jehoſheba to preſerve him.

c where the prieſts did lie.

3 And he was with her hid in the houſe of the LORD, ſix years: and Athaliah did reign over the land.

4 ¶ And * the ſeventh year [d] Jehoiada ſent and fet the rulers over hundred, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the kings ſon.

* 2 *Chron.* 23. 1.

d The chief prieſt Jehoſheba's huſband.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of [e] you that enter in on the ſabbath, ſhall even be keepers of the watch of the [f] kings houſe:

e Of the Levites which had charge of the keeping of the temple, and kept watch by courſe.

f That none ſhould come upon them, while they were crowning the king.

6 And a third part *ſhall be* at the gate of [g] Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe ‡ that it be not broken down.

g Called the eaſtgate of the temple, 2 *Chron.* 23. 5.

‡ Or, *from breaking up.*

7 And two ‡ † parts of all you, that [h] go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

‡ Or, *companies.*

† Heb. *hands.*

h whoſe charge is ended.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in [i] on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

i *Read verſ.* 5. & 7.

10 [k] And to the captains over hundreds, did the prieſt give king Davids ſpears and ſhields that *were* in the temple of the LORD.

k *To wit*, Jehoiada.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. *ſhoulder.*

12 And he brought forth the [l] kings ſon, and put the crown upon him, and *gave him* the [m] teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, † God ſave the king.

l *That is*, Joaſh which had been kept ſecret ſix years.

m *Meaning*, The law of God, which is his chief charge, and whereby onely his throne is eſtabliſhed.

† Heb. *Let the king live.*

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a [n] pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

n where the kings place was in the temple.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that [o] followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

o To take her part.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king and the people, that

that they should be the LORDS people; [p] between the [q] king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down, his altars, and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the [r] altars: and [f] the priest appointed † officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the kings house: and he sat on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in [t] quiet: *and* they slew Athaliah with the sword *beside* the kings house.

21 Seven years old *was* Jehoash when he began to reign.

p That both the king and the people should maintain the true worship of God, and destroy all idolatry.
q That he should govern, and they obey in the fear of God
r Even in that place where he had blasphemed God, and thought to have been holpen by his idol, there God poured his vengeance upon him.
f *To wit*, Jehoiada.
† Heb. *offices*
t which by her cruelty, and persecution had vexed the whole land before.

CHAP. XII.

1 *Jehoash reigned well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

IN* the seventh year of Jehu, Jehoash began to reign; and fourtie years reigned he in Jerusalem: and his mothers name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days, wherein [a] Jehoiada the priest instructed him.

3 [b] But the high places were not taken away: the people still sacrificed, and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the ‡ † dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, † [c] the money that every one is set at, *and* all the money that † cometh into any mans heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance, and let them repair the [d] breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* † in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore [e] receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the [f] right side, as one cometh into the house of the LORD: and the priests that kept the † door, put therein all that money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the kings ‡ scribe, and the high priest came up, and they † put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that [g] did the work, that had the oversight of the house of the LORD: & they † laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber, and hewed stone, to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair *it*.

13 Howbeit, there were [h] not made for the house of the LORD, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money, and sin-money was not brought into the house of the LORD; it was the priests.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the [i] hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the kings house, and sent *it* to Hazael king of Syria, and he † went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracie, and [k] slew Joash in ‡ the house of [l] Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

g For the king had appointed others which were meet for that purpose. So *Chap* 22. 5.
† Heb. *brought it forth.*
† Heb. *went forth.*
h For these men had onely the charge of the reparation of the temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2 *Chron.* 24 14.

CHAP. XIII.

1 *Jehoahaz his wicked reign.* 3 *Jehoahaz oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 13 *Jeroboam succeedeth him.* 14 *Elisha dying, prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

IN † the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and † followed the sin of Jeroboam the son of Nebat, which made Israel to [a] sin, he departed not therefrom.

† Heb. *the twentieth year and third year.*
† Heb. *walked after*
a By worshipping the calvs, which Jeroboam did erect in Israel.

* 2 *Chron.* 24 1.

b So long as rulers give ear to the true ministers of God, they prosper.
b So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.
‡ Or, *holy things*
† Heb. *holinesses*
† Heb. *the mone of the souls of his estimation*,
c *That is*, the money of redemption, *Exod* 30. 12. also the money which the priest valued the vows at, *Lev* 27. 2. and their free liberalitie
† Heb. *ascendeth upon the heart of a man*
d For the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickedness of the idolaters.
† Heb. *in the twentieth year and third year.*
e He taketh from them the ordering of the money, because of their negligence.
f *That is*, on the southside,
† Heb. *threshold,*

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, [b] all *their* days.

b while Jehoahaz lived.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [c] saviour, so that they went out from under the hand of the Syrians: and the children of Israel [d] dwelt in their tents, † as before-time.

c *To wit*, Joash the son of Jehoahaz.

d Safely, and without danger

† Heb. *as yester day*, and *third day*.

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the [e] grove also in Samaria)

† Heb. *he walked*
† Heb. *stood*
e wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, *Deut.* 16. 21.

7 Neither did he leave of the people to Jehoahaz, but fifty horsmen, and ten chariots, and ten thousand footmen; for the king of [f] Syria had destroyed them, and had made them like the dust by threshing.

f *That is*, Hazael and Ben hadad his son, as *verse* 3. Read of Hazael, *chap.* 8. 12.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of [g] Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

g His chief purpose is to describe the kingdom of Judah, and how God performed his promise made to the house of David: but by the way, he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry prophets and divers punishments, did call them unto him again.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my [h] father, my father, the chariot of Israel, and the horsmen thereof.

h Thus they used to call the prophets and servants of God, by whom God blessed his people, as *chap.* 2. 12. *Meaning*, that by their prayers they did more prosper in their countrey, than by force of arms.

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow: and he put his hand *upon it*: and Elisha put his hands upon the kings hands.

† Heb. *make thine hand to ride*

17 And he said, Open the window [i] eastward: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, the arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou hast consumed *them*.

i *That is*, toward Syria, so that he did not onely propheste with words, but also confirmed him by these signs that he should have the victory.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was [k] wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

k Because he seemed content to have victory against the enemies of God for twice or thrice, and had not a zeal to overcome them continually, and to destroy them utterly.

20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they spied a band *of men*, and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, * he [l] revived, and stood upon his feet.

† Heb. *went down*,
* *Eccl.* 48. 14.
l By this miracle God confirmed the authoritie of Elisha whose doctrin in his life they contemned, that at his sight they might return and embrace the same doctrin.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as [m] yet.

† Heb. *face*
m *That is*, until their sins were come to a full measure, and there was no more hope of amendment.

24 So Hazael king of Syria died, and Benhadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz † took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

† Heb. *returned, and took.*

CHAP. XIV.

1 *Amaziah his good reign,* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah provoking Jehoash, is overcome and spoiled.* 16 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracie.* 21 *Azariah succeedeth him.* 23 *Jeroboams wicked reign.* 28 *Zachariah succeedeth him.*

IN the second year of Joash son of Jehoahaz king of Israel, reigned * Amaziah the son of Joash king of Judah.

* 2 Chron. 25. 1.

2 He was twentie and five years old when he began to reign, and reigned twentie & nine years in Jerusalem: and his mothers name *was* Iehoaddan of Ierusalem.

3 And he did *that which was* [a] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

a In the beginning of his reign he seemed to have an outward shew of Godlines, but afterward he became an idolater, and worshipped the idols of the Idumeans

4 Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass assoon as the kingdom was confirmed in his hand, that he slew his servants * which had slain the king his father.

* *Chap.* 12. 20.

6 But the children of the murderers he [b] slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, * The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

b Because they neither consented, nor were partakers with their fathers in that act.
* *Deut.* 24. 16. *Ezek.* 18. 20.

7 He

7 He slew of[c] Edom in the valley of salt, ten thousand, and took ‡Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu king of Israel, saying, Come, [d] let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the [e] cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trod down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: [f] glory *of this*, and tarrie † at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah † was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the kings house, and [g] hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they made a conspiracie against him in Jerusalem: and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the citie of David.

21 ¶ And all the people of Judah took [i] Azariah, (which *was* sixteen years old) and made him king in stead of his father Amaziah.

22 He built [k] Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* fourtie and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the [l] sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entring of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant * Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any [m] shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and [n] Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

1 *Azariah his good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu his generation, reigning ill, is slain by Shallum.* 13 *Shallum reigning a moneth, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekaiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jothams good reign* 36 *Ahaz succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fiftie years in Jerusalem, and his mothers name *was* Jecholiah of Jerusalem.

3 And he did *that which was* [a] right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed, and burnt incense still on the high places.

5 ¶ And the LORD [b] smote the king, so that he was a leper unto the day of his death, and dwelt in a several house, and Jotham the kings son *was* over the house, [c] judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria [d] six moneths.

[c] For the Idumeans whom David had brought to subjection, did rebel in the time of Jehoram son of Jehoshaphat.

‡ Or, *the rock.*

[d] Let us fight hand to hand and trie it by battel, and not destroy one anothers cities.

[e] By this parable Jehoash compareth himself to a cedar tree, because of his great kingdom over ten tribes, and Amaziah to a thistle, because he ruled but over two tribes, and the wild beasts are Jehoash his soldiers that spoiled the cities of Judah.

[f] Brag of thy victory so that thou tarrie at home, and annoy me not.

† Heb. *at thy house.*

† Heb. *was smitten*

[g] That is, which the Israelites had given to them of Judah for an assurance of peace.

* 2 *Chron.* 25. 27.

[h] which citie Rehoboam built in Judah for a fortres.

2 *Chron.* 11. 9.

[i] 2 *Chron.* 26. 1. he is called *Uzziah.*

[k] which is also called Elanon, or Eloth.

[l] Because this idolatrie was so vile, and almost incredible, that men should forsake the living God, to worship calvs, the work of mans hands, therefore the scripture doth often times repeat it in the reproach of all idolaters.

* *Matt.* 12. 39, 40. called *Jonas.*

[m] Read 1 *King.* 14. 10.

[n] which was also called Antiochia of Syria, of Riblah.

[a] So long as he gave ear to Zachariah the prophet.

[b] His father and grandfather were slain by their subjects and servants; and he because he would usurp the priests office, contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie. 2 *Chron.* 26. 21.

[c] As viceroy, or deputie to his father.

[d] He was the fourth in descent from Jehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Jehu;

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9 And he did *that which was* evil in the ſight of the LORD, as his fathers had don: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and [e] ſlew him, and reigned in his ſtead.

e Zacharias was the laſt in Iſrael, that had the kingdom by ſucceſſion, ſave only Pekahiah the ſon of Menahem, who reigned but two years.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation*. And ſo it came to paſs.

* Chap. 10. 30.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and he reigned † a full moneth in Samaria.

* Matt. 1. 8, 9. called Oziας.
† Heb. *a moneth of days.*

14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and the conſpiracie which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

f which was a citie of Iſrael, that would not receive him to be king.

16 ¶ Then Menahem ſmote [f] Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*; *and* all the women therein that were with child, he ript up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

* 1 Chron. 5. 26.

19 *And* * Pul the king of Aſſyria came againſt the [g] land: & Menahem [h] gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

g *That is*, of Iſrael
h In ſtead of ſeeking help of God, he went about by money to purchaſe the favour of this king, being an infidel, and therefore God forſook him, and Pul ſoon afterward brake promiſe, deſtroyed his countrey, and led his people away captive.

20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

† Heb. *caused to come forth*

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his conſpired againſt him, and ſmote him in Samaria, in the place of the kings houſe, with [i] Argob, and Arieh, and with him fifty

i which were of the ſame conſpiracie.

men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came [k] Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachach, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

k For God ſtirred up Pul, and Tiglath-pileſer againſt Iſrael for their ſin. 1 Chron. 5. 26.

30 And Hoſhea the ſon of Elah made a conſpiracie againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began * Jotham the ſon of Uzziah king of Judah to reign.

* 2 Chron. 27. 1.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* [l] right in the ſight of the LORD: he did according to all that his father Uzziah had don.

l He ſheweth that his uprightneſs was not ſuch, but that he had many and great faults.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 ([m] In thoſe days the LORD began to ſend againſt Judah, Rezin the king of Syria, and [n] Pekah the ſon of Remaliah)

m After the death of Jotham.
n which ſlew of Judah in one day ſixſcore thouſand fighting men, 2 Chron. 28. 6. becauſe they had forſaken the true God,

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

1 *Ahaz his wicked reign.* 5 *Ahaz aſſailed by Rezin and Pekah, hireth Tiglath-pileſer againſt them,* 10 *Ahaz ſending a patern of an altar from Damaſcus to Urijah, diverteth the braſen altar to his own devotion.* 17 *He ſpoileth the temple.* 19 *Hezekiah ſucceedeth him.*

* 2 Chro. 28. 1.

IN * the ſeventeenth year of Pekah the ſon of Remaliah, [a] Ahaz the ſon of Jotham king of Judah began to reign.

a This was a wicked ſon of a godly father, as of him again came Godly Hezekiah, and of him wicked Manaſſeh, ſave that God in the end ſhewed him mercie. Thus we ſee how uncertain it is to depend on the dignity of our fathers.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in

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the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to [b] pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

[b] *That is*, offred him to Molech, or made him to pass between two fires, as the manner of the Gentiles was. *Levit.* 18.21. *Deut.* 18.10.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

[a] *Isa.* 7.1.

5 ¶ * Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz: but could [c] not overcome *him*.

[c] For the Lord preserved the citie, and his people for his promise sake made to David.

6 At that time Rezin king of Syria recovered [d] Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

[d] which citie Amariah had taken from the Amorites, and fortified it. *Chap* 14.22.

7 So Ahaz sent [e] messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

[e] Contrary to the admonition of the prophet. *Isa* 7.4.

8 And Ahaz took the silver and gold *that was* found in the [f] house of the LORD, and in the treasures of the kings house, and sent *it for* a present to the king of Assyria.

[f] Thus he spared not to spoil the temple of God to have succour of men, and would not once lift up his heart toward God to desire his help, nor yet hear his prophets counsel.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

† Heb. *Dammesek*,

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the patern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to [g] all that king Ahaz had sent from Damascus: so Urijah the priest made *it*, against king Ahaz came from Damascus.

[g] we see that there is no prince so wicked, but he shall find flatterers, and false ministers to serve his turn.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered [h] thereon.

[h] Either offerings for peace or prosperitie, or of thanksgiving, as *Levit.* 3.1. or els meaning the morning and evening-offering, *Exod.* 29.38. *Num* 28.3. and thus he contemned the means and the altar which God had commanded by Solomon, to serve God after his own fantasie.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of † his peace-offerings upon the altar.

† Heb. *which were his*

14 And he brought also the brasen altar which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the [i] north-side of the altar.

[i] *That is*, at the right hand, as men went into the temple.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the [k] brasen altar shall be for me to enquire *by*.

[k] Here he establisheth by commandment his own wicked proceedings, and doth abolish the commandment and ordinance of God.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the [l] covert for the sabbath that they had built in the house, and the kings entry without, turned he *from* the house of the LORD, [m] from the king of Assyria.

[l] Or, tent, wherein they laid on the sabbath, which had served their week in the temple, and so departed home.

[m] Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that the temple might be a refuge for him, if the king should suddenly assail his house.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

CHAP. XVII.

1 Hoshea his wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria, for their sins, is captivated. 24 The strange nations which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD: [a] but not as the kings of Israel that were before him.

[a] Though he invented no new idolatry or impiety, as others did; yet he sought for help at the Egyptians, which God had forbidden.

3 ¶ Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and † gave him ‡ presents.

† Heb. *rendred*
‡ Or, *tribute*.

4 And the king of Assyria found conspiracie in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, [b] as *he had don* year by year: therefore the king of Assyria shut him up, and bound him in prison.

[b] For he had paid tribute for the space of eight years.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ * In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [c] Medes.

* *Chap.* 18.10.

[c] For at this time the Medes and Persians were subject to the Assyrians.

7 For *so* it was, that the children of Israel had [d] sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared others gods,

[d] He setteth forth at length the cause of this great plague and perpetual captivity: to admonish all people and nations to cleave to the Lord God, and onely worship him for fear of like judgements.

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right, against the LORD their God, and they built them high places in all their cities, [e] from the tower of the watchmen, to the fenced city.

[e] *Meaning*, Throughout all their borders.

10 And they set them up † images and groves in every high hill, and under every green tree:

† Heb. *statues*

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

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12 For they ſerved idols, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

* *Deut.* 4. 19.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, ‡ by all the prophets, *and by* all the ſeers, ſaying, * Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

‡ Heb. *by the hand of all*
* Jer. 18. 11. & 52. 5. & 35. 15.

14 Notwithſtanding, they would not hear, but * hardened their necks, like to the neck of their [f] fathers, that did not beleeve in the LORD their God.

Deut. 31. 27.

[f] So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, concerning whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and * made them molten images, *even* two calvs, and made a grove, and worſhipped all the [g] hoſt of heaven, and ſerved Baal.

* *Exod.* 32. 8. 1 *King.* 12. 21.

[g] *That is*, The ſun, the moon and ſtars, *Deut.* 4. 19.

17 And they cauſed their ſons and their daughters to [h] paſs through the fire, and uſed divination and inchantments, and [i] ſold themſelvs to do evil in the ſight of the LORD, to provoke him to anger.

[h] Read *Chap.* 16. 3.
[i] Read of this phraſe, 1 *King.* 21. 20, and 25.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight, there was none left but the tribe of Judah [k] onely.

[k] No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his [l] ſight.

[l] Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

21 [m] For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

[m] *That is*, God cut off the ten tribes. 1 *King.* 12. 16, 20.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets: ſo was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought men from Babylon, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharviam, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

[n] Of theſe people came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Jews would have nothing to do: *John.* 4. 9.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared [o] not the LORD: therefore the LORD ſent lions among them, which ſlew *ſome* of them.

[o] *That is*, They ſerved him not therefore, leaſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the [p] land.

[p] *That is*, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to all religions.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [q] Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

[q] *Meaning*, That every country ſerved that idol, which was moſt eſteemed in that place whence they came.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelvs of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 * They [r] feared the LORD, and ſerved their own gods, after the manner of the nations, ‡ whom they carried away from thence.

* *Zeph.* 1. 5.
[r] *That is*, They had a certain knowledge of God and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as do the Papiſts which worſhip both God and idols: but this is] not to fear God, as appeareth *verſ.* 34.
‡ Or, *who carried them away from thence.*

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after [ſ] their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, * whom he named Iſrael;

[ſ] He meaneth this by the Iſraelites, to whom god had his commandments.
* *Gen.* 32. 28. 1 *King.* 18. 31. * *Judg.* 6. 10.

35 With whom the LORD had made a covenant, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelvs to them, not ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So [t] theſe nations feared the LORD, and ſerved their graven images, both their children,

[t] *That is*, Theſe ſtrangers which were ſent to in Samaria by the Aſſyrians.

dren, and their childrens children: as did their fathers, so do they unto this day.

CHAP. XVIII.

1 *Hezekiah his good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah, is pacified by tribute.* 17 *Rab-shakeh sent by Sennacherib again, revileth Hezekiah, and by blasphemous perswasions, sollliciteth the people to revolt.*

NOw it came to pass in the third year of Hoshea son of Elah king of Israel, *that* * Hezekiah the son of Ahaz king of Judah began to reign.

* 2 *Chron.* 28. 27. & 29. 1. He is called *Ezekias*, *Mat.* 1. 9.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: his mothers name also *was* Abi, the daughter of Zechariah.

3 And he did *that which was* [a] right in the sight of the LORD, according to all that David his father did.

a Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for his promise sake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

4 ¶ He removed the high places, and brake the ‡ images, and cut down the groves, and brake in pieces the * brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [b] Nehushtan.

‡ Heb. *statues*, * *Num.* 21. 9.

b *That is*, A piece of brass, thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brass.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moses.

† Heb *from after him*,

7 And the LORD was with him, *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

† Heb. *Azzah*,

8 He smote the Philistins even unto † Gaza, and the borders thereof, from the tower of the [c] watchmen to the fenced city.

c Read *Chap.* 17. 9.

9 ¶ And * it came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea son of Elah king of Israel) *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

* *Chap.* 17. 3.

10 And at the end of three years they took it, *even* in the sixth year of Hezekiah (that is * the ninth year of Hoshea king of Israel) Samaria was taken.

* *Chap.* 17. 6.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now * in the fourteenth year of king Hezekiah, did † Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

* 2 *Chron.* 32. 1. *Isa.* 36. 1. *Eccles.* 48. 11.
† Heb. *Sancherib.*

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [d] I have offended, return from me: that which thou puttest on me, I will bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

d As his zeal was before praised, so his weakness is here set forth, that none should glory in himself.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Assyria.

† Heb. *them.*

17 And the king of Assyria sent [e] Tartan, and Rab-saris, and Rab-shakeh from Lachish, to king Hezekiah with a ‡ great host against Jerusalem: and they went up and came to Jerusalem: & when they were come up, they came and stood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

e After certain years when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and army against him.
‡ Heb. *heavy.*

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the ‡ scribe, and Joah the son of Asaph the recorder.

‡ Or, *secretary*,

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou ‡ sayest, (but *they are but* † vain words) ‡ *I have* [f] counsel and strength for the war: now on whom dost thou trust, that thou rebellest against me?

‡ Or, † *talkest*,
† Heb. *words of the lips.*
‡ Or, *but counsel and strength are for the war:*
f Thou thinkest that words will serve to perswade thy people, or to move my master.

21 Now behold, thou † trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and [g] pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

† Heb. *trustest thee.*
g Egypt shall not onely not be able to succour thee, but shall be an hurt unto thee.

22 But if ye say unto me, We trust in the LORD our God: *is* [h] not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

h Thus the idolaters think that Gods religion is destroyed, when superstition and idolatry are reformed.

23 Now therefore, I pray thee, give ‡ [i] pledges to my lord the king of Assyria, And I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‡ Or, *hostages*
i *Meaning*, That it was best for him to yield to the King of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 How then wilt thou turn away the face of one captain of the least of my masters servants, and put thy trust on Egypt for chariots and for horsmen?

25 Am I now come up without the [k] LORD against this place to destroy it? the LORD said to me, Go up against this land, and destroy it.

k The wicked always in their prosperity flatter themselvs, that God doth favour them Thus he speaketh to feat Hezekiah, that by resisting him he should resist God.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own pisse with you?

† Heb. *the water of their feet?*

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28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this citie ſhall not be delivered into the hand of the king of Aſſyria.

‡ Or, *ſeek my favour*, † Heb. *make with me a bleſſing*,

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, ‡† Make *an agreement* with me by a preſent, and come out to me, and then eat ye every *man* of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‡ ciſtern:

‡ Or, *pit*.

1 He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelvs to him to be led away captivs.

32 [1] Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‡ perſwadeth you, ſaying, The LORD will deliver us.

‡ Or, *deceiveth*

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvain, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their countrey out of mine hand, that the [m] LORD ſhould deliver Jeruſalem out of mine hand?

m This is an execrable blaſphemy againſt the true God, to make him equall with the idols of other nations; therefore God did moſt ſharply punish it.

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah his prayer.* 20 *Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion.* 35 *An angel ſlayeth the Aſſyrians.* 36 *Sennacherib is ſlain at Nineveh by his own ſons.*

* *Iſa.* 37. 1.

AND * it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to

* *Luke* 3. 4. called *Eſaias*

*a Iſaiah the prophet the ſon of Amoz.

a To hear ſome new propheſie, and to have comfort of him.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke and ‡ blaſphemie: for the children are come to the [b] birth, and *there is* not ſtrength to bring forth.

‡ Or, *provocation*: b The dangers are ſo great that we can neither avenge this blaſphemie, nor help our ſelvs, no more than a woman in her travail.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [c] remnant *that are* ‡ left.

c *Meaning*, For Jeruſalem, which onely remained of all the cities of Judah

‡ Heb. *found*.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a [d] blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

d The Lord eith with one blaſt blow away all the ſtrength of man, and turn it into duſt.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when [e] he heard ſay of Tirhakah king of Ethiopia, [f] Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

e *That is*, Sennacherib.

f For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, becauſe of his oppreſſion of other countries.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not [g] thy God, in whom thou truſteſt, decive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

g The more neer that the wicked are to their deſtruction, the more they blaſpheme.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the citie of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the [h] LORD.

h Before the ark of the covenant.

15 And Hezekiah [i] prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

i He ſheweth what is the true refuge and ſuccour in all dangers, *to wit*, To flee to the Lord by earneſt prayer.

16 LORD, [k] bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the [l] living God.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this little he diſcerneth God from all idols and falſe gods.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given*.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdoms of the earth may know that thou art the LORD God, *even* thou onely.

m He ſheweth for what end the faithfull deſire of God to be delivered: *to wit*, That he may be glorified by their deliverance.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This

21 This *is* the word that the LORD hath spoken concerning him, The [n] virgin, the daughter of Zion hath despised thee, *and* laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.

n Because as yet Jerusalem had not been taken by the enemie, therefore he calleth her, virgin.

22 Whom hast thou reproached, and blasphemed? and against whom hast thou exalted *thy* voice, and lift up thine eyes on high? *even* [o] against the holy *one* of Israel.

o God counteth that injury don to him, and will revenge it, which is don to any of his saints.

23 † By the messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the [p] lodgings of his borders, *and into* ‡ the forrest of his Carmel.

† Heb. *by the hand of.*

† Heb. *the tallness &c.*

p *Meaning*, Jerusalem, which Isaiah calleth the height of his borders, *to wit*, of Judah. *Isa.* 37. 24.

‡ Or, *the forrest and his fruitfull field.*

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ‡ besieged places.

‡ Or, *fenced*

25 ‡ Hast thou not heard long ago, *how* I have don it, *and* of ancient times that I have formed it? [q] now have I brought it to pass that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

‡ Or, *hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps.*

26 [r] Therefore their inhabitants were † of small power, they were dismayed & confounded, they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

p He declareth that forasmuch as he is the author and beginning of his church, he will never suffer it utterly to be destroyed, as other cities and kingdoms.

27 But I know thy ‡ abode, and thy going out, and thy coming in, and thy rage against me.

‡ Or, *sitting*,

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my [f] hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

† Heb. *short of hand,*

f I will bridle thy rage; and turn thee to and fro as pleaseth me.

29 And this *shall be* [t] a sign unto thee, Ye shall eat this year such things as grow of themselvs, and in the second year that which springeth of the same, and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

t God did not onely promise him the victory; but giveth him a sign toc onfirm his faith.

30 And † the remnant that is escaped of the house of Judah, shall yet again take [u] root downward, and bear fruit upward.

† Heb. *the escaping of the house of Judah that remaineth,*

u The Lord will multiply in great number that small remnant of Judah that is escaped.

31 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the [x] zeal of the LORD of hosts shall do this.

† Heb. *the escaping.*

x The love that God beareth toward his church shall overcome the counsels and enterprises of men.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city to save it, for mine own sake, and for my servant Davids sake.

35 ¶ And * it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

* *Isa.* 37. 36. *Eccles.* 48. 21. 1 *Mac.* 7. 41. 2 *Mac.* 8. 19.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer * his sons [y] smote him with the sword: and they escaped into the land of † Armenia, and Esarhaddon his son reigned in his stead.

* *Tob.* 1. 21.

y This was the just judgement of God for his blasphemie, that he should be slain before that idol, whom he preferred to the living God, and by them, by whom he ought by nature to have been defended.

† Heb. *Ararat,*

CHAP. XX.

1 *Hezekiah having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof, foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

IN * those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order, for thou shalt die, and not live.

* 2 *Chron.* 32. 24. *Isa* 38. 1.

† Heb. *give charge concerning thine house,*

2 Then he turned his face to the [a] wall, and prayed unto the LORD, saying,

a That his mind might not be troubled.

3 I beseech thee, O LORD, remember now, how I have walked before thee in truth; and with [b] a perfect heart, and have don *that which is* good in thy sight: and Hezekiah [c] wept † sore.

b *Meaning*, without all hypocrisie.

c Not so much for his own death, as for fear that idolatry should be restored, which he had destroyed, and so Gods name be dishonoured.

† Heb. *with a great weeping.*

4 And it came to pass afore Isaiah was gon out into the middle ‡ court, that the word of the LORD came to him, saying,

‡ Or, *city,*

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard [d] thy prayer I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the [e] house of the LORD.

d Because of his unfained repentance and prayer, God turned away his wrath.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant Davids sake.

7 And Isaiah said, Take a [f] lump of figs. And they took and laid *it* on the boyl, and he recovered.

f He declareth that albeit God can heal without other medicins; yet he sheweth that he will not have these inferiour means contemned.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but [g] let the shadow return backward ten degrees.

g Let the sun go so many degrees back, that the hours may be so many the fewer in the kings dial.

11 And Isaiah the prophet cried unto the LORD, and * he brought the shadow ten degrees backward, by which it had gon down in the † [h] dial of Ahaz.

* *Isa.* 38. 8. *Ecclus* 48. 23.

† Heb. *degrees*

h which dial was set in the top of the stairs that Ahaz had made,

12 ¶ * At that time Berodach-baladan the son

* *Isa.* 39. 1.

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son of Baladan king of Babylon, sent letters and [i] a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them the house of his ‡ precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ‡† armour, and all that was found in his treasures: [k] there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, they are come from a far countrey, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, * shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [l] Good *is* the word of the LORD which thou hast spoken. And he said, ‡ *Is it* not *good*, if [m] peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead.

i Moved with the favour that God shewed to Hezekiah, and also because he had declared himself enemie to Sennacherib his enemy, which was now destroyed.
‡ Or, *spicery*,
‡ Or, *jewels*,
† Heb. *vessels*,
k Being moved with ambition and vain glory, and also because he seemed to rejoyce in the friendship of him that was Gods enemie, and an infidel.

* *Chap.* 24. 13. and 25. 13. *Jer.* 27. 22.

l He acknowledgeth Isaiah to be the true prophet of God, and therefore humbleth himself to his word.
‡ Or, *shall there not be peace and truth &c.*
m Seeing that God hath shewed me this favour to grant me quietness during my life: for he was afraid least the enemies should have had occasion to rejoyce, if the church had decayed in his time, because he had restored religion.

CHAP. XXI.

1 *Manasseh his reign.* 3 *His great idolatry.* 10 *His wickedness, causeth prophesies against Judah.* 17 *Amon succeedeth him.* 19 *Amons wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

* 2 *Chron.* 33. 1.

MAnasseh * *was* twelve years old when he began to reign, and reigned fiftie and five years in Jerusalem: and his mothers name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places * which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the host of heaven, and served them.

* *Chap.* 18. 4.

* *Jerem.* 32. 34.

4 And * he built altars in the house of the LORD, of which the LORD said, * in Jerusalem will I put my name.

* 2 *Sam.* 7. 13.

5 And he built altars for all the host of heaven, in the two courts of the house of the LORD.

6 And he made his son [a] pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

a Read *Chap.* 16. 3.

7 And he set a graven image of the grove that he had made, in the house, of which the LORD said to David, and to Solomon his son, * In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

* 1 *King.* 8. 29. and 9. 3. *Chap.* 23. 27.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; onely if they will [b] observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

b Therefore seeing they obeyed not the commandment of God, they were justly cast forth of that land which they had but on condition.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations, whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by this servants the prophets, saying,

11 * Because Manasseh king of Judah hath don these abominations, *and* hath don wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

* *Jer.* 15. 4.

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both * his ears shall [c] tingle.

* 1 *Sam.* 3. 11. c *Meaning*, that whosoever shall hear of this great plague shall be astonished.

13 And I will stretch over Jerusalem the line of [d] Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, † wiping *it*, and turning *it* upside down.

d As I have destroyed Samaria and the house of Ahab, so will I destroy Judah.
† Heb. *he wipeth and turneth it upon the face thereof.*

14 And I will forsake the [e] remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies;

e *Meaning*, Judah and Benjamin, which were onely left of the rest of the tribes,

15 Because they have done *that which was* evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed [f] innocent bloud very much, till he had filled Jerusalem † from one end to another, beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

f The Hebrews write, that he slew Isaiah the prophet who was his father in law.
† Heb. *from mouth to mouth.*

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are they* not written in the book of the chronicles of the kings of Judah?

18 And * Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

* 2 *Chron.* 33. 20

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mothers name *was* Meshullemeth, the daughter of Haruz of Jotbah.

23 And

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in. and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the [g] way of the LORD.

[g] *That is*, according to his commandments.

23 ¶ And the ſervants of Amon conſpired againſt him, & ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza, and * Joſiah his ſon reigned in his ſtead.

* *Mat.* 1. 10. called *Joſias.*

CHAP. XXII.

1 *Joſiah his good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord.* 15 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.*

* 2 *Chron.* 34. 1. JOſiah * *was* eight years old when he began to reign, & he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the LORD, and [a] walked in all the way of David his father, and turned not aſide to the right hand or to the left.

[a] His zeal was propheſied of, and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 *King.* 13 2. and being but eight year old, he ſought the God of his father David. 2 *Chron.* 34. *vers.* 3.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the LORD, which the keepers of the † [b] door have gathered of the people.

† Heb. *threshold*

[b] Certain of the prieſts were appointed to this office. as *chap.* 12. 9.

5 And let them [c] deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe,

[c] From the time of Joaſh for the ſpace of 224 years the temple remained without reparation, through the negligence of the prieſts. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

6 Unto carpenters, and builders, and maſons, and to buy timber and hewn ſtone to repair the houſe:

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they [d] dealt faithfully.

[d] So God proveded him of faithfull ſervants, ſeeing he went about ſo ſeriouſly to ſet forth the work of God.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the [e] book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

[e] This was the copie that Moſes left them, as appeareth, 2 *Chron.* 34. 14. which either by the negligence of the prieſts had been loſt, or els by the wickedneſs of idolatrous kings had been abolished.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

† Heb. *melted*

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, & Ahikam the ſon of Shaphan, & Achbor the ſon of Michajah, and Shaphan the ſcribe, And Aſahiah a ſervant of the kings, ſaying,

13 Go ye, [f] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

[f] *Meaning*, To ſome prophet whom God revealeth the knowledge of things unto, as *Jer* 21 1. though at other times they enquired of the Lord by Urim and Thummim.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon *of* Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem ‡ in the [g] colledge) and they communed with her.

‡ Heb. *garments*, ‡ Or, *in the ſecond part.*

g Or, the houſe of doctrin which was near to the temple, and where the learned aſſembled to entreat of the ſcriptures, and the doctrin of the prophets.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the [h] works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

h The works of mans hand here ſignifie, all that man inventeth beſide the word of God, which are abominable in Gods ſervice.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was [i] tender, and thou haſt humbled thy ſelf before the LORD, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation, and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

i *Meaning*, That he did repent, as they that do not repent, are ſaid to harden their heart. *Pſal.* 95. 8.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in [k] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

k whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſervants out of this world.

CHAP. XXIII.

1 *Joſiah cauſeth the book to be read in a ſolemn aſſembly.* 3 *He reneweth the covenant of the Lord.* 4 *He deſtroyeth idolatry.* 15 *He burnt dead mens bones upon the altar of Beth-el, as was fore-propheſied.* 21 *He kept a moſt ſolemn paſs over,* 24 *He put away witches, and all abomination.* 26 *Gods finall wrath againſt Judah.* 22 *Joſiah provoking Pharaoh Nechoh. is ſlain at Megiddo.* 31 *Jehoahaz ſucceeding him, is impriſoned by Pharaoh Nechoh, who made Jehoiakim king.* 36 *Jehoiakim his wicked reign.*

AND * the king [a] ſent, and they gathered unto him all the elders of Judah and of Jeruſalem.

* 2 *Chron* 34 30.

a Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people † both small and great: and he read in their ears all the words of the book of the covenant *which was* found in the house of the LORD.

† Heb *from small even unto great.*

3 ¶ And the king stood by a [b] pillar, & made a [c] covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant, *that were* written in this book: & all the people stood to the covenant.

b where the king had his place, *Chap.* 11. 14
c As Joshua did, *Josh.* 24. 22, 25.

4 And the king commanded Hilkiah the high priest, and the [d] priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the [e] ashes of them unto Beth-el.

Meaning, them which were next in dignitie to the high priest.
e In contempt of that altar which Jeroboam had there built to sacrifice to his calves.

5 And he † put down the †[f] idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the ‡ planets, and to all the host of heaven.

† Heb. *caused to cease.*
† Heb. *chemarim.*
f *Meaning*, the priests of Baal, which were called Chemarims, either because they wore black garments: or els were smoked with burning incense to idols.
‡ Or, *twelve signs, or constellations.*

6 And he brought out the * [g] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon the [h] graves of the children of the people.

* *Chap.* 21. 7
g He removed the grove which idolaters for devotion had planted near unto the temple, contrary to the commandment of the Lord, *Deut.* 16 21. or, as some read, the similitude of a grove which was hanged in the temple.
h Both in contempt of the idols and reproach of them which had worshipped them in their lives

7 And he brake down the houses of the Sodomites that *were* by the house of the LORD, where the women wove † hangings for the grove.

† He *houses*

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entring in of the gate of Joshua the governor of the city, which *were* on a mans left hand at the gate of the city.

i Because that those that had forsaken the Lord to serve idols were not meet to minister in the service of the Lord, for the instruction of others.

9 Nevertheless, the [i] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened *bread* among their brethren.

k which was a valley near to Jerusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their crie should not be heard, *Levit.* 18. 21 where after Josiah commanded carions to be cast in contempt thereof.

10 And he defiled [k] Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

l The idolatrous kings had dedicated horses and chariots to the sun, either to carry the image thereof about, as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.
‡ Or, *eunuch*, or *officer*,

11 And he took away the [l] horses that the kings of Judah had given to the sun, at the entring in of the house of the LORD, by the chamber of Nathan-melech the ‡chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which * Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‡ brake *them* down from thence, and cast the dust of them into the brook Kidron.

* *Chap.* 21. 5.
‡ Or, *ran from thence,*

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‡ the [m] mount of corruption, which * Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‡ *That is, the mount of olives.*
m That was the mount of olives, so called, because it was full of idols.
* 1 *King* 11. 7.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues.*

15 ¶ Moreover, the [n] altar that *was* at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, *and* burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

n which Jeroboam had built in Israel, 1 *King* 12 28 29.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the ° man of God proclaimed, who proclaimed these words.

* 1 *King.* 13. 2.
o According to the prophecie of Jaddo, 1 *Kings* 13. 2.

17 Then he said, What title *is* that that I see? And the men of the city told him, *it is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast don against the altar of Beth-el.

18 And he said, Let him alone, let no man move his bones: so they let his bones † alone, with the bones of the [p] prophet that came out of Samaria.

† Heb. *to escape,*
p *Meaning*, the prophet which came after him, and caused him to eat contrary to the commandment of the Lord, which two were both buried in one grave. 1 *King.* 13 31.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had don in Beth-el.

20 And he ‡ slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

‡ Or, *sacrificed.*

21 ¶ And the king commanded all the people, saying, * Keep the passover unto the LORD your God, *as *it is* written in this book of the covenant.

* 1 *Chron.* 35. 1. 1 *Esd* 1. 1.
* *Exod.* 12. 3. *Deut.* 16. 2.

22 Surely there was not holden [q] such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

¶ For the multitude and zeal of the people, with the great preparation.

23 But in the eighteenth year of king Josiah *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the ‡ images, and the idols, and all the abominations that were spied in the land of Judah, & in Jerusalem, did Josiah put away, that he might perform the words of * the law, *which were* written in the book

‡ Or, *theraphim,*
* *Levit* 20. 27. *Deut.* 18. 11.

Book that Hilkiah the Priest found in the house of the LORD.

25 And like unto him was there no King before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the [r] fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the † provocations that Manasseh had provoked him withal.

[r] Because of the wicked heart of the people, which would not turn unto him by repentance.
† Heb. *angers.*

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, * My name shall be there.

* 1 *King.* 8. 29. & 9. 3. *Chap.* 21. 7.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written, in the Book of the Chronicles of the Kings of Judah?

29 ¶ * In his days Pharaoh-nechoh King of Egypt went up against the King of Assyria to the river Euphrates: and King Josiah [s] went against him, and he slew him at Megiddo, when he had seen him.

* 2 *Chron.* 35. 20.

[s] Because he passed through his country, he feared lest he would have done him harm, & therefore would have stayed him, yet he consulted not with the Lord, and therefore was slain.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him King in his father's stead.

* 2 *Chron.* 36. 1.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his [t] fathers had done.

[t] *Meaning*, The wicked Kings before.

33 And Pharaoh-nechoh put him in bands at [u] Riblah in the land of Hamath, ‡ that he might not reign in Jerusalem, and † put the land to a tribute of an hundred talents of silver, and a talent of gold.

[u] Which was Antiochia in Syria, called also Hamath.
‡ Or, *because he reigned.*
† Heb. *set a mulct upon the land.*

34 And Pharaoh-nechoh made Eliakim the son of Josiah King, in the room of Josiah his father, and turned his name to * Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

* *Mat.* 1. 11. called, *Jakim.*

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the mony according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV. 325

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 6 *Jehoiachin succeedeth him.* 7 *The King of Egypt is vanquished by the King of Babylon.* 8 *Jehoiachin his evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made King, and reigneth ill, unto the utter destruction of Judah.*

IN his [a] days Nebuchadnezzar King of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

[a] In the end of the third year of his reign, and in the beginning of the fourth, *Dan.* 1. 1.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake † by his servants the Prophets.

* *Chap.* 20. 17. & 23. 27.
† Heb. *by the hand of.*

3 Surely at the [b] commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did:

[b] Though God used these wicked tyrants to execute his just judgment, yet they are not to be excused, because they proceeded of ambition and malice.

4 And also for the innocent bloud that he shed, (for he filled Jerusalem with innocent bloud) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the Book of the Chronicles of the Kings of Judah?

6 So Jehoiakim [c] slept with his fathers: and Jehoiachin his son reigned in his stead.

[c] Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: *Read Jer.* 22. 19.

7 And the King of Egypt came not again any more out of his land: for the King of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the King of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mother's name *was* Nehushta the daughter of Elnathan, of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city † was besieged.

* *Dan.* 1. 1.
† Heb. *came into siege.*

11 And Nebuchadnezzar King of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the King of Judah [d] went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his ‡ officers: and the King of Babylon took him in the [e] eighth year of his reign.

[d] *That is*, yeilded himself unto him by the counsel of Jeremy.
‡ Or, *eunuchs.*
[e] In the reign of the King of Babylon.

13 * And he carried out thence all the treasures of the house of the LORD, and the treasures of the King's house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the temple of the LORD, as the LORD had said.

* *Chap.* 20. 17. *Isa.* 39. 6.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

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15 And * he carried away Jehoiachin to Babylon, and the King's mother, and the King's wives, and his ‡ officers, and the mighty of the land, *those* carried he into captivity, from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong *and* apt for war, even them the King of Babylon brought captive to Babylon.

17 ¶ And * the King of Babylon made Mattaniah his fathers brother King in his stead, and changed his name to Zedekiah.

18 * Zedekiah *was* twenty & one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his [f] presence, that Zedekiah rebelled against the King of Babylon.

CHAP. XXV.

1 Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity, 13 spoileth and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass * in the [a] ninth year of his reign, in the [b] tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar King of Babylon came, he, and all his host, against Jerusalem, and pitched against it, and they built forts against it round about.

2 And the city was besieged unto the eleventh year of King Zedekiah.

3 And on the ninth *day* of the * *fourth* month, the famine [c] prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the [d] gate, between two walls, which *is* by the King's garden, (now the Caldees *were* against the city round about) and *the King* went the way toward the plain.

5 And the army of the Caldees pursued after the King, & overtook him in the plains of Jericho: & all his army were scattered from him.

6 So they took the King, and brought him up to the King of Babylon, to Riblah, and they †gave [e] judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the [f] seventh *day* of the month (which *is* the nineteenth year of King Nebuchadnezzar King of Babylon) came Nebuzar-adan ‡ captain of the guard, a servant of the King of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the King's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the † fugitives that [g] fell away to the King of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dressers, and husbandmen.

13 And * the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Caldees break in pieces, and carried the brass of them to Babylon.

14 And the [h] pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, † one sea, and the bases which Solomon had made for the house of the LORD, the brass of all these vessels was without weight.

17 * The height of the one pillar *was* eighteen cubits, & the chapiter upon it *was* brass: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief Priest, and Zephaniah the [i] second Priest, and the three keepers of the † door.

19 And out of the city he took an ‡ officer, that was set over the men of war, and [k] five men of them that † were in the King's presence, which were found in the city, and the ‡ principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took these, and brought them to the King of Babylon, to Riblah.

21 And the King of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar King of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the * captains of the armies, they, and their men, heard that the King of

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15 * 2 *Chron.* 36. 10. *Esth* 2. 6.
‡ Or, *eunuchs.*

17 * *Jer.* 37. 1.

18 * *Jer.* 52. 1.

f Out of Jerusalem and Judah into Babylon.

1 * *Jer.* 39. 1. & 52. 4.
a *That is*, of Zedekiah.
b Which the Hebrews call *Tebet*, and it containeth part of *December*, and part of *January.*

3 * *Jer.* 52. 6.
c In so much that the mothers did eat their children, *Lam.* 4. 10.

d Which was a postern door, or some secret gate to issue out at.

† Heb. *spake judgment with him.*
e Or condemned him for his perjury and treason. 2 *Chron.* 36. 13.
† Heb. *made blind.*

8 f Jeremy writeth, *Chap.* 52. 12. the tenth day, because the fire continued from the seventh day, to the tenth.

‡ Or, *chief-marshal.*

9 And he burnt the house of the LORD, and the King's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the † fugitives that [g] fell away to the King of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

† Heb. *fallen away.*
g While the siege endured.

12 But the captain of the guard left of the poor of the land, *to be* vine-dressers, and husbandmen.

13 And * the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Caldees break in pieces, and carried the brass of them to Babylon.

* *Chap.* 20. 17. *Jer.* 27. 21.

14 And the [h] pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

h Of these, *Read Exod.* 27. 3.

16 The two pillars, † one sea, and the bases which Solomon had made for the house of the LORD, the brass of all these vessels was without weight.

† Heb. *the one sea.*

17 * The height of the one pillar *was* eighteen cubits, & the chapiter upon it *was* brass: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen-work.

* 1 *King.* 7. 15. *Jer.* 52. 21.

18 ¶ And the captain of the guard took Seraiah the chief Priest, and Zephaniah the [i] second Priest, and the three keepers of the † door.

i *That is*, One appointed to succeed in the high Priest's room, if he were sick, or otherwise letted.
† Heb. *threshold.*

19 And out of the city he took an ‡ officer, that was set over the men of war, and [k] five men of them that † were in the King's presence, which were found in the city, and the ‡ principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

‡ Or, *eunuch.*
k Jeremy maketh mention of seven, but here he speaketh of them that were the chiefest.
† Heb. *saw the King's face.*
‡ Or, *scribe of the captain of the host.*

20 And Nebuzar-adan captain of the guard took these, and brought them to the King of Babylon, to Riblah.

21 And the King of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar King of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

* *Jer.* 40. 5, 9.

23 And when all the * captains of the armies, they, and their men, heard that the King of

* *Jer.* 40. 7.

of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraja the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Caldees: dwell in the land, and ſerve the King of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed † royal, came, and ten men with him, and * ſmote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, & came to [m] Egypt: for they were afraid of the Caldees.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of [n] Jehoiachin King of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach King of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin King of Judah out of priſon.

28 And he ſpake † kindly to him, and ſet his throne above the throne of the Kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a [o] continual allowance given him of the King, a daily rate for every day, all the days of his life.

[l] *That is*, He did exhort them in the name of the Lord according to Jeremiah's counſel, to ſubmit themſelves to Nebuchadnezzar, ſeeing it was the revealed will of the Lord.

† Heb. *of the kingdom.*

* *Jer.* 41. 2.

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m Contrary to Jeremiah's counſel, *Jer.* 40. 41, 42, & 43. Chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchadnezzar's ſon, after his father's death, preferred to honour: thus by God's providence the ſeed of David was reſerved even unto Chriſt.

† Heb. *good things with him.*

o *Meaning*, That he had an ordinary in the court.

¶ THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THe Jews comprehend both theſe Books in one, which the Grecians becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivity in Babylon. But theſe are not thoſe Books of Chronicles, which are ſo oft mentioned in the Books of the Kings of Judah & Iſrael, which did at large ſet forth the ſtory of both the Kingdoms, and afterward periſhed in the captivity: but an abridgment of the ſame, and were gathered by Ezra, as the Jews write, after their return from Babylon. This firſt Book containeth a brief rehearſal of the children of Adam unto Abraham, Iſaac, Jacob, and the twelve Patriarches, chiefly of Judah, and of the reign of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his acts, both concerning civil Government, and alſo the adminiſtration, and care of things concerning Religion, for the good ſucceſs whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 *Adam's line to Noah.* 5 *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shem's line to Abraham.* 29 *Iſhmael's ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.* 43 *The Kings of Edom.* 51 *The dukes of Edom.*

ADam, * [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ * The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and ‡ Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and ‡ Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizriam, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh * begat [c] Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and * Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of * Shem; Elam, and Aſhur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and ‡ Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat * Eber.

19 And

* *Gen.* 5. 3, 9.

a *Meaning*, That Seth was Adam's ſon, and Enoſh Seth's ſon.

b It had been ſufficient to have named Shem, of whom came Abraham and David, but becauſe the world was reſtored by thoſe three, mention is alſo made of Ham and Japheth.

* *Gen.* 10. 2.

‡ Or, *Diphath*, as it is in ſome Copies.

‡ Or, *Rodanim*, according to ſome Copies.

* *Gen.* 10. 8.

c Who did firſt lift up himſelf above others, *Gen* 10. 8.

* *Deut.* 2. 23.

* *Gen.* 10. 22. & 11. 10.

d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

‡ Or, *Maſh. Gen.* 10. 23.

e Of him came the Hebrews, which were afterward called Iſraelites of Iſrael, which was Jacob: and Jews of Judah, becauſe of the excellency of that tribe.

19 And unto Eber were born two ſons: the name of the one *was* ‡ Peleg, (becauſe in his days the earth was divided) and his brother's name *was* Joktan.

‡ That is, *Diviſion.*

20 And * Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah,

* *Gen.* 10. 26.

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.

24 ¶ * [f] Shem, [g] Arphaxad, Shelah,

* *Luk.* 3. 36.
f He repeateth Shem again, becauſe he would come to the ſtock of Abraham.
g Who came of Shem and of him Shelah.

25 * Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham.

28 The ſons of Abraham; * Iſaac, and * Iſhmael.

* *Gen.* 11. 15.
* *Gen.* 17. 5.
* *Gen.* 21. 2, 3.
* *Gen.* 16. 11.
* *Gen.* 25. 13, to 17.

29 ¶ Theſe *are* their generations: the * firſt-born of Iſhmael, Nebajoth; then Kedar, and Adbeel, and Mibſam,

‡ Or, *Hadar*, *Gen.* 25. 15.

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, & Jokſhan, & Medan, & Midian, & Iſhbak, & Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

h *Gen.* 25. 1, 2, 3.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of * Eſau; [i] Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

* *Gen.* 36. 9, 10.
i Theſe were born of three divers mothers, *Read*, *Gen.* 36. 4

36 The ſons of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

‡ Or, *Zepho*, *Gen.* 36. 11.
k Which was Eliphaz concubine: *Gen.* 36. 12.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of [l] Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

l He is alſo called Seir the Horite which inhabited mount Seir, *Gen.* 36. 12.

39 And the ſons of Lotan; Hori, and ‡ Homam: and Timna *was* Lotan's ſiſter.

‡ Or, *Heman*, *Gen.* 36. 22.

40 The ſons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the ſons of Zibeon; Ajah, and Anah.

‡ Or, *Alvan*, *Gen.* 36. 23.
‡ Or, *Shepho*, *Gen.* 36. 23.

41 The ſons of Anah; * Diſhon. And the ſons of Diſhon; ‡ Amram, and Eſhban, and Ithran, and Cheran.

* *Gen.* 36. 25.

42 The ſons of Ezer; Bilhan, and Zavan, *and* ‡ Jakan. The ſons of Diſhon; Uz, and Aran.

‡ Or, *Hemdan.* *Gen.* 36. 26.

43 ¶ Now theſe *are* the * [m] Kings that reigned in the land of Edom, before *any* King reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

‡ Or, *Achan*, *Gen.* 36. 27.

* *Gen.* 36. 31.
m He maketh mention of the Kings that came of Eſau, according to God's promiſe made to Abraham concerning him, that Kings ſhould come of him. Theſe eight Kings reigned one after another in Idumea unto the time of David, who conquered their country.

44 And when Bela was dead, Jobab the ſon of Zerah of [n] Boſrah, reigned in his ſtead.

n Which was the principal city of the Edomites.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

* *Gen.* 36. 37.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, ‡ Hadad reigned in his ſtead: and the name of his city *was* ‡ Pai; and his wive's name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

‡ Or, *Hadar*, *Gen.* 36. 39.
‡ Or, *Pau*, *Gen.* 36. 39.

51 ¶ Hadad died alſo. And the * dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

* *Gen.* 36. 40.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah by Tamar.* 13 *The children of Jeſſe.* 18 *The poſterity of Caleb the ſon of Heſron.* 21 *Heſron's poſterity by the daughter of Machir.* 25 *Jerahmeel's poſterity.* 34 *Sheſhan's poſterity.* 42 *Another branch of Caleb's poſterity.* 50 *The poſterity of Caleb the ſon of Hur.*

THeſe *are* the ſons of ‡ Iſrael; * Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

‡ Or, *Jacob.*
* *Gen.* 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of * [a] Judah; Er and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the LORD, and he ſlew him.

* *Gen.* 38. 3. & 46. 12.
a Though Judah was not Jacob's eldeſt ſon, yet he firſt beginneth at him, becauſe he would come to the genealogy of David, of whom came Chriſt.
* *Gen.* 38. 2.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Judah *were* five.

* *Gen.* 38. 29, 30. *Mat.* 1. 3.

5 The ſons of * Pharez; Hezron, and Hamul.

* *Ruth* 4. 18.

6 And the ſons of Zerah; ‡ Zimri, * and [b] Ethan, and Heman, and Calcol, and ‡ Dara: five of them in all.

‡ Or, *Zabdi*, *Joſh.* 7. 1.
* 1 *King.* 4. 31.
b Of theſe read, 1 *King.* 4. 31.

7 And the ſons of Carmi; ‡ Achar, the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

‡ Or, *Darda.*
‡ Or, *Achan.*
* *Joſh.* 6. 19. & 7. 1.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and [c] Ram, and ‡ Chelubai.

c Whom ſaint Matthew calleth Aram, *Mat.* 1. 3.
‡ Or, *Caleb*, *verſe* 18.

10 And Ram * begat Amminadab; and Amminadab begat Nahſhon, [d] Prince of the children of Judah;

* *Ruth.* 4. 19.
d *That is*, Chief of the family.

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe.

13 ¶ * And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

* 1 *Sam.* 16. 6.
‡ Or, *Shammah*, 1 *Sam.* 16. 9.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zerujah, & Abigail.

And

And the sons of Zerujah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

e who was called Chelubai the son of Hezron, *vers.* 9.

18 ¶ And [e] Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

* *Exod.* 31. 2.

20 And Hur begat Uri, and Uri begat* Bezaleel.

f Who was prince of mount Gilead, *Read Num.* 32. 40.
† Heb. *took.*

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of [f] Gilead, whom he † married when he was threescore years old and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

* *Num.* 32. 41. *Deut.* 3. 14. *Josh.* 13. 30.
g *That is*, The Geshurites & Syrians took the towns from Jair's children.

23 * And he took Geshur, and Aram, with the towns of [g] Jair, from them, with Kenath and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father of Gilead.

h Which was a town named of the husband and wife, called also Beth-lehem-ephratah.
i *Meaning*, The chief and Prince.

24 And after that Hezron was dead in [h] Caleb-ephratah, then Abiah Hezron's wife bare him Ashur [i] the father of Tekoa.

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah, she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Ekar.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; [k] Ahlai.

k Who died whilest his father was alive, and therefore it is said, *vers.* 34. that Sheshan had no sons.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan

* *Chap.* 11. 41.

begat* Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama. 329

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the [l] father of Ziph: and the sons of Maresha the father of Hebron.

l *That is*, The chief governour or Prince of the Ziphims, because the Prince ought to have a fatherly care and affection toward his people.

43 And the sons of Hebron; Horah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

m This difference was between the wife and the concubine, that the wife was taken with certain solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage neither did her children inherit, but had a portion of goods or money given them.

46 And Ephah Caleb's [m] concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maacha Caleb's concubine bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* * Achsah.

* *Josh.* 15. 17.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had sons; ‡ Haroe, *and* ‡ half of the Manahethites.

‡ Or, *Reaiah*, *Chap.* 4. 2.
‡ Or, *half of the Menuchites* or, *Hatsi-hammenuchoth.*

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Salmah; Beth-lehem, and the Netophathites, ‡ [n] Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

‡ Or, *Atarites*, or, *crowns of the house of Joab.*
n *Meaning*, The chief and principal.

55 And the families of the [o] scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [p] * Kenites that came of Hemath, the father of the house of * Rechab.

o Which were men learned, and expert in the law.
p *Read Num.* 10.
* *Judg.* 1. 16.
* *Jer.* 35. 2.

CHAP. III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successours of Jeconiah.*

NOw these were the sons of [a] David, which were born unto him in Hebron; the first-born * Amnon, of Ahinoam the * Jezreelitess: the second [b] Daniel, of Abigail the Carmelitess:

a He returneth to the genealogy of David, to shew that Christ came of his stock.
* 2 *Sam.* 3. 2.
* *Josh.* 15. 56.
b Which 2 *Sam.* 3. 3. is called *Chileab*, born of her that was Nabal's wife the Carmelite.

2 The third, Absalom the son of Maachah, the daughter of Talmai King of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by * Eglah his wife.

* 2 *Sam.* 3. 5.

4 *These* six were born unto him in Hebron, and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 * And these were born to him in Jerusalem; ‡ Shimea, and Shobab, and Nathan, and

* 2 *Sam.* 5. 14.
‡ Or, *Shammua.* 2 *Sam.* 5. 14.

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Solomon, four, of ‡ [c] Bathshua the daughter of ‡ Ammiel:

6 Ibhar also, and ‡ [d] Elishama, and Eliphelet,

7 And Noga, and Nepheg, and Japhia,

8 And Elishama, and ‡ Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and * Tamar their sister.

10 ¶ And Solomon's son *was* * Rehoboam, ‡ Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ‡ Ahaziah his son, Joash his son,

12 Amaziah his son, ‡ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the [e] first-born ‡ Johanan, the second ‡ Jehojakim, the third ‡ Zedekiah, the fourth Shallum.

16 And the sons of * Jehojakim: ‡ Jeconiah his son, Zedekiah * his son.

17 ¶ And the son of Jeconiah; Assir, † Salathiel * his son,

18 Malchiram also, and Pedajah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedajah *were* [f] Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesajah: the sons of Rephajah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah, Shemajah: and the sons of Shemajah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, [g] six.

23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the sons of Elioenai, *were*, Hodajah, and Eliashib, and Pelajah, and Akkub, and Johanan, and Dalajah, and Anani, seven.

‡ Or, *Bath-sheba*, 2 *Sam.* 11. 3.
c Called also Bath-sheba the daughter of Eliam: so they gave them divers names.
‡ Or, *Eliam*, 2 *Sam.* 11. 3.
‡ Or, *Elishua*, 2 *Sam.* 5. 15.
d Elishama, or Elishua, 2 *Sam.* 5. 15. and Eliphelet died, and David named those sons which were next born by the same names in the Book of the Kings his children are mentioned which were alive, and here both they that were alive and dead.
‡ Or, *Beliada*, *Chap.* 14. 7.
* 2 *Sam.* 13. 1.
* 1 *King.* 11. 43. *&* 15. 6.
‡ Or, *Abijam*, 1 *King.* 15. 1.
‡ Or, *Azariah*, 2 *Chron.* 22. 6. *&* 21. 17.
‡ Or, *Uzziah*, ‡ 2 *King.* 15. 30.
e *So called*, Because he was preferred to the dignity royal, before his brother Jehojakim which was the elder.
‡ Or, *Jehoahaz*, 2 *King.* 23. 30.
‡ Or, *Eliakim*, 2 *King.* 23. 34.
‡ Or, *Mattaniah*, 2 *King.* 24. 17.
* *Matt.* 1. 11.
‡ Or, *Jehojachin*, 2 *King.* 24. 6. or, *Coniah*, *Jer.* 22. 24.
* 2 *King.* 24. 17. *being his uncle.*
† Heb. *Shealtiel.*
* *Mat.* 1. 12.
f Saint Matthew saith, that Zorobabel was son to Zalathiel, *meaning*, That he was his nephew, according to the Hebrew speech: for he was Pedajah's son.
g So that Shemajah was Shechaniah's natural son, and the other five his nephews, and in all were six.
† Heb. *Hishijahu.*

Chap. IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumus son of Hezron.* 9 *Of Jabez; and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity: and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

THE [a] sons of Judah; * Pharez, Hezron, and ‡ Carmi, and Hur, and Shobal.

2 And ‡ Reajah the son of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the [b] first-born of Ephratah, the father of Beth-lehem.

a *Meaning*, They came of Judah, as nephews and kinsmen: for onely Pharez was his natural son.
* *Gen.* 38. 29. *&* 46. 12.
‡ Or, *Chelubai*, *Chap.* 2. 9.
or, *Caleb*, *Chap.* 2. 18.
‡ Or, *Haroe*, *Chap.* 2. 52.

5 ¶ And * Ashur the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Ahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name ‡ [c] Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, † Oh that thou wouldest bless me indeed, and enlarge my coast, and that [d] thine hand might be with me, & that thou wouldest † keep *me* from evil, that it may not grieve me. And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‡ Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Serajah: and the sons of Othniel; ‡ Hathath.

14 And Meonothai begat Ophrah: and Serajah begat Joab, the [e] father of the ‡ valley of ‡ Charashim, for they were craftsmen.

15 And the sons of Caleb the son of [f] Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ‡ even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife ‡ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife ‡ Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Benzoheth.

21 ¶ The sons of Shelah * the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt amongst plants and hedges: there they [g] dwelt with the King for his work.

24 ¶ The sons of Simeon *were* ‡ Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul:

25 Shal-

* *Chap.* 2. 24.
‡ That is, *sorrowful.*
c Otherwise called Othniel, *Jud.* 1. 13.
† Heb. *If thou wilt*, &c.
d It is to be understood, that then he would accomplish his vow which he made.
† Heb. *with me.*
‡ Or, *the city of Nahash.*
‡ Or, *Hathath, and Meonothai*, who *begat*, &c.
e The Lord of that valley where the artificers did work.
‡ Or, *inhabitants of the valley.*
‡ That is, *craftsmen.*
f Called also Efron.
‡ Or, *Uknaz.*
‡ Or, *the Jewess.*
‡ Or, *Jehudijah, mentioned before.*
* *Gen.* 38. 1, 5.
g They were King David's gardiners, and served him in his works.
‡ Or, *Jemuel*, *Gen.* 46. 10. *Exod.* 6. 15.
h His son Ohad is here omitted.

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

† Heb. *unto.*

28 And they dwelt at *[i] Beer-ſheba, and Moladah, and Hazar-ſhual,

* *Joſh.* 19.2.
i Theſe cities belonged to the tribe of Judah *Joſh.* 19.1, and were given to the tribe of Simeon.

29 And at ‡Bilha, and at Ezem, and at ‡Tolad,

‡ Or, *Balah*, *Joſh.* 19.3.

30 And at Bethuel, and at Hormah, and at Ziklag,

‡ Or, *Eltolad*, *Joſh.* 19.4.

31 And at Beth-marcaboth, and at ‡Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of [k] David.

‡ Or, *Hazar-ſuſah*, *Joſh.* 19.5.

k Then David reſtored them to the tribe of Judah.

32 And their villages *were*, ‡Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

‡ Or, *Ether*, *Joſh.* 19.7.

33 And all their villages that *were* round about the ſame cities, unto ‡Baal. Theſe *were* their habitations, and ‡their genealogy.

‡ Or, *Baalath-beer*, *Joſh.* 19.8.
‡ Or, *as they divided themſelves by nations among them.*

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Serajah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſohajah, and Aſajah, and Adiel, and Jeſimiel, and Benajah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedajah, the ſon of Shimri, the ſon of Shemajah.

† Heb. *coming.*

38 Theſe † mentioned by *their* names *were* princes in their families: and the houſe of their fathers increaſed greatly.

‖ For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

39 ¶ And [l] they went to the entrance of Gedor, *even* unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the days of Hezekiah King of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephajah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 The line of Reuben (who loſt his birth-right) unto the captivity. 9 Their habitation and conqueſt of the Hagarites. 11 The chief men, and habitations of Gad. 18 The number and conqueſt of Reuben, Gad and the half of Manaſſeh, 23 The habitations and chief men of that half-tribe. 25 Their captivity for their ſin.

NOw the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born, but foraſmuch as he * defiled his father's bed, his birth-right was given unto the [a] ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birth-right.

* *Gen.* 35.22 & 49.4.
a Becauſe they were made two tribes, they had a double portion.

2 For * Judah prevailed above his brethren, and of him *came* the * chief ‡ [b] ruler, but the birth-right *was* Joſeph's)

* *Gen.* 49.8, 10.
* *Mic.* 5.2. *Mat.* 2.6.
‡ Or, *prince.*
b *To wit*, He was the chiefeſt of all the tribes according to Jacob's prophecy, *Gen.* 49.8. and becauſe Chriſt ſhould come of him.

3 The ſons, *I ſay*, of * Reuben the firſt-born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

* *Gen.* 46.9. *Exod.* 6.14. *Num.* 26.5.

4 The ſons of Joel; Shemajah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reajah his ſon, Baal his ſon,

6 Beerah his ſon, whom ‡ Tilgath-pilneſer King of Aſſyria, [c] carried away *captive*: he *was* Prince of the Reubenites.

‡ Or, *Tiglath-pileſer*, 2 *King.* 15.29. & 16.7.
c *To wit*, In the time of Uzziah King of Iſrael.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of ‡Shema, the ſon of Joel, who dwelt in *[d] Aroer, even unto Nebo, and Baal-meon.

‡ Or, *Shemajah*, *verſ.* 4.
* *Joſh.* 13.15, 16.
d Theſe places were beyond Jordan toward the eaſt, in the land given to the Reubenites.

9 And eaſt-ward he inhabited unto the entring in of the wilderneſs from the river Euphrates: becauſe their cattel were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the [e] Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the eaſt-*land* of Gilead.

e The Iſhmaelites that came of Hagar Abraham's concubine.
† Heb. *upon all the face of the eaſt.*

11 ¶ And the children of Gad dwelt over againſt them, in the land of * Baſhan unto Salcah:

* *Joſh.* 13.11.

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jeroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in her towns, and in all the ſuburbs of * Sharon, upon † their borders.

f Both the whole country and one peculiar city were called by this name Baſhan.
* *Chap.* 27.29.
† Heb. *their goings forth.*

17 All theſe were reckoned by genealogies in the days of * Jotham King of Judah, and in the days of Jeroboam King of Iſrael.

* 2 *King.* 15.5, 32.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and fourty thouſand ſeven hundred and threeſcore, that went out to the war.

† Heb. *ſons of valour.*

19 And they made war with the Hagarites, with [g] Jetur, and Nephiſh, and Nodab.

g Theſe twain were the ſons of Iſhmael, *Gen* 25.15.

20 And they were [h] helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

h *To wit*, By the Lord that gave them the victory.

21 And they † took away their cattel; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

† Heb. *led captive.*

† Heb. *souls of men, as Num.* 31. 35.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the [i] captivity.

i *Meaning*, The captivity of the ten tribes under Tilgath-pilneser.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan, unto [k] Baal-hermon, and Senir, and unto mount Hermon.

k Otherwise called Baal gad.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

† Heb. *men of names.*

25 ¶ And they transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

* 2 *King.* 17. 7.

26 And the God of Israel [l] stirred up the spirit of * Pul King of Assyria, and the spirit of Tilgath-pilneser King of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto * Halah, and Habor, & Hara, & to the river of Gozan, unto this day.

l Thus God stirred up the wicked, and used them as instruments to execute his just judgment against sinners, although they were led with malice and ambition.

* 2 *King.* 15. 19.

* 2 *King.* 17. 6.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the Priests unto the captivity.* 16 *The families of Gershon, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the Priests and Levites.*

THE sons of Levi, * ‡ Gershon, Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6. 16.

‡ Or, *Gershom, verse.* 16.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; * Nadab, and Abihu, Eleazar, and Ithamar.

* *Levit.* 10. 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [a] Zadok, and * Zadok begat Ahimaaz,

a Which was high Priest after that Abiathar was deposed, according to the Prophecy of Eli the Priest, 1 *Sam.* 2. 31, 35.

* 2 *Sam.* 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the [b] Priest's office, † in the * Temple that Solomon built in Jerusalem)

b And did valiantly resist King Uzziah, who would have usurped the Priest's office, 2 *Chron.* 26. 17, 18.

† Heb. *in the house*

* 1 *King.* 6.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

‡ Or, *Meshullam, Chap.* 9. 11.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Serajah, and Serajah begat Jehozadak,

* *Neh.* 11. 11.

15 And [c] Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchad-nezzar.

c *That is*, He was led into captivity with his father Serajah the high Priest, 2 *King.* 25. 18.

16 ¶ The sons of Levi; * ‡ Gershom, Kohath and Merari.

* *Exod.* 6. 16.

‡ Or, *Gershon, verse.* 1.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, * Zimmah his son,

* *Vers.* 42.

21 ‡ Joah his son, ‡ Iddo his son, Zerah his son, Jeaterai his son.

‡ Or, *Ethan, verse.* 42.

‡ Or, *Adaiah, verse.* 41.

22 The sons of Kohath; ‡ [d] Amminadab his son, Korah his son, Assir his son,

‡ Or, *Ishar, verse.* 2, 18.

d Who seemeth to be called Izhar. *Exod.* 6. 21.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; * Amasai, and Ahimoth.

* *See verse* 35, 36.

26 *As for* Elkanah: the sons of Elkanah; ‡ Zophai his son, and Nahath his son,

‡ Or, *Zuph,* 1 *Sam.* 1. 1.

27 Eliab his son, Jehoram his son, Elkanah his son.

28 And the sons of Samuel; the first-born [e] Vashni, and Abiah.

e Who is also called Joel, *verse* 33. 1 *Sam.* 8. 2.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asajah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the * ark had [f] rest.

* *Chap.* 16. 1.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro.

32 And they ministred before the dwelling-place of the tabernacle of the congregation, with [g] singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office, according to their order.

g *Exod.* 27. 21.

33 And these *are* they that † waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

† Heb. *stood.*

34 The son of Elkanah, the son of Jehoram, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of * Ebiasaph, the son of Korah,

* *Exod.* 6. 24.

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [h] Asaph (who stood on his right hand) *even* Asaph the son of Berachiah, the son of Shimea,

h *Meaning*, The cousin of Heman *verse.* 33.

40 The son of Michael, the son of Baasiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adajah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of ‡ Kiſhi, the ſon of Abdi, the son of Malluch,

‡ Or, *Kushajah*, *Chap.* 15. 17.

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their [i] brethren alſo the Levites *were* [k] appointed unto all manner of ſervice of the tabernacle of the houſe of God.

i The Levites are called the ſingers brethren, becauſe they came of the ſame ſtock.
k *Num.* 4. 4.

49 ¶ But Aaron and his ſons offered * upon the altar of the burnt-offering, and * on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

* *Levit.* 1. 9.
* *Exod.* 30. 7.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Merajoth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their [l] dwelling-places throughout their caſtles in their coaſts, of the ſons of Aaron, of the families of the Kohathites: for theirs was the [m] lot.

l Or, cities which were given to the Levites.

m They were firſt appointed, and prepared for.

55 And they gave them [n] Hebron in the land of Judah, and the ſuburbs thereof round about it.

n Which was alſo called Kirjath-arba, *Gen.* 23. 2. *Joſh.* 21. 11.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of [o] refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs,

o That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, *Deut* 19 2.

58 And [p] Hilen with her ſuburbs, Debir with her ſuburbs,

p Which Joſhua called Holon, *Joſh.* 15. 51. & 21. 15.

59 And ‡ Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:

‡ Or, *Ain.* *Joſh.* 21. 16.

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

q Or, Almon, *Joſh.* 21. 18.

61 And unto the ſons of [r] Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manaſſeh, * by lot, ten cities.

r *That is*, They gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half tribe of Manaſſeh, and out of Ephraim, *verſ.* 66.
* *Joſh.* 21. 5.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, * twelve cities.

* *Joſh.* 21. 7, 14.

64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 * And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

* *Joſh.* 21. 21.

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of [s] Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

s Who in the firſt verſe is called alſo Gerſhon.

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali: Kedeſh in Galilee with her ſuburbs, & Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs, with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The ſons of Iſſachar*, 6 *of Benjamin*, 13 *of Naphtali*, 14 *of Manaſſeh*, 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The ſons of Aſher.*

NOw the ſons of Iſſachar *were*, * Tola, and Puah, [a] Jaſhub, and Shimron, four.

* *Gen.* 46. 13. *Num.* 26. 23.
a who alſo is called Job, *Gen.* 46. 13.

2 And the ſons of Tola; Uzzi, and Rephajah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; * [b] whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

* 2 *Sam.* 24. 1, 2.
b *That is*, Their number was found thus great when David numbred the people 2 *Sam.* 24. 1.

3 And

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, [c] five: all of them chief men.

c *Meaning*, The four ſons, and the father.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſouldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

6 ¶ *The ſons* of * Benjamin; Bela, and Becher, and [d] Jediael, [e] three.

* *Gen.* 46. 21.

d Called alſo Aſhbel, *Gen.* 46. 21. *Num.* 26. 38.

e Which were the chief: for els they were ſeven in all, as appeareth, *Gen.* 46. 21.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſouldiers*, fit to go out for war *and* battel.

12 Shuppim alſo, and Huppim, the children of ‡ Ir, *and* Huſhim, the ſons of ‡ [f] Aher.

‡ Or, *Iri*, *verſ.* 7.
‡ Or, *Ahiram*, *Num.* 26. 38.
f He was not the ſon of Benjamin, but of Dan, *Gen.* 46. 23.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of [g] Bilhah.

g Theſe came of Dan and Naphtali, which were the ſons of Bilhah, *Gen.* 46. 23, 24, 25.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.

17 And the ſons of Ulam; * Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

* 1 *Sam.* 12. 11.

h *Meaning*, The ſiſter of Gilead.

18 And his [h] ſiſter Hammoleketh bare Iſhad, and Abiezer, and Mahalah.

19 And the ſons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of [i] Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattel.

i Which was one of the five principal cities of the Philiſtins, ſlew the Ephraimites.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Rephah *was* his [k] ſon, alſo Rezeph, and Tela his ſon, and Tahan his ſon,

k *To wit*, of Ephraim.

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 ‡ Non his ſon, Jehoſhua his ſon.

‡ Or, *Num. Num.* 13. 8.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el, and the towns thereof, and eaſtward * Naaran, and weſt-ward Gezer with the † towns thereof, Shechem alſo and the towns thereof, unto ‡ Gaza and the towns thereof:

* *Joſh.* 16. 7.
† Heb. *daughters.*
‡ Or, *Adaſa.* 1 *Mac.* 7. 45.

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

* *Joſh.* 17. 7.
* *Joſh.* 17. 11.

30 ¶ * The ſons of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah, & Serah their ſiſter.

* *Gen.* 46. 17.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſons of Japhlet; Paſach, and Binhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſon of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOw Benjamin [a] begat * Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,

a He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogy of Saul.

2 Noah the fourth, and Rapha the fifth.

3 And the ſons of Bela were, ‡ Addar, and Gera, and Abihud,

* *Gen.* 46. 21. *Num.* 26. 38.
‡ Or, *Ard*, *Gen.* 46. 21.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and ‡ Shephuphan, and Huram.

‡ Or, *Shupham*, *Num.* 26. 39.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and [b] they removed them to * Manahath:

b *Meaning*, The inhabitants of the city Geba.
* *Chap.* 2. 52.

7 And

7 And Naaman, and Ahiah, and Gera, he removed them, and [c] begat Uzza, and Ahihud.

c *To wit*, Ehud.

8 And Shaharaim begat *children* in the country of Moab, after he had [d] ſent them away; Huſhim and Baara *were* his wives.

d After he had put away his two wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Abitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of ‡ Shimhi;

‡ Or, *Shema*, *verſ.* 13.

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, & Antothijah,

25 And Iphedeiah, and Penuel, the ſons of Shaſhak:

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the [e] fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

e The chief of the tribe of Benjamin that dwelt in Jeruſalem.

29 And at Gibeon *dwelt* the ‡ father of Gibeon (whoſe * wife's name *was* Maachah)

‡ Called *Iehiel*, *Chap.* 9. 35.
* *Chap.* 9. 35.

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‡ Zacher.

‡ Or, *Zechariah*, *Chap.* 9. 37.

32 And Mikloth begat ‡ Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

‡ Or, *Shimeam*. *Chap.* 9. 38.

33 ¶ And * [f] Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and ‡ [g] Eſh-baal.

* 1 *Sam.* 14. 51.
f Who in the 1 *Sam.* 9. 1, is called Abiel.
‡ Or, *Ish-boſeth*. 2 *Sam.* 2. 8.
g He is alſo named Iſh-boſheth, 2 *Sam.* 2. 8.

34 And the ſon of Jonathan *was* ‡ [h] Merib-baal; and Merib-baal begat Micah.

‡ Or, *Mephi-bosheth*. 2 *Sam* 4. 4.
h He is likewiſe called Mephi-boſheth, 2 *Sam.* 9. 6.

35 And the ſons of Micah *were*, Pithon, and Melech, and ‡ Tarea, and Ahaz.

‡ Or, *Tahrea*. *Chap.* 9. 41.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Aſmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Elaſa his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shearíah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons an hundred and fifty. All theſe *are* of the ſons of Benjamin.

Chap. IX.

1 *The original of Iſrael's and Judah's genealogies.* 2 *The Iſraelites,* 10 *the Prieſts,* 14 *and the Levites, with Nethinims, which dwelt in Jeruſalem.* 27 *The charge of certain Levites.* 35 *The ſtock of Saul and Jonathan.*

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the Kings of Iſrael and Judah, *who* were [a] carried away to Babylon for their tranſgreſſion.

a Hitherto he hath deſcribed their genealogies before they went into captivity: and now he deſcribeth their hiſtory after their return.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the Prieſts, Levites, and the [b] Nethinims.

b *Meaning*, The Gibeonites, which ſerved in the Temple, Read *Joſh.* 9. 23.

3 And in * Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

* *Neh.* 11. 1.

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the Prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub the [c] ruler of the houſe of God,

c *That is*, He was the high Prieſt.

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; † very able men for the [d] work of the ſervice of the houſe of God.

† Heb. *mighty men of valour.*
d To ſerve in the Temple, every one according to his office.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the [e] King's gate east-ward) They *were* porters in the companies of the children of Levi.

e So called, because the King came into the Temple thereby, and not the common people.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father) the Korahites *were* over the work of the service, keepers of the † gates of the [f] tabernacle: and their fathers *being* over the host of the LORD, *were* keepers of the entry.

† Heb. *thresholds.*
f Their charge was, that none should enter into those places, which were onely appointed for the Priests to minister in.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer † did ordain in their ‡ set office.

† Heb. *founded.*
‡ Or, *trust.*

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely* the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [g] seven days from time to time with them.

g They served weekly, *as Exod.* 4. 10.

26 For these Levites, the four chief porters, were in *their* ‡ set office, and were over the ‡ chambers and treasures of the house of God.

‡ Or, *trust.*
‖ Or, *storehouses.*

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‡ instruments of the sanctuary, and the [h] fine flour, & the wine, and the oyl, and the frankincense, & the spices.

‡ Or, *vessels.*
h Whereof the meat-offering was made, *Levit.* 2. 1.

30 And *some* of the sons of the Priests made * the ointment of the spices.

* *Exod.* 30. 23.

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korahite) had the ‡ set office over the things that were made ‡ in the pans.

‡ Or, *trust.*
‡ Or, *or on flat plates*, or, *slices.*

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread to prepare *it* every sabbath.

† Heb. *bread of ordering.*

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for † they were employed in *that* [i] work, day and night.

† Heb. *upon them.*
i Were continually occupied in singing praises to God.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wives name *was*

* *Chap.* 8. 29.

* Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

* *Chap.* 8. 33.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, * *and Ahaz.*

* *Chap.* 8. 35.

42 And Ahaz begat [k] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza.

k Who was also called Jehoadah, *Chap.* 8. 36.

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jabesh-gilead toward Saul and his sons.* 13 *Saul's sin: for which the kingdom was translated from him to David.*

NOw * the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down ‡ slain in mount Gilboa.

* 1 *Sam.* 31. 1, 2.
‡ Or, *wounded.*

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and ‡ Abinadab, and Malchishua, the sons of Saul.

‡ Or, *Ishui.* 1 *Sam.* 14. 49.

3 And the battel went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *shooters, with bows.*
† Heb. *found him.*

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and ‡ abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

‡ Or, *mock me.*

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley, saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistins came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of

of their Gods, and faſtned his head in the temple of [a] Dagon.

[a] Which was the idol of the Philiſtines, and from the belly downward had the form of a fiſh, and upward of a man.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he † committed againſt the LORD, * *even* againſt the word of the LORD which he kept not, and alſo for asking *counſel* of one that had a familiar ſpirit * to enquire *of it*;

† Heb. *tranſgreſſed.*
* 1 *Sam.* 15. 23.
* 1 *Sam.* 28. 7.

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdom unto David the ſon of † Jeſſe.

† Heb. *Iſai.*

CHAP. XI.

1 *David by a general conſent is made King at Hebron.* 4 *He winneth the caſtle of Zion from the Jebuſites, by Joab's valour.* 10 *A catalogue of David's mighty men.*

* 2 *Sam.* 5. 1.

THen * all Iſrael [a] gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

[a] This was after the death of Iſh-boſheth Saul's ſon, when David had reigned over Judah ſeven years & ſix months in Hebron, 2 *Sam.* 5. 5.

2 And moreover † in time paſt, even when Saul was King, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt ‡ feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

† Heb. *both yeſterday and the third day.*
‡ Or, *rule.*

3 Therefore came all the elders of Iſrael to the King to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David King over Iſrael, according to the word of the LORD, † by * Samuel.

† Heb. *by the hand of.*
* 1 *Sam.* 16. 13.

4 ¶ And David and all Iſrael * went to Jeruſalem which *is* Jebus, where the Jebuſites *were*, the inhabitants of the land.

* 2 *Sam.* 5. 6.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be † chief and captain. So Joab the ſon of Zerujah went firſt up, and was chief.

† Heb. *head.*

7 And David dwelt in the caſtle, therefore they called ‡ it, The city of David.

‡ *That is*, Zion, 2 *Sam.* 5. 7.

8 And he built the city round about, even from Millo round about: and Joab † repaired the reſt of the city.

† Heb. *revived.*

9 So David † waxed greater and greater: for the LORD of hoſts *was* with him.

† Heb. *went in going and increaſing.*

10 ¶ * Theſe alſo *are* the chief of the mighty men whom David had, who ‡ ſtrengthned themſelves with him in his kingdom, *and* with all Iſrael to make him King according to the word of the LORD, concerning Iſrael.

* 2 *Sam.* 23. 8.
‡ Or, *held ſtrongly with him.*

11 And this *is* the number of the mighty men whom David had; Jaſhobeam ‡ an Hachmonite, the [b] chief of the captains: He lift up his ſpear againſt three hundred, ſlain *by him* at one time.

‡ Or, *ſon of Hachmoni.*
[b] *Meaning*, The moſt excellent & beſt eſteemed for his valiantneſs: *Some read*, The chief of the princes.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‡ Pas-dammim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

‡ Or, *Ephes-dammim*, 1 *Sam.* 17. 1.

14 And [c] they ‡ ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great ‡ deliverance.

[c] This act is referred to Shammah, 2 *Sam.* 23. 11. which ſeemeth was the chiefeſt of theſe.
‡ Or, *ſtood.*
‡ Or, *ſalvation.*

15 ¶ Now ‡ three of the [d] thirty captains * went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

‡ Or, *three captains over the thirty.*
[d] *That is*, Eleazar and his two companions.
* 2 *Sam.* 23. 13.

16 And David *was* then in the hold, and the Philiſtines gariſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the [e] bloud of theſe men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

[e] *That is*, This water, for the which they ventured their bloud.
† Heb. *with their lives.*

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 * Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three.

* 2 *Sam.* 23. 19. &c.

22 Benajah the ſon of Jehojada, the ſon of a valiant man of Kabzeel, † who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

† Heb. *great of deeds.*

23 And he ſlew an Egyptian, † a man of *great* ſtature, five cubits high, and in the Egyptian's hand *was* a ſpear like a weaver's beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

† Heb. *a man of meaſure.*

24 Theſe *things* did Benajah the ſon of Jehojada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the [f] *firſt* three: and David ſet him over his guard.

[f] *Meaning*, thoſe three which brought the water to David.

26 ¶ Alſo the valiant men of the armies, *were* Aſah-el the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 [g] Shammoth the ‡ Harorite, Helez, the Pelonite,

[g] Called alſo Shemmoah, 2 *Sam.* 23. 25:
‡ Or, *Harodite*, 2 *Sam.* 23. 25.

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſhathite, Ilai the Ahohite,

[h] He is alſo called Mebunnai, 2 *Sam.* 23. 27.

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

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31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benajah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

‡ Or, *the Haggerite.*

38 Joel the brother of Nathan, Mibhar ‡ the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zerujah.

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maacah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

‡ Or, *Shimrite.*

45 Jediael the ‡ ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

* 1 *Sam.* 27. 2.
a To take his part againſt Saul, who perſecuted him.
† Heb. *being yet ſhut up.*

NOw * theſe *are* they that came to [a] David to Ziklag † while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's [b] brethren of Benjamin.

b *That is*, Of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, *Judg.* 20. 16.
‡ Or, *Haſmaah.*

3 The chief *was* Ahiezer, then Joaſh, the ſons of ‡ Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Iſmajah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men † of war fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the face of [c] lions, and *were* † as ſwift as the roes upon the mountains:

† Heb. *of the hoſt.*
c *Meaning*, fierce and terrible.
† Heb. *as the roes upon the mountains do make haſte.*

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: ‡ one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

‡ Or, *one that was leaſt* could reſiſt *an hundred, and the greateſt a thouſand.*

15 Theſe *are* they that went over Jordan in the [d] firſt month, when it had † overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

d Which the Hebrews called *Niſan*, or *Abib*, containing half *March* and half *April*, when Jordan was wont to overflow his banks, *Read Joſh.* 3. 15.
† Heb. *filled over.*

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no ‡ wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

† Heb. *before them.*
† Heb. *be one.*
‡ Or, *violence.*

18 Then † [e] the ſpirit came upon Amaſai; *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. *the ſpirit clothed Amaſai.*
e The ſpirit of boldneſs and courage moved him to ſpeak thus.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them [f] not, for the Lords of the Philiſtines, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the jeopardy of* our heads)

f They came only to help David and not to ſuccour the Philiſtines: which were enemies to their country.
* 1 *Sam.* 29. 4.
† Heb. *on our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David ‡ againſt the [g] band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

‡ Or, *with a band.*
g *To wit*, Of the Amalekites which had burned the city Ziklag, 1 *Sam.* 30. 1, 9.

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of [h] God.

h *Meaning*, Mighty or ſtrong: for the Hebrews ſay a thing is of God, when it is excellent.

23 ¶ And theſe *are* the numbers of the ‡ † bands *that were* ready armed to the war, and came to David to Hebron to turn the kingdom of Saul to him, according to the word of the LORD.

‡ Or, *captains*, or, *men.*
† Heb. *heads.*

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready ‡ armed to the war.

‡ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada *was* the leader of the [i] Aaronites, and with him *were* three thousand and seven hundred.

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin the †kindred of Saul, three thousand: for hitherto †the [k] greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, † famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh, eighteen thousand which were expressed by name, to come and make David King.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battel, ‡ expert in war, with all instruments of war, fifty thousand, which could ‡ keep rank: *they were* † not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battel, ‡ expert in war, fourty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battel, an hundred and twenty thousand.

38 [m] All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David King over all Israel: and all the rest also of Israel, *were* of one heart to make David King.

39 And there they were with David three days, eating and drinking: for their [n] brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun; and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‡ meat, meal, cakes of figs, and bunches of raisins, and wine, and oyl, and oxen, and sheep abundantly, for *there was* joy in Israel.

i Of the Levites which came by descent of Aaron.

† Heb. *brethren.*

† Heb. *a multitude of them.*
k *That is*, The greatest number took Saul's part.

† Heb. *men of names.*

l Men of good experience, which knew at all times what was to be done.

‡ Or, *rangers of battel*, or, *ranged in battel.*
‡ Or, *set the battel in array.*
† Heb. *without a heart and a heart.*

m So that his whole host were three hundred twenty and two thousand two hundred twenty and two.

n The rest of the Israelites.

‡ Or, *victual of meal.*

CHAP. XIII.

1 *David fetcheth the Ark with great solemnity from Kirjath-jearim.* 9 *Uzza being smitten, the Ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands, and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, † let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the Priests and Levites *which are* † in their cities *and* suburbs, that they may gather themselves unto us.

† Heb. *let us break forth* and *send.*

† Heb. *in the cities of their suburbs.*

3 And let us † bring again the [a] Ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said, that they would do so: for the thing was right in the eyes of all the people.

† Heb. *bring about.*
a His first care was to restore religion, which had in Saul's days been corrupted and neglected.

5 So * David gathered all Israel together, from Shihor of Egypt, even unto the entring of Hemath, to bring the Ark of God from [b] Kirjath-jearim.

* *1 Sam.* 7. 1. *2 Sam.* 6. 2.

b *That is*, From Gibeah, where the inhabitants of Kirjath-jearim had placed it in the house of Abinadab, *2 Sam* 6 3.

6 And David went up, and all Israel to * Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the Ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*.

* *Josh.* 15. 9.

7 And they † carried the Ark of God in a new cart, out of the house of Abinadab: and [c] Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*

c Both the sons of Abinadab.

8 And David and all Israel played [d] before God with all *their* might, and with † singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

d *That is*, Before the ark, where God shewed himself: so that the sign is taken for the thing signified, which is common to all sacraments both in the old and new Testament.

9 ¶ And when they came unto the threshing-floor of * Chidon, Uzza put forth his hand to hold the Ark, for the oxen ‡ stumbled.

† Heb. *songs.*
e Called also Nachon, *2 Sam.* 6. 6.
‡ Or, *shook it.*

10 And the anger of the LORD was kindled against Uzza, and he smote him * because he put his hand to the Ark: and there he died [f] before God.

* *Num.* 4. 15.

f Before the Ark, for usurping that which did not appertain to his vocation: for this charge was given to the Priests, *Num.* 4. 15, so that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was displeased, because the LORD had made a breach upon Uzza; wherefore that place is called ‡ Perez-uzza to this day.

‡ That is, *The breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the Ark of God *home* to me?

† Heb. *removed.*

13 So David † brought not the Ark *home* to himself to the city of David, but carried it aside into the house of [g] Obed-edom the Gittite.

g Who was a Levite, and called Gittite, because he had dwelt at Gath.

14 And the Ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed * the house of Obed-edom, and all that he had.

* *As Chap.* 26. 5.

CHAP. XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives and children.* 8 *His two victories against the Philistines.*

NOw * Hiram King of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

* *2 Sam.* 5. 11, &c.

2 ¶ And David perceived that the LORD had confirmed him King over Israel, for his kingdom was lift up on high, because of his people [a] Israel.

a Because of God's promise made to the people of Israel.

3 And David took † more wives at Jerusalem: and David begat more sons and daughters.

† Heb. *yet.*

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Elishama, and ‡ Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that * David was anointed King over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, ‡ [c] Baal-perazim.

12 And when they had left their Gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them, turn away from them, * and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David having prepared a place for the Ark, ordereth the Priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michael despiseth him.*

AND *David* made him houses in the [a] city of David, and prepared a place for the Ark of God, and pitched for it a tent.

2 Then David said, † None ought to carry the * Ark of God, but the Levites: for them hath the LORD chosen to carry the Ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the [b] Ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath: Uriel the chief, and his ‡ brethren an hundred and twenty.

6 Of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom: Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [c] Elizaphan: Shemajah the chief, and his brethren two hundred.

9 Of the sons of [d] Hebron: Eliel the chief, and his brethen fourscore.

10 Of the sons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the Priests, and for the Levites, for Uriel, Asajah, and Joel, Shemajah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [e] sanctify your selves *both* ye & your brethren, that you may bring up the Ark of the LORD God of Israel, unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us: for that we sought him not after the due [f] order.

14 So the Priests and the Levites sanctified themselves to bring up the Ark of the LORD God of Israel.

15 And the children of the Levites bare the Ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers with [g] instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * Asaph the son of Berechiah: and of the sons of Merari their brethren, * Ethan the son of Kushajah.

18 And with them their brethren of the [h] second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benajah, and Maasiah, and Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maasiah, and Benajah, with psalteries on [i] Alamoth;

21 And Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, & Azzaziah, with harps ‡ on the [k] Sheminith to excel.

22 And Chenaniah [l] chief of the Levites ‡ *was* for † song: he instructed about the song, because he *was* skilful.

23 And Berechiah, and Elkanah *were* door-keepers for the Ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benajah, and Eliezer the Priests, did blow with the trumpets before the Ark of God: and [m] Obed-edom, and Jehiah *were* door-keepers for the Ark.

25 ¶ So

b Eliphat and Nogah are not mentioned, 2 *Sam.* 5. 14. so there are but eleven and here thirteen.
‡ Or, *Eliada*, 2 *Sam.* 5. 16.
* 2 *Sam.* 5. 17.

‡ That is, *A place of breaches.*
c Or the valley of divisions, because the enemies were dispersed there like waters.

* 2 *Sam.* 5. 23.

‡ Or, *kinsmen.*

a That was in the place of the city called Zion, 2 *Sam.* 5. 7, 9.

† Heb. It is *not to carry the Ark of God, but for the Levites.*
* *Num.* 4. 2, 15.

b From the house of Obed-edom, 2 *Sam.* 6. 10, 12.

c Who was the son of Uzziel, the fourth son of Kohath, *Exod.* 6. 18, 22. & *Num.* 3. 30.
d The third son of Kohath, *Exod.* 6. 18.

e Prepare your selves, and be pure, abstain from all things whereby ye might be polluted, and so not able to come to the tabernacle.

f According as he hath appointed in the law.

* *Exod.* 25. 14.

g These instruments and other ceremonies, they observed, were instructions of their infancy, which continued to the coming of Christ.
* *Chap.* 6. 33.
* *Chap.* 6. 39.
* *Chap.* 6. 44.

h Which were inferiour in dignity.

i This was an instrument of musick, or a certain tune whereunto they accustomed to sing Psalms.
‡ Or, *on the eighth to oversee.*
k Which was the eighth tune, over the which he that was most excellent had charge.
l *To wit*, To appoint Psalms, and songs to them that sung.
‡ Or, was *for the carriage: he instructed about the carriage.*
† Heb. *lifting up.*
m With Berechiah and Elkanah, *ver.* 23.

25 ¶ So * David and the elders of Israel, and the captains over thousands, went to bring up the Ark of the covenant of the LORD, out of the house of Obed-edom with joy.

* 2 *Sam.* 6. 12, 13, &c.

26 And it came to pass when God [n] helped the Levites that bare the Ark of the covenant of the LORD, that they offered [o] seven bullocks, and seven rams.

n *That is*, Gave them strength to execute their office

o Besides the bullock and the fat beasts which David offered at every sixth pace, 2 *Sam.* 6. 13.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the Ark, and the singers, and Chenaniah the master of the ‡ song, with the singers: David also *had* upon him an [p] ephod of linen.

‡ Or, *carriage.*

p 2 *Sam.* 6. 14.

28 Thus all Israel brought up the Ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass *as* the Ark of the [q] covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window, saw King David dancing and playing: and she despised him in her heart.

q It was so called, because it put the Israelites in remembrance of the Lord's covenant made with them.

CHAP. XVI.

1 *David's festival sacrifice.* 4 *He ordereth a quire to sing thanksgiving.* 7 *The Psalm of thanksgiving.* 37 *He appointeth Ministers, Porters, Priests, and Musicians, to attend continually on the Ark.*

* 2 *Sam.* 6. 17.

SO * they brought the Ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he [a] blessed the people in the name of the LORD.

a He called upon the name of God, desiring him to prosper the people, and give good success to their beginnings.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the Ark of the LORD, and to [b] record, and to thank and praise the LORD God of Israel:

b To wit, God's benefits toward his people.

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mittithiah, and Eliab, and Benajah, and Obed-edom: and Jeiel † with psalteries, and with harps: but Asaph made a sound with cymbals.

† Heb. *with instruments of psalteries and harps.*

6 Benajah also and Jahaziel the Priests with trumpets continually before the Ark of the covenant of God.

7 ¶ Then on that day, David [e] delivered first *this Psalm* to thank the LORD, into the hand of Asaph and his brethren.

e David gave them this Psalm to praise the Lord, *signifying*, That in all our enterprises the name of God ought to be praised and called upon.

8 * Give thanks unto the LORD, call upon his name, make known his [d] deeds among the people.

* *Psal.* 105. 1.

d Whereof this is the chiefest, that he had chosen himself a church to call upon his name.

9 Sing unto him, sing psalms unto him, talk you of all his [e] wondrous works.

e Who of his wonderful providence hath chosen a few of the stock of Abraham to be his children.

10 Glory ye in his holy name, let the heart of them rejoyce that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [f] judgments of his mouth.

f In overcoming Pharaoh, which judgments were declared by God's mouth to Moses.

13 O ye seed of Israel his servant, ye children of Jacob his [g] chosen ones.

g *Meaning hereby*, That the promise of adoption onely appertaineth to the church.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations;

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Isaac:

* *Gen.* 17. 2. & 26. 3. & 28. 13.

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

19 When ye were but † [h] few, * even a few, and strangers in it:

† Heb. *men of number.*

h *Meaning*, From the time that Abraham entred, unto the time that Jacob went into Egypt for famine.

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

* *Gen.* 34. 30. * *Gen.* 12. 17. & 20. 3.

21 He suffered no man to do them wrong: yea, he * reproved [i] Kings for their sakes,

i As Pharaoh and Abimelech.

22 *Saying*, * Touch not mine [k] anointed, and do my [l] prophets no harm.

* *Psal.* 105. 15.

k Mine elect people, and them whom I have sanctified.

l To whom God declared his word, and they declared it to their posterity.

23 * Sing unto the LORD all the earth: shew forth from day to day his salvation.

* *Psal.* 96. 1.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all Gods.

* *Lev.* 19. 4.

26 For all the Gods * of the people *are* [m] idols: but the LORD made the heavens.

m His strong faith appeareth therein, that though all the world would follow idols, yet he would cleave to the living God.

27 Glory and honour *are* in his presence, strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory & strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worship the LORD in the beauty of holiness.

30 [n] Fear before him all the earth: the world also shall be stable, that it be not moved.

n Humble your selves under the mighty hand of God.

31 Let the [o] heavens be glad, and let the earth rejoyce: and let *men* say among the nations, The LORD reigneth.

o He exhorteth the dumb creatures to rejoyce with him in considering the greatness of the grace of God.

32 Let the sea roar, and the fulness thereof: let the fields rejoyce, and all that *is* therein.

32 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to [p] judge the earth.

p To restore all things to their estate.

34 * O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

* *Psal.* 107. 1. & 118. 1. & 136. 1.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* [q] glory in thy praise.

q He esteemeth this to be the chiefest felicity of man.

36 Blessed *be* the LORD God of Israel for ever and ever: and all * the people said, [r] Amen, and praised the LORD.

* *Deut.* 27. 15.

r He willeth all the people both in heart and mouth to consent to these praises.

37 ¶ So he left there before the Ark of the covenant of the LORD, Asaph and his brethren, ro minister before the Ark continually, as every days work required:

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosah *to be* porters:

39 And Zadok the Priest and his brethren

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the Prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually † morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael:

† Heb. *in the morning, and in the evening.*

41 And with [f] them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

f With Zadok and the reſt of the Prieſts.

42 And with them Heman and Jeduthun with trumpets and cymbals for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* † porters.

† Heb. *for the gate.*

43 And all the people departed every man to his houſe: and David returned to [t] bleſs his houſe.

t Declaring that after our duty to God, we are chiefly bound to our own houſe, for the which, as for all other things, we ought to pray unto God, and inſtruct our families to praiſe his name.

CHAP. XVII.

1 *Nathan firſt approving the purpoſe of David, to build God an houſe,* 3 *after by the word of God forbiddeth him.* 11 *He promiſeth him bleſſings and benefits in his ſeed.* 16 *David's prayer and thanksgiving.*

NOw * it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet; Lo, I dwell in an houſe of [a] cedars, but the Ark of the covenant of the LORD *remaineth* under [b] curtains.

* 2 Sam. 7. 1, &c.

a Well built and fair.

b *That is,* In tents covered with skins.

2 Then Nathan ſaid unto David, [c] Do all that *is* in thine heart, for God *is* with thee.

c As yet God had not revealed to the Prophet, what he purpoſed concerning David: therefore ſeeing God favoured David, he ſpake what he thought.

3 ¶ And it came to paſs the [d] ſame night, that the word of God came to Nathan, ſaying,

d After that Nathan had ſpoken to David.

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in a houſe ſince the day that I brought up Iſrael, unto this day, but † have gone from [e] tent to tent, and from *one* tabernacle *to another*.

† Heb. *have been.*
e *That is,* In a tent which removed to and fro.

6 Whereſoever I have [f] walked with all Iſrael, ſpake I a word to any of the Judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

f *Meaning,* whereſoever his Ark went, which was a ſign of his preſence.

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* † from following the [g] ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

† Heb. *from after.*
g Of a ſhepherd of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will [h] plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more: (as at the beginning,

h Make them ſure that they ſhall not remove.

10 And ſince that time that I commanded Judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will [i] build thee an houſe.

i Will give thee great poſterity.

11 ¶ And it ſhall come to paſs, when thy days be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] ever.

k *That is,* Unto the coming of Chriſt, for then theſe figures ſhould ceaſe.

13 * I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before [l] thee.

* 2 Sam. 7. 14.
l Which was Saul.

14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the King [m] came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me [n] hitherto?

m He went into the tent where the Ark was, ſhewing what we ought to do when we receive any benefits of the Lord.
n *Meaning,* To this kingly eſtate.

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervant's houſe for a great while to come, and haſt regarded me according to the eſtate of a man of [o] high degree, O LORD God.

o Thou haſt promiſed a kingdom that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervant's ſake, and according to thine [p] own heart haſt thou done all this greatneſs, in making known all *theſe* † great things.

p Freely, and according to the purpoſe of thy will without any deſerving.
† Heb. *greatneſs.*

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of [q] Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

q *That is,* He ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

25 For thou, O my God, † [r] haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

† Heb. *haſt revealed the ear of thy ſervant.*
r Thou haſt declared unto me by Nathan the Prophet.

26 And now, LORD, (thou art [s] God, and haſt promiſed this goodneſs unto thy ſervant)

s And canſt not break promiſe.

27 Now therefore ‡ let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

‡ Or, *it hath pleaſed thee.*

CHAP.

Chap. XVIII.

1 *David ſubdueth the Philiſtines and the Moabites.* 3 *He ſmiteth Hadarezer and the Syrians.* 9 *Tou ſendeth Hadoram with preſents to bleſs David.* 11 *The preſents and the ſpoil David dedicateth to God.* 13 *He putteth gariſons in Edom.* 14 *David's Officers.*

NOw after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took [a] Gath and her towns out of the hand of the Philiſtines.

[a] Which 2 *Sam.* 8. 1, is called the bridle of bondage, becauſe it was a ſtrong town, and kept the country round about in ſubjection.

2 And he ſmote Moab; and the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote ‡ Hadarezer King of Zobah unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates.

‡ Or, *Hadadezer*, in 2 *Sam.* 8. 3.

4 And David took from him a thouſand chariots, and ſeven thouſand horſ-men, and twenty thouſand foot-men: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of † Damaſcus came to help Hadarezer King of Zobah, David ſlew of the Syrians two and twenty thouſand men.

† Heb. *Darmeſek.*

6 Then David put *gariſons* in Syria-Damaſcus, and the Syrians became David's ſervants, *and* brought gifts. Thus the Lord [b] preſerved David whitherſoever he went.

[b] *That is*, In all things that he enterpriſed.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from [c] Tibbath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith * Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

[c] Which, 2 *Sam.* 8. 8, are called Beta and Berothai.

* 1 *King.* 7. 23. 2 *Chron.* 4. 15.

9 ¶ Now when ‡ Tou King of Hamath heard how David had ſmitten all the hoſt of Hadarezer King of Zobah:

‡ Or, *Toi.* 2 *Sam.* 8. 9.

10 He ſent [d] Hadoram his ſon to King David, ‡ to enquire of his welfare, and † to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

[d] Called alſo Joram, 2 *Sam.* 8. 10.
‡ Or, *to ſalute.*
† Heb. *to bleſs.*

† Heb. *was the man of wars.*

11 ¶ Them alſo King David dedicated unto the Lord, with the ſilver and the gold that he brought from all *theſe* nations; from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, & from Amalek.

[e] Becauſe the Edomites and the Syrians joyned their power together, it is ſaid, 2 *Sam* 8. 12, that the Aramites were ſpoiled.

12 Moreover, Abiſhai the ſon of Zerujah ſlew of the Edomites in the valley of ſalt, [f] eighteen thouſand.

[f] Which is underſtood that Joab ſlew twelve thouſand, as in the title of the 60 *Pſalm*, and Abiſhai the reſt.

13 ¶ And he put gariſons in Edom; and all the Edomites became David's ſervants. Thus the Lord preſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zerujah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, ‡ recorder.

‡ Or, *remembrancer.*

16 And Zadok the ſon of Ahitub, and ‡ Abimelech the ſon of Abiathar, *were* the Prieſts, and ‡ Shauſha *was* ſcribe.

‡ Called *Abimelech in* 2 *Sam.* 8. 17.
‡ Called *Seraiah in* 2 *Sam.* 8. 17. & *Shiſha*, 1 *King.* 4. 3.

17 And Benajah the ſon of Jehojada *was* over the [g] Cherethites, and the Pelethites: and the ſons of David *were* chief † about the King.

[g] 2 *Sam.* 8. 18.
† Heb. *at the hand of the King.*

Chap. XIX.

1 *David's meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villanouſly entreated.* 6 *The Ammonites ſtrengthned by the Syrians, are overcome by Joab and Abiſhai.* 16 *Shophach making a new ſupply of the Syrians, is ſlain by David.*

NOw * it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

* 2 *Sam.* 10. 1, &c.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his [a] father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

[a] Becauſe Nahaſh received David and his company, when Saul perſecuted him, he would now ſhew pleaſure to his ſon for the ſame.

3 But the Princes of the children of Ammon ſaid to Hanun, † Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to [b] ſearch, and to overthrow, and to ſpy out the land?

† Heb. *In thine eyes doth David,* &c.

[b] Thus the malicious ever interpret the purpoſe of the godly in the worſt ſenſe.

4 Wherefore Hanun took David's ſervants, and [c] ſhaved them, and cut [d] off their garments in the midſt hard by their buttoks, and ſent them away.

[c] They ſhaved off the half of their beards, 2 *Sam.* 10. 4.
[d] To put them to ſhame and villany, whereas the ambaſſadors ought to have been honoured: and becauſe the Jews uſed to wear ſide garments and beards, they thus diſfigured them, to make them odious to others.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the King ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves † odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſ-men out of Meſopotamia, and out of Syria-maachah, and out of [e] Zobah.

† Heb. *to ſtink.*

[e] Which were five in all.

7 So they hired thirty and two thouſand chariots, and the King of Maachah and his people, who came and pitched before [f] Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

[f] Which was a city of the tribe of Reuben beyond Jordan.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the Kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that † the battel was ſet againſt him, before and behind, he choſe out of all the ‡ choiſe of Iſrael, and put *them* in aray againſt the Syrians.

† Heb. *the face of the battel was.*
‡ Or, *young men.*

11 And the reſt of the people he delivered unto the hand of † Abiſhai his brother, and they ſet *themſelves* in aray againſt the children of Ammon.

† Heb. *Abiſhai.*

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave

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our selves valiantly for our [s] people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

g He declareth that where the cause is evil, the courage cannot be valiant, and that in good causes, men ought to be couragious, and commit the success to God.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the host of Hadarezer, *went* before them.

h *That is*, Euphrates.
‡ Or, *Shobach*, 2 *Sam.* 10. 16.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them: so when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians [i] seven thousand men, *which fought in* chariots, and fourty thousand foot-men, and killed Shophach the captain of the host.

i For this place, 2 *Sam.* 10. 18.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

* 2 *Sam.* 11. 1.
† Heb. *at the return of the year.*

AND * it came to pass, that † after the year was expired, at the time that Kings go out *to battel*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged [a] Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

a Which was the chief city of the Ammonites.

* 2 *Sam.* 12. 30.
† Heb. *the weight of.*
b Which mounteth about the value of seven thousand and seventy crowns, which is about threescore pound weight.

2 And David * took the crown of their King from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious stones in it, and it was set upon David's head; and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

* 2 *Sam.* 21. 18.
‖ Or, *continued.*
† Heb. *stood.*
‡ Or, *Gob.*
⧫ Or, *Rapha.*

4 ¶ And it came to pass after this, * that there †‡ arose war at ‡ Gezer with the Philistines, at which time Sibbechai the Hushathite, slew Sippai *that was* of the children of ‡ the giant, and they were subdued.

‡ Called also *Jaare-oregim.*
c 2 *Sam.* 21. 19.

5 And there was war again with the Philistines, and Elhanan the son of ‡ Jair, slew [c] Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

* 2 *Sam.* 21. 20.
† Heb. *a man of measure.*

6 And yet again * there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant.

† Heb. *born to the giant*, or, *Rapha.*

7 But when he ‡ defied Israel, Jonathan the son of ‡ Shimea, David's brother, slew him.

‡ Or, *reproached.*
‡ Called *Shammah.* 1 *Sam.* 16. 9.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Ornan's threshing-floor: where having built an Altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the Angel.*

* 2 *Sam.* 24. 1, &c.
a He tempted David in setting before his eyes his excellency and glory, his power and victories.

AND *[a] Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [b] Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

b *That is*, From south to north.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but my Lord the King, *are* they not all my Lords servants? why then doth my Lord require this thing? why will he be a cause of [c] trespass to Israel?

c It was a thing indifferent and usual to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him.

4 Nevertheless, the King's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an [d] hundred thousand men that drew sword: and Judah *was* [e] four hundred threescore and ten thousand men that drew sword.

d Joab partly for grief, and partly through negligence gathered not the whole sum, as it is here declared.
e In Samuel is mention of thirty thousand more: which was either by joyning to them some of the Benjamites, which were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

6 But Levi and Benjamin counted he not among them: for the King's word was abominable to Joab.

7 † And God was displeased with this thing, therefore he smote Israel.

† Heb. *And it was evil in the eyes of the* LORD *concerning this thing.*

8 And David said unto God, * I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

* 2 *Sam.* 24. 10.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I † offer thee *three* things, choose thee one of them that I may do *it* unto thee.

† Heb. *stretch out.*

11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee,

† Heb. *take to thee.*

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the Angel of the LORD destroying throughout all the coasts of Israel: now therefore advise thy self, what word I shall bring again to him that sent me.

13 And

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‡ great *are* his mercies) but let me not fall into the hand of man.

‡ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * Angel unto Jerusalem to destroy it: and [f] as he was destroying, the LORD beheld, and he [g] repented him of the evil, and said to the Angel that destroyed, It is enough, stay now thine hand. And the Angel of the LORD stood by the threshing-floor of ‡ Ornan the Jebusite.

* 2 *Sam.* 24. 16.

f 2 *Sam.* 24. 16.

g When God draweth back his plagues, he seemeth to repent, *Read Gen.* 6. 6.

‡ Or, *Araunah*, 2 *Sam.* 24. 18.

16 And David lift up his eyes, and saw the Angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel*, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house, but not on [h] thy people, that they should be plagued.

h Thus he both sheweth a true repentance, and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

18 ¶ Then the * Angel of the LORD commanded Gad to say to David, that David should go up and set up an Altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

* 2 *Chron.* 3. 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

‡ Or, *When Ornan turned back and saw the Angel*, then *he and his four sons with him hid themselves.*

20 ‡ And Ornan turned back, and saw the Angel; and his four sons with him [i] hid themselves. Now Ornan was threshing wheat.

i If a man hide himself at the sight of an Angel which is a creature, howmuch lesse is a sinner able to appear before the face of God.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an [k] Altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

† Heb. *Give.*

k Thus he did by the commandment of God, *as vers.* 18, for else it had been abominable, except he had either Gods word, or revelation.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And King David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [l] cost.

l *That is*, As much as it is worth: for having enough of his own, and yet to have taken of another man's goods to offer unto the Lord, it had been theft, and not acceptable to God.

25 So David gave to Ornan for the place, [m] six hundred shekels of gold by weight.

m 2 *Sam.* 24. 24.

26 And David built there an Altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD and he [n] answered him from heaven by fire upon the Altar of burnt-offering.

n God declared that he heard his request, in that he sent down fire from heaven, for else they might use no fire in sacrifice, but of that which was reserved still upon the altar, *Levit.* 6. 13. and came down from heaven, *Levit.* 9. 24, as appeared by the punishment of Nadab and Abihu. *Levit.* 10. 1.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 *King.* 3. 4. *Chap.* 16. 39. 2 *Chron.* 1. 3.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the Angel of the LORD.

CHAP. XXII.

1 *David fore-knowing the place of the Temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in God's promises, and his duty in building the Temple.* 17 *He chargeth the Princes to assist his son.*

THen David said, This is the [a] house of the LORD God, and this *is* the Altar of the burnt-offering for Israel.

a *That is*, The place wherein he will be worshipped

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

b *Meaning*, Cunning men of other nations, which dwelt among the Jews.

3 And David prepared iron in [c] abundance for the nails for the doors of the gates, and for the joynings; and brass in abundance without weight;

c *To wit*, which weighed fifty shekels of gold, 2 *Chron.* 3. 9.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

* *Chap.* 29. 1.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, * [d] Thou hast shed bloud abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my sight.

* *Chap.* 28. 3.

d This declareth how greatly God detesteth the shedding of bloud, seeing David for this cause is stayed to build the Temple of the Lord, albeit he enterprised no war, but by God's commandment, and against his enemies.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‡ Solomon, and I will give peace and quietness unto Israel in his days.

‡ *That is*, peaceable.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his Kingdom over Israel for ever.

* 2 *Sam.* 7. 13.

11 Now my son, the LORD be with thee, and [e] prosper thou, and build the house of the LORD thy God, as he hath said of thee.

e He sheweth that there can be no prosperity but when the Lord is with us.

12 Onely the LORD give thee [f] wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

f These are only the means whereby Kings govern their subjects aright, and whereby the Realms do prosper and flourish.

13 Then shalt thou prosper, if thou takest heed

heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

‡ Or, *in my poverty.* g For David was poor in reſpect of Solomon.

14 Now behold, ‡ g in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without * weight (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayſt add thereto.

* *As ver.* 3.

‡ That is, *maſons and carpenters.*

15 Moreover, *there are* workmen with thee in abundance, hewers, and ‡ workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. h Ariſe *therefore*, and be doing, and the LORD be with thee.

h *That is*, Go about it quickly.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the † inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

† The nations round about.

k For eth he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

19 Now k ſet your heart and your ſoul to ſeek the LORD your God, ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the Ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1 David in his old age maketh Solomon King. 2 The number and diſtribution of the Levites. 7 The families of the Gershonites. 12 The ſons of Kohath. 21 The ſons of Merari. 24 The office of the Levites.

SO when David was old and full of days, he made * Solomon his ſon King over Iſrael.

* *Chap.* 28. 5.

2 ¶ And he gathered together all the princes of Iſrael, with the Prieſts and the Levites.

3 Now the Levites were numbred from the age of * thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

* *Num.* 4. 3.

4 Of which, twenty and four thouſand *were* ‡ to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

‡ Or, *to overſee.*

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the LORD with the inſtruments which I made (*ſaid David*) to praiſe *therewith*.

6 And * David divided them into † courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

* *Exod.* 6. 16. *Chap.* 6. 1, &c. 2 *Chron.* 8. 14. & 29. 25. † Heb. *diviſions.*

7 ¶ Of the * Gerſhonites *were* ‡ Laadan and Shimei.

* *Chap.* 26. 21. ‡ Or, *Libni.* *Chap.* 6. 17.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, ‡ Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

‡ Or, *Zina*, *ver.* 11.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah † had not many ſons: therefore they were in one reckoning, according to *their* fathers houſe.

† Heb. *did not multiply ſons.*

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of * Amram; Aaron and Moſes: and * Aaron was ſeparated, that he ſhould a ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

* *Exod.* 6. 20.

* *Exod.* 28. 1. *Heb.* 5. 4.

a *That is*, To ſerve in the moſt holy place, and to conſecrate the holy things.

14 Now *concerning* Moſes the man of God, his ſons were named of the b tribe of Levi.

b They were but of the order of the Levites, and not of the Prieſts, as Aaron's ſons.

15 * The ſons of Moſes *were*, Gerſhom and Eliezer.

* *Exod.* 2. 22. & 18. 3, 4.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, * Rehabiah ‡ the c chief. And Eliezer had none other ſons; but the ſons of Rehabiah † were very many.

* *Chap.* 26. 25. ‡ Or, *the firſt.* c The Scripture uſeth to call chief, or the firſt-born, although he be alone, and there be none born after, *Mat.* 1. 25. † Heb. *were highly multiplied.*

18 Of the ſons of Izhar, Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their d brethren the ſons of Kiſh took them.

d *Meaning*, Their couſins.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of * Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * e twenty years and upward.

* *Num.* 10. 17, 21.

* *Num.* 1. 3. e David did chuſe the Levites twice, firſt, at the age of thirty, *as ver.* 3. and again afterward at 20, as the neceſſity of the office did require: at the beginning they had no charge in the Temple before they were five and twenty years old, and had none after fifty, *Num.* 1. 3.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, ‡ that they may dwell in Jeruſalem for ever;

‡ Or, *and he dwelleth in Jeruſalem*, &c.

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* † numbred from twenty years old and above:

† Heb *numbers.*

28 Becauſe † their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the f purifying of all holy things, and the work of the ſervice of the houſe of God;

† Heb. *their ſtation was at the hand of the ſons of Aaron.* f In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhew-bread, and for * the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‡ pan, and for that which is fryed, and for all manner of meaſure and ſize:

* *Levit.* 6. 20. *Chap.* 9. 29, &c.

‡ Or, *flat plate.*

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order

order commanded unto them continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOw these *are* the divisions of the sons of Aaron: * The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* *Levit.* 10. 1, 6.

2 But * Nadab and Abihu [a] died before their father, and had no children: therefore Eleazar and Ithamar executed the Priest's office.

* *Num.* 3. 4. & 26. 61.
[a] Whilest their father yet lived.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar; and *thus* were they divided: Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governours of the sanctuary, and Governours *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemajah the son of Nethanael the scribe, *one* of the Levites, wrote them before the King and the Princes, & Zadok the Priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the Priests and Levites: one † principal household being taken for Eleazar, and *one* taken for Ithamar.

† Heb. *house of the father.*

7 Now the first [b] lot came forth to Jehoiarib, the second to Jedajah,

[b] This lot was ordained to take away all occasion of envy or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eight to [c] Abijah,

[c] Zachary the father of John Baptist was of this course, or lot of Abia, *Luk.* 1. 5.

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delajah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under [d] Aaron their father, as the LORD God of Israel had commanded him.

[d] By the dignity that God gave to Aaron.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdejah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Ishiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the son *of* * *Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

* *Chap.* 23. 19. & 26. 31.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari *were,* Mahli and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of [e] Mushi; Mahli, and Eder, and Jeremoth. These *were* the sons of the Levites, after the house of their fathers.

[e] Which was the second son of Merari.

31 These likewise cast [f] lots over against their brethren the sons of Aaron, in the presence of David the King, and Zadok and Ahimelech, and the chief of the fathers of the Priests and Levites, even the principal fathers over against their younger brethren.

[f] *That is,* Every one had that dignity, which fell unto him by lot.

CHAP. XXV.

1 *The number and offices of the singers.* 8 *Their division by lot, into four and twenty orders.*

MOreover, David and the captains of the host [a] separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesie with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

[a] These singers were divided into 24 courses, so that every course or order contained twelve, and in all there were 288, *as verf.* 7.

2 Of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and ‡ Asarelah, the sons of Asaph under the hands of Asaph, which prophesied † according to the order of the King.

‡ Otherwise called *Jesharelah, verf.* 14.
† Heb. *by the hands of the King.*

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‡ Zeri, and Jeshaiah, Hashabiah, and Mattithiah, ‡ [b] six, under the hands of their father Jeduthun, who [c] prophesied with a harp, to give thanks and to praise the LORD.

‡ Or, *Izri, verf.* 11.
‡ With Shimei mentioned, *verf.* 17.
[b] Whereof one is not here numbred.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‡ Uzziel, ‡ Shebuel, and Jerimoth, Hananiah, Hanani, Eliatha, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

[c] *Meaning,* Psalms and songs to praise God.
‡ Or, *Azarel, verf.* 18.
‡ Or, *Shubael, verf.* 20.

5 All these *were* the sons of Heman the King's seer in the ‡ words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

‡ Or, *matters.*

6 All these were under the hands of their father, for song *in* the house of the LORD with cymbals, psalteries and harps, for the service of the house of God, † according to the King's

† Heb. *by the hands of the King.*

348 King's order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethen that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, [d] ward againſt *ward*, as well the [e] ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to [f] Joſeph, the ſecond to Gadaliah, who with his brethren and ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethen *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he* his ſons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

d Who ſhould be in every company and courſe.
e Without reſpect to age or cunning.
f So that he ſerved in the firſt turn, and the reſt every one as his turn followed orderly.

CHAP. XXVI.

1 *The diviſion of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had charge of the treaſures.* 29 *Officers and Judges.*

CONcerning the diviſions of the porters: Of the Korhites *was* ‡ Meſhelemiah the ſon of Kore, of the ſons of ‡ [a] Aſaph.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemajah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God [b] bleſſed ‡ him.

6 Alſo unto Shemajah his ſon were ſons born, that [c] ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſons of Shemajah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for [d] ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

19 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one [e] againſt another, to miniſter in the houſe of the LORD.

13 And they caſt lots ‡ as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſt-ward fell to ‡ Shelemiah; then for Zechariah his ſon ([f] a wiſe counſeller) they caſt lots, and his lot came out north-ward.

15 To Obed-edom ſouth-ward, and to his ſons, the houſe of † [g] Aſuppim.

16 To Shuppim and Hoſah, *the lot came forth* weſt-ward, with the gate [h] Shallecheth, by the cauſey of the going ‡ up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward four a day, ſouth-ward four a day, and toward Aſuppim [i] two *and* two.

18 At [k] Parbar weſt-ward, four at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the † dedicate things.

21 *As concerning* the ſons of ‡ Laadan: the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, ‡ Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the [l] Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures.

25 And

b In giving him many children.
‡ *That is*, Obed-edom, *as Chap.* 13. 14.
c Or, Like their father's houſe, *meaning*, worthy men and valiant.
d And meet to ſerve in the office of the porterſhip.
e According to their turns, as well the one as the other.
‡ Or, *as well for the ſmall as for the great.*
‡ Called, *Meſhelemiah*, *verſ.* 1.
f One expert and meet to keep that gate.
† Heb. *gatherings.*
g This was an houſe where they uſed to reſort to conſult of things concerning the Temple, as a convocation-houſe.
h Whereat they uſed to caſt out the filth of the city.
‡ 1 *King.* 10. 5. 2 *Chron.* 9. 4.
i *Meaning*, Two one day, and two another.
k Which was an houſe wherein they kept the inſtruments of the Temple.
† Heb. *holy things.*
‡ Or, *Libni*, *Chap.* 6. 17.
‡ Or, *Jehiel*, *Chap.* 23. 8.
l Theſe alſo had charge over the treaſures.

‡ Or, *Shelemiah*. *verſ.* 14.
† Heb. *Ebiaſaph*, *Chap.* 6. 37. & 9. 19.
a This Aſaph was not the notable Muſician, but another of that name, called alſo Ebiaſaph, *Chap.* 6. 33, 37. & 9. 19. and alſo Jaſaph.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhajah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicate things, which David the King and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had[m] dedicated.

27 † Out of the ſpoils won in battels, did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zerujah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the [n] outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* † officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the LORD, and in the ſervice of the [o] King.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fourtieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his [p] brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom King David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to [q] God, and † affairs of the King.

m According as the Lord commanded, *Num.* 31. 28.
† Heb. *out of the battels and ſpoils.*
n *Meaning*, The things, that were out of the city.
† Heb. *over the charge.*
o *That is*, For the King's houſe.
p *To wit*, The couſins of Jerijah.
q Both in ſpiritual and temporal things.
† Heb. *thing.*

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The Princes of the twelve tribes.* 23 *The numbring of the people is hindred.* 25 *David's ſeveral officers.*

NOw the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the King in any matter of the courſes, which [a] came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month, *was* ‡ Dodai an Ahohite, and of his courſe *was* Mikloth alſo the [b] ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month, *was* Benajah the ſon of Jehojada a ‡ chief Prieſt: and in his courſe *were* twenty and four thouſand.

a Which executed their charge and office, which is meant by coming in and going out.
‡ Or, *Dodo.* 2 *Sam.* 23. 9.
b *That is*, Dodai's lieutenant.
‡ Or, *principal officer.*

6 This *is that* Benajah, *who was* * mighty *among* the thirty, and above the thirty: and in his courſe *was* Amizabad his ſon.

7 The fourth *captain* for the fourth month, *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month, *was* Benajah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month, *was* ‡ Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribes of Iſrael: the [c] ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

19 Of Zebulun, Iſhmajah the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedajah:

21 Of the [d] half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zerujah began to number, but he finiſhed not, [e] becauſe * there fell wrath for it againſt Iſrael, neither † was

* 2 *Sam.* 23. 20. 22, 23. *Chap.* 11. 22, *&c.*
‡ Or, *Heled. Chap.* 11. 30.
c *Meaning*, Beſides theſe twelve captains.
d Which is beyond Jordan in reſpect of Judah: alſo one captain was over the Reubenites and the Gadites.
e And the commandment of the King was abominable to Joab, *Chap.* 21. 6.
* 2 *Sam.* 24. 15. *Chap.* 23. 7.
† Heb. *aſcended.*

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f The Hebrews make both theſe Books of Chronicles but one, and at this verſe make the midſt of the Book, as touching the number of verſes.

the number put in the accompt of the [f] Chronicles of King David.

25 ¶ And over the King's treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

† Heb. *over that which* was *of the vineyards.*

27 And over the vineyards *was* Shemei the Ramathite: †over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shetrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdejah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* King David's.

‡ Or, *ſecretary.*
g *That is*, A man learned in the word of God.
‡ Or, *Hashmonite*
h To be their ſchoolmaſter and teacher.

32 Alſo Jonathan David's uncle was a counſellour, a wiſe man, and a ‡ [g] ſcribe: and Jehiel the ‡ ſon of Hachmoni *was* with the King's [h] ſons.

33 And Ahithophel *was* the King's counſellour, and Huſhai the Archite *was* the King's companion.

i After that Ahithophel had hanged himſelf. 2 *Sam.* 17. 23. Jehojada was made counſeller.

34 And [i] after Ahithophel, *was* Jehojada the ſon of Benajah, and Abiathar: and the general of the King's army *was* Joab.

Chap. XXVIII.

1 *David in a ſolemn aſſembly, having declared God's favour to him, and promiſe to his ſon Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the Temple.* 11 *He giveth him patterns for the form, and gold and ſilver for the materials.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the King by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and ‡ poſſeſſion of the King, and of his ſons, with the ‡ officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

‡ Or, *cattel.*

‡ Or, *eunuchs.*

2 Then David the King ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me*, I had in mine heart to build an houſe of [a] reſt for the Ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

a Wherein the Ark ſhould remain and remove no more to and fro.
* 2 *Sam.* 7. 5, 13. 1 *King.* 5. 5. *Chap.* 22. 8.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed † bloud.

† Heb. *bloods.*

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be King over Iſrael for ever: for he hath choſen * [b] Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* King over all Iſrael:

* *Gen.* 49. 8. 1 *Sam.* 16. 13. *Pſal.* 78. 68.
b According to the prophecy of Jacob, *Gen.* 49. 8.

5 * And of all my ſons (for the LORD hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the LORD over Iſrael.

* *Chap.* 23. 1.

6 And he ſaid unto me, * Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

* 2 *Sam.* 7. 13. 2 *Chron.* 1. 9.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be † conſtant to do my commandments and my judgments, as at [c] this day.

† Heb. *ſtrong.*
c If he continue to keep my law and depart not therefrom, as he doth hitherto.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this [d] good land, and leave *it* for an inheritance for your children after you for [e] ever.

d To *wit*, of Canaan.
e He declareth that nothing can ſeparate them from the commodity of this land, both for themſelves and their poſterity, but their ſins and iniquity.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for * the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

* 1 *Sam.* 16. 7. *Pſal.* 7. 9. & 139. 2. *Jer.* 11. 20. & 17. 10. & 20. 12.

10 Take heed now, for the LORD hath choſen thee to build an [f] houſe for the ſanctuary: be ſtrong and [g] do *it*.

f *Meaning*, For his Ark.
g Put it in execution.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern † of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

† Heb *of all that was with him.*

13 Alſo for the courſes of the Prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the [h] candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

h *That is*, The ten candleſticks, 1 *King.* 7. 49.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver;

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon;

baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the [i] chariot of the * cherubims, that ſpread out *their wings*, and covered the Ark of the covenant of the LORD.

19 All *this*, *ſaid David*, the LORD made me underſtand in writing by *his* [k] hand upon me, *even* all the works of this pattern.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the Prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every [l] willing skilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David by his example and intreaty* 6 *cauſeth the princes and people to offer willingly.* 10 *David's thanksgiving and prayer.* 20 *The people having bleſſed God, and ſacrificed, make Solomon King.* 26 *David's reign and death.*

FUrthermore, David the King ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, *is yet* * young and tender, and the work *is* great: for the palace *is* not for man, but for the [a] LORD God

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, & wood for *things* of wood; onyx-ſtones, & *ſtones* to be ſet, gliſtring ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my [b] affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* [c] three thouſand talents of gold, of the gold of * Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſe *withal*:

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is [d] willing † to conſecrate his ſervice this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers over the King's work, offered willingly,

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were [e] found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoyced, for that they offered willingly, becauſe with [f] perfect heart they offered willingly to the LORD: and David the King alſo rejoyced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of [g] Iſrael our father, for ever and ever.

11 *Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould † be able to offer ſo willingly after this ſort? for all things *come* of [h] thee, and † of thine own have we given thee.

15 For * we *are* [i] ſtrangers before thee, and ſojourners, as *were* all our fathers: * our days on the earth *are* as a ſhadow, and *there is* none † abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: & now have I ſeen with joy, thy people which are † preſent here, to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the [k] imagination of the thoughts of the heart of thy people, and ‡ prepare their heart unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace, *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the [l] King.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their [m] drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs, and they made Solomon the ſon of David King the ſecond

i *Meaning*, Of the mercy-ſeat which covered the Ark, which was called the chariot, becauſe the Lord declared himſelf there.
* 1 *Sam.* 4. 4. 1 *King.* 6. 23, &c.
k For all this was left in writing in the Book of the Law, *Exod.* 25. 40. which Book the King was bound to put in execution, *Deut.* 17. 19.
l *That is*, Every one will be ready to help thee with thoſe gifts that God hath given him.
* *Chap.* 22. 5.
a And therefore it ought to be excellent in all points.
b His great zeal toward the furtherance of the Temple made him to ſpare no expences, but to beſtow his own peculiar treaſure.
c He ſheweth what he had of his own ſtore for the Lord's houſe.
* 1 *King.* 9 28.
d He was not only liberal himſelf, but provoked others to ſet forth the work of God.
† Heb. *to fill his hand.*
e *Meaning*, Them that had any.
f *That is*, with a good courage and without hypocriſy.
g Which didſt reveal thy ſelf to our father Jacob.
* *Mat.* 6. 13. 1 *Tim.* 1. 17. *Rev.* 5. 13.
† Heb. *retain*, or, *obtain ſtrength.*
h We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporal or ſpiritual we receive them all of God, and therefore muſt give him the glory.
† Heb. *of thine hand.*
* *Pſal.* 39. 12. *Heb.* 11. 13. 1 *Pet.* 2. 11.
i And therefore have this land but lent to us for a time.
* *Pſal.* 90. 9.
† Heb. *expectation.*
* 1 *Sam.* 16. 7. *Chap.* 28. 9.
† Heb. *found.*
k Continue them in this good mind, that they may ſerve thee willingly.
‡ Or, *ſtabliſh.*
l *That is*, did reverence to the King.
m *Meaning*, All kind of liquor which they mingled with their ſacrifices, as wine, oil, &c.

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time, and * anointed *him* unto the LORD *to be* the chief governour, and Zadok *to be* Prieſt.

23 Then Solomon ſat on the [n] throne of the LORD as King in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and all the mighty men, and all the ſons likewiſe of King David † ſubmitted themſelves unto Solomon the King.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royal majeſty as had not been on any King before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* fourty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the King, firſt and laſt, behold, they *are* written in the ‡ †Book of Samuel the ſeer, and in the Book of [o] Nathan the prophet, and in the Book of Gad the ſeer,

30 With all his reign and his might, and the [p] times that went over him, and over Iſrael, and over all the kingdoms of the countrys.

* 1 *King.* 1. 39.

n This declareth that the Kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief governement of all things.

† Heb. *gave the hand under Solomon.*

* 1 *King.* 3. 13. 2 *Chron.* 1. 12. *Eccleſ.* 2. 9.

‡ Or, *hiſtory.*

† Heb. *words.*

o The Books of Nathan and Gad are thought to have been loſt in the captivity.

p *Meaning*, Trouble and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond Book containeth briefly in effect, That which is comprehended in the two Books of the Kings: that is, *From the reign of Solomon to the deſtruction of Jeruſalem, and the carrying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly than in the Books of the Kings, and therefore ſerve greatly to the underſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, That the godly Kings, when they ſaw the plagues of God prepared againſt their country for ſin, had recourſe to the Lord; and by earneſt prayer were heard, and the plagues removed. The ſecond, How it is a thing that greatly offendeth God, that ſuch as fear him and profeſs his Religion, ſhould joyn in amity with the wicked. And thirdly, How the good rulers ever loved the Prophets of God, and were very zealous to ſet forth his Religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and word of God, ſet up idolatry, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the World to the building again of Jeruſalem, which was the two and thirtieth year of Darius, and contain in the whole, three thouſand five hundred threeſcore and eighteen years and ſix months.*

CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wiſdom is bleſſed by God.* 13 *Solomon's ſtrength and wealth.*

* 1 *King.* 2. 46. AND * Solomon the ſon of David was ſtrengthned in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon [a] ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at [b] * Gibeon, for there was the tabernacle of the [c] congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

4 * But the Ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, * [d] the braſen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, ‡ he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father be [e] eſtabliſhed: * for thou haſt made me King over a people, † like the duſt of the earth in multitude.

10 * Give

a *That is*, He proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

b 1 *King.* 3. 4.
* 1 *Chron.* 16. 39.

c *So called*, Becauſe that God thereby ſhewed certain ſigns to the congregation of his preſence,
* 2 *Sam.* 6. 2, 17.

* *Exod.* 38. 1.

d Which was for the burnt-offerings, *Exod.* 27. 1.

‡ Or, was *there.*

* 1 *Chron.* 28. 5.

e Perform thy promiſe made to my father concerning me.

* 1 *King.* 3. 7.

† Heb. *much as the duſt of the earth.*

10 * Give me now wisdom and knowledge, that I may *[f] go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the [g] life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thy self, that thou mayest judge my people, over whom I have made thee King:

12 Wisdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, such as * none of the Kings have had, that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journy* to the high place that *was* at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 * And Solomon gathered chariots and hors-men: and he had a thousand and four hundred chariots, and twelve thousand horsmen, which he placed in the [h] chariot-cities, and with the King at Jerusalem.

15 * And the King † made silver and gold at Jerusalem *as plenteous* as [i] stones, and cedar-trees made he as the sycomore-trees that *are* in the vale for abundance.

16 And † Solomon had horses brought out of Egypt, and linen yarn: the King's [k] merchants received the linen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the Kings of the Hittites, and for the Kings of Syria, † by their means.

Chap. II.

1, 17 *Solomon's labourers for the building of the Temple.*
3 *His embassage to Huram for workmen and provision of stuff.* 11 *Huram sendeth him a kind answer.*

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and [a] six hundred to oversee them.

3 ¶ And Solomon sent to ‡ Huram the King of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him † sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all Gods.

6 * But who † is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I should build him an house, save only to [b] burn sacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in silver, and in brass, and in iron, and purple, and crimson, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, fir-trees, and ‡ [c] algum-trees out of Lebanon: (for I know that thy servant can skill to cut timber in Lebanon) and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build, *shall be* † wonderful great.

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty [d] thousand baths oyl.

11 ¶ Then Huram the King of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee King over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel that made heaven and earth, who hath given to David the King a [e] wise son, † endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man (endued with understanding) of Huram my fathers;

14 The son of a woman of the [f] daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my Lord David thy father.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my Lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, † as much as thou shalt need, and we will bring it to thee in flotes by sea to † Joppa, and thou shalt carry it up to Jerusalem.

17 ¶ * And Solomon numbred all † the strangers that *were* in the land of Israel, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set * threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

* 1 *King.* 3. 19.
* *Num.* 27. 17.
f That I may govern this people, *Read*, 1 *Chron.* 27. 1. & 1 *King.* 3. 7.
g *That is*, To be revenged on thine enemies.
* 1 *Chron.* 29. 25. *Chap.* 9. 22. *Eccles.* 2. 9.
* 1 *King.* 4. 26. & 10. 26, &c.
h Which were cities appointed to keep and maintain the chariots.
* 1 *King.* 10. 27. *Chap.* 9. 27.
† Heb. *gave.*
i He caused so great plenty, that it was no more esteemed than stones.
† Heb. *the going forth of the horses which was Solomon's.*
k 1 *King.* 10. 28. *Chap.* 9. 28.
† Heb. *by their hand.*
a Which is to be understood of all sorts of officers and overseers: for else the chief officers were but 3300, *as* 1 *King.* 4. 16.
‡ Or, *Hiram*, 1 *King.* 5. 1.
† Heb. *incense of spices.*
* 1 *King.* 8. 27. *Chap.* 6. 18.
† Heb. *hath retained*, or, *obtained strength.*
b *That is*, To do that service which he had commanded, *signifying*, That none is able to honour and serve God in that perfection as his majesty deserveth.
† Heb. *to grave gravings.*
‡ Or, *almuggim*, 1 *King.* 10. 11.
c Some take it for brasil, or the wood called Ebony, others, for coral.
† Heb. *great and wonderful.*
d Or Bath, 1 *King.* 7. 26. it is also called Ephah: but Ephah is to measure dry things, as Bath is a measure for liquors.
e The very heathen confessed that it was a singular gift of God, when he gave to any nation a King that was wise and of understanding, albeit it appeareth that this Huram had the true knowledge of God.
† Heb. *knowing prudence and understanding.*
f It is also written that she was of the tribe of Naphtali, *King.* 7. 14. which may be understood that by reason of the confusion of tribes, which then began to be, they married in divers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.
† Heb. *according to all thy need.*
† Heb. *Japho.*
* *As verse* 2.
† Heb. *the men the strangers.*
* *As verse* 2.

CHAP. III.

1 *The place and time of building the Temple.* 3 *The measure and ornaments of the house.* 11 *The cherubims.* 14 *The vail and pillars.*

* 1 *King.* 6. 1. *&c.*

THen * Solomon began to build the house of the LORD at Jerusalem in mount [a] Moriah, ‡ where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of * ‡ Ornan the Jebusite.

a Which is the mountain where Abraham thought to have sacrificed his son, *Gen.* 22. 2.
‡ Or, *which was seen of David his father.*
* 1 *Chron.* 21. 18.
‡ Or, *Araunah.*
2 *Sam.* 24. 18.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

* 1 *King.* 6. 2.
† Heb. *founded.*

3 ¶ Now these *are the things* * *wherein* Solomon was † instructed for the building of the house of God. The length by cubits after the first [b] measure, *was* threescore cubits, and the breadth twenty cubits.

b According to the whole length of the Temple comprehending the most holy place with the rest.

4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the [c] breadth of the house, twenty cubits, and the height *was* an [d] hundred and twenty: and he overlaid it within with pure gold.

* 1 *King.* 6. 3.
c It contained as much as did the breadth of the temple, 1 *King.* 6. 3.
d From the foundation to the top: for in the Book of the Kings, mention is made from the foundation to the first stage.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

† Heb. *covered.*

6 And he † garnished the house with precious stones for beauty: and the gold *was* gold of [e] Parvaim.

e Some think it is that place which is called *Peru.*

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold: and he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims ‡ of image-work, and overlaid them with gold.

‡ Or, (as some think) *of moveable work.*

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: & the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

‡ Or, *toward the house.*
* *Mat.* 27. 51.
f Which separated the temple from the most holy place.
† Heb *caused to ascend.*
* 1 *King.* 7. 15. *Jer.* 52. 21.
g Every one was 18 cubits long, but the half cubit could not be seen, for it was hid in the roundness of the chapiter, and therefore he giveth to every one but 17 and an half.
† Heb. *long.*

13 The wings of these cherubims spread themselves forth twenty cubits: & they stood on their feet, and their faces *were* ‡ inward.

14 ¶ And he made the * [f] vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

15 Also he made before the house * two pillars of [g] thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an [h] hundred pomegranates, and put *them* on the chains.

h For every pillar an hundred, *Read*, 1 *King.* 7. 20.

17 And he * reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand, ‡ Jachin, and the name of that on the left, ‡ Boaz.

* 1 *King.* 7. 21.
‡ That is, *He shall establish.*
‡ That is, *In it is strength.*

CHAP. IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

* 1 *King.* 7. 23.
a A great vessel of brass, so called, because of the great quantity of water, which it contained. 1 *King.* 7. 23.
† Heb. *from his brim to his brim.*

2 ¶ * Also he made a molten [a] sea of ten cubits, † from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

* 1 *King.* 7. 24.
b *Meaning*, Under the brim of the vessel, as 1 *King.* 7. 24.
c In the length of every cubit were ten heads or knops, which in all are 300.

3 * And [b] under it *was* the similitude of oxen, which did compass it round about: [c] ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, ‡ with flowers of lilies; *and* it received and held [d] three thousand baths.

‡ Or, *like a lily flower.*
d In the first Book of Kings, *Chap.* 7. 26, mention is only made of two thousand: but the less number was taken there, and here according as the measures proved afterward as declared.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the Priests to wash in.

† Heb. *the work of burnt-offering.*

7 And he made ten candlesticks of gold according to their [e] form, and set *them* in the Temple, five on the right hand, and five on the left.

e Even as they should be made.

8 He made also ten tables, and placed *them* in the Temple, five on the right side, and five on the left: and he made an hundred ‡ basons of gold.

‡ Or, *bowls.*

9 ¶ Furthermore, he made the court of the Priests, and the great [f] court, and doors for the court, and overlaid the doors of them with brass.

f Called also the porch of Solomon, *Acts* 3. 11. It is also taken for the Temple where Christ preached, *Matt.* 21. 23.

10 And he set the sea on the right side of the east-end, over against the south.

11 And Huram made the pots, and the shovels, and the ‡ basons, and Huram † finished the work that he was to make for King Solomon for the house of God:

‡ Or, *bowls.*
† Heb. *finished to make.*

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the

the chapiters, which *were* † upon the pillars.

14 He made alſo baſes; and ‡ lavers made he upon the baſes;

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, & all their inſtruments, did [g] Huram his father make to King Solomon for the houſe of the LORD, of † bright braſs.

17 In the plain of Jordan did the King caſt them, in the † clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the [h] ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold:

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that † perfect gold.

22 And the ſnuffers, and the ‡ baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the Temple, *were of* [i] gold.

† Heb. *upon the face.*
‡ Or, *caldrons.*
g Whom Solomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram, the King of Tyrus had, his mother was a Jeweſs, and his father a Tyrian. *Some read*, For his father, The authour of this work.
† Heb. *made bright*, or, *ſcoured.*
† Heb. *thickneſſes of the ground.*
h *In Hebrew*, The bread of the faces, becauſe they were ſet before the Ark, where the Lord ſhewed his preſence.
† Heb. *perfections of gold.*
‡ Or, *bowls.*
i *That is*, Covered with plate of gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the Ark into the oracle.* 11 *God being praiſed, giveth a viſible ſign of his favour.*

THus all the work that Solomon made for the houſe of the LORD, was finiſhed: * and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

* 1 *King.* 7. 51.

2 ¶ * Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the Ark of the covenant of the LORD, out of the [a] city of David, which *is* Zion.

* 1 *King.* 8. 2, &c.
a 2 *Sam.* 6. 12.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the King in the [b] feaſt, which *was* in the ſeventh [c] month.

b When the things were dedicated, and brought into the Temple.
c Called in Hebrew *Ethanim*, containing part of *October*, 1 *King.* 8. 2. which month the Jews called the firſt month, becauſe they ſay, that the world was created in that month, and after they came from Egypt, they began at *March*: but becauſe this opinion is uncertain, we make *March* ever the firſt, as beſt writers do.

4 And all the elders of Iſrael came, and the Levites took up the Ark.

5 And they brought up the Ark, and the Tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the Prieſts *and* the Levites bring up.

6 Alſo King Solomon and all the congregation of Iſrael that were aſſembled unto him before the Ark, ſacrificed ſheep and oxen, which could not be told nor numbred for multitude.

7 And the Prieſts brought in the Ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the Ark, and the cherubims covered the Ark and the ſtaves thereof, above.

9 And they drew out the ſtaves *of the Ark*, that the ends of the ſtaves were ſeen from the Ark before the oracle, but they were not ſeen without. And ‡ there it is unto this day.

‡ Or, *they are there, as* 1 *King.* 8. 8.

10 *There was* nothing in the Ark [d] ſave the two Tables which Moſes * put *therein* at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

d For Aaron's rod and Manna were taken thence before it was brought to this place.
* *Deut.* 10. 2, 5.
‡ Or, *where.*

11 ¶ And it came to paſs when the Prieſts were come out of the holy *place*: (for all the Prieſts *that were* † preſent were [e] ſanctified, *and* did not *then* wait by courſe.

† Heb. *found.*
e Were prepared to ſerve the Lord.

12 * Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren, *being* arayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty Prieſts, ſounding with trumpets)

* 1 *Chron.* 25. 1.

13 It came even to paſs, as the trumpeters and ſingers *were* as [f] one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, [g] For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

f They agreed all in one tune.
g This was the effect of their ſongs, *as Pſal.* 118. 1. & 136. 1.

14 So that the Prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *Solomon's prayer in the conſecration of the Temple, upon the braſen ſcaffold.*

THen * [a] ſaid Solomon, the LORD hath ſaid that he would dwell in the * thick darkneſs.

* 1 *King.* 8. 12, &c.
a After that he had ſeen the glory of the Lord in the cloud.
* *Levit.* 16. 2.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the King turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I haven choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now * it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

* 2 *Sam.* 7. 2. 1 *Chron.* 28. 2.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth

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out of thy loyns, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the Ark, wherein *is* the [b] covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he [c] ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſpread forth his hands towards heaven)

14 And ſaid, O LORD God of Iſrael, * *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; * yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? * behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine [e] eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth ‡ toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his [f] neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do and judge thy ſervants by requiting the wicked, by recompenſing his way upon his [g] own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael ‡ be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee ‡ in this houſe:

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; if their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart [h] thou knoweſt: (for thou only * knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy ways † ſo long as they live † in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and [i] pray in this houſe:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that † this houſe which I have built, is called by thy name.

34 If thy people go out to war againſt their enemies by the way that [k] thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their ‡ cauſe.

36 If they ſin againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

37 Yet,

b *Meaning*, The two tables, wherein is contained the effect of the covenant, that God made with our fathers.

c On a ſcaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all, as 1 *King.* 8. 22.

† Heb. *the length thereof*, &c.

d Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity, of his people.

* *Exod.* 15. 11.

* 2 *Sam.* 7. 12. 1 *King.* 2. 4. & 6. 12.

† Heb. *There ſhall not a man be cut off.*

* *Pſal.* 132. 12.

* *Chap.* 2. 6. *Iſai.* 66 1. *Acts* 7. 49.

e That thou mayeſt declare in effect, that thou haſt a continual care over this place.

‡ Or, *in this place.*

† Heb. *pray.*

f By retaining any thing from him, or elſe by denying that which he hath left him to keep, or do him any wrong.

† Heb. *and he require an oath of him.*

g *Meaning*, To give him that which he hath deſerved.

‡ Or, *be ſmitten.*

‡ Or, *toward.*

* 1 *King.* 17. 1.

* *Chap.* 20. 9.

† Heb. *in the land of their gates.*

‡ Or, *toward this houſe.*

h He declareth that the prayers of hypocrites cannot be heard, nor of any, but of them, which pray unto God with an unfained faith and in true repentance.

* 1 *Chron.* 28. 9.

† Heb. *all the days which.*

† Heb. *upon the face of the land.*

* *Joh.* 12. 20. *Acts* 8. 27.

i He ſheweth that before God there is no acceptation of perſons but all people that feareth him and worketh righteouſneſs, is accepted, *Act.* 10. 35.

† Heb *thy name is called upon this houſe.*

k *Meaning*, That none ought to enterpriſe any war, but at the Lord's commandment, *that is*, which is lawful by his word.

‡ Or, *right.*

* *Prov.* 20. 9. *Eccles.* 7. 20. *James* 3. 2. 1 *John* 1. 8.

† Heb. *they that take them captives carry them away.*

† Heb. *bring back to their heart.*

37 Yet, *if* they † bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their ‡ cauſe, and forgive thy people which have ſinned againſt thee.

‡ Or, *right.*

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears, *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*
* *Pſal.* 132. 8.

41 Now * therefore ariſe, O LORD God, into thy [l] reſting-place, thou, and the ark of thy ſtrength: let thy Prieſts, O LORD God, be clothed with [m] ſalvation, and let thy ſaints rejoyce in goodneſs.

[l] *That is,* Into thy temple.

[m] Let them be preſerved by thy power and made virtuous and holy.

42 O LORD God, turn not away the face of thine [n] anointed: remember the mercies of David thy ſervant.

[n] Hear my prayer which am thine anointed King.

CHAP. VII.

1 God having given teſtimony to Solomon's prayer by fire from heaven, and glory in the Temple, the people worſhip him. 4 Solomon's ſolemn ſacrifice. 8 Solomon having kept the feaſt of tabernacles, and the feaſt of the dedication of the altar, diſmiſſeth the people. 12 God appearing to Solomon, giveth him promiſes upon condition.

* 1 *King.* 8. 54.

NOw * when Solomon had made an end of praying, the *[a] fire came down from heaven and conſumed the burnt-offering, and the ſacrifices; and the glory of the LORD filled the houſe.

* *Levit.* 9. 24.
[a] Hereby God declared that he was pleaſed with Solomon's prayer.

2 And the Prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORD's houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the King and all the people offered ſacrifices before the LORD.

5 And King Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the King and all the people dedicated the houſe of God.

* 1 *Chron.* 15. 16.

6 * And the Prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the King had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed † by their miniſtry: and the Prieſts ſounded trumpets before them, and all Iſrael ſtood.

† Heb. *by their hand.*

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the [b] feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

[b] The feaſt of the Tabernacles which was kept in the ſeventh month.
* *Joſh.* 13. 3.

9 And in the eighth day they made † [c] a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

† Heb. *a reſtraint.*
[c] They aſſembled to hear the word of God, after that they had remained ſeven days in the boothes or Tabernacles.

10 And on the [d] three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

[d] They had leave to depart the two and twentieth day, 1 *King.* 8. 66. but they went not away till the next day.

11 Thus * Solomon finiſhed the houſe of the LORD, and the King's houſe: and all that came into Solomon's heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected.

* 1 *King.* 9. 1, &c.

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice.

* *Deut.* 12. 5.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people † which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will [e] heal their land.

† Heb. *upon whom my name is called.*
[e] I will cauſe the peſtilence to ceaſe, and deſtroy the beaſts that hurt the fruits of the earth, and ſend rain in due ſeaſon.

15 Now * mine eyes ſhall be open, and mine ears attent † unto the prayer *that is made* in this place.

16 For now have * I choſen, and ſanctified this houſe, that my name may be there for ever, and mine eyes and mine heart ſhall be there perpetually.

* *Chap.* 6. 40.
† Heb. *to the prayer of this place.*
* *Chap.* 6. 6.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David, thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael.

* *Chap.* 6. 16.
† Heb. *there ſhall not be cut off to thee.*

19 * But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other Gods, and worſhip them:

* *Levit.* 26. 14. *Deut.* 28. 15.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have [f] ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

[f] Which thing declareth that God had more reſpect to their ſalvation, than to the advancement of his own glory: and whereas men abuſe thoſe things, which God hath appointed to ſet forth his praiſe, he doth withdraw his graces thence.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, * Why hath the LORD done thus unto this land, and unto this houſe?

* *Deut.* 29. 24. *Jer.* 22. 8, 9.

22 And

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22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other Gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left, Solomon made tributaries; but the Iſraelites, rulers.* 11 *Pharaoh's daughter removeth to her houſe.* 12 *Solomon's yearly ſolemn ſacrifices.* 14 *He appointeth the Prieſts and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

* 1 *King.* 9. 10, *&c.*
a *Signifying*, That he was twenty years in building them.
b *That is*, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, *that is*, Dirt or filth, 1 *King.* 9. 13.
c *Meaning*, Of munitions and treaſures for the war.
d *That is*, He repaired, and fortified them: for they were built long before, by Sherah a noble woman of the tribe of Ephraim, 1 *Chron.* 6. 68. & 7. 24.
† Heb. *all the deſire of Solomon, which he deſired to build.*
e 1 *King.* 7. 1.

AND * it came to paſs (at the end of [a] twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe)

2 That the cities which Huram had [b] reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, & all the [c] ſtore-cities, which he built in Hamath.

5 Alſo he built [d] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſ-men, and † all that Solomon deſired to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſ-men.

10 And theſe *were* the chief of King Solomon's officers, *even* [f] two hundred and fifty, that bare rule over the people.

f For in all there were 3300, but here he meaneth of them that had the principal charge, *Read* 1 *King.* 9 23.

11 ¶ And Solomon * brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David King of Iſrael, becauſe *the places are* † holy, whereunto the Ark of the LORD hath come.

* 1 *King.* 3. 1. & 7. 8.
† Heb. *holineſs.*

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

* *Exod.* 29. 38.

13 Even after a certain rate every * day offering according to the commandment of Moſes, on the Sabbaths, and on the new-moons, and on the ſolemn feaſts, * [g] three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

* *Exod.* 23. 14. *Deut.* 16. 16.
g *Levit.* 23.

14 ¶ And he appointed, according to the order of David his father, the * courſes of the Prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the Prieſts, as the duty of every day required: the * porters alſo by their courſes, at every gate: for † ſo had David the man of God commanded.

* 1 *Chron.* 9. 17.
† Heb. *ſo was the commandment of David the man of God.*

15 And they departed not from the commandment of the King unto the Prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was [h] prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the houſe of the LORD was perfected.

h Both for the matter, and alſo for the workmanſhip.

17 ¶ Then went Solomon to Ezion-geber, & to ‡ Eloth, at the [i] ſea-ſide in the land of Edom.

‡ Or, *Elath. Deut.* 2. 8.
i *Meaning*, The red Sea.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence [k] four hundred and fifty talents of gold, and brought *them* to King Solomon.

k Which ſum is thought to mount to three millions; and ſix hundred thouſand crowns: for here is mention made of thirty more, than are ſpoken of, 1 *King.* 9. 28.

CHAP. IX.

1 *The Queen of Sheba admireth the wiſdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His veſſels.* 23 *His preſents.* 25 *His chariots and horſe.* 26 *His tributes.* 29 *His reign and death.*

AND * when the Queen of Sheba heard of the fame of Solomon, ſhe came to [a] prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

* 1 *King.* 10. 1, *&c. Mat.* 12. 42. *Luk.* 11. 31.
a To know whether his wiſdom were ſo great as the report was.

2 And Solomon told her all her queſtions: and there was [b] nothing hid from Solomon which he told her not.

b There was no queſtion ſo hard that he did not reſolve.

3 And when the Queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his ‡ cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

‡ Or, *butlers.*

5 And ſhe ſaid to the King, It *was* a true † report which I heard in mine own land, of thine ‡ acts, and of thy wiſdom:

† Heb. *word.*
‡ Or, *ſayings.*

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his [c] throne, *to be* King for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee King over them, to do judgment and juſtice.

c *Meaning*, That the Iſraelites were God's peculiar people, and that Kings are the lieutenants of God, which ought to grant unto him the ſuperiority, and miniſter juſtice to all.

9 And ſhe gave the King an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there

there any such spice as the Queen of Sheba gave King Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought [d] Algum-trees, and precious stones.

d *Chap.* 2. 8. 1 *King.* 10. 11.

11 And the King made *of* the Algum-trees, ‡†[e] terrises to the house of the LORD, and to the King's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

‡ Or, *stays.* † Heb. *high-ways* e Or, pillars: *meaning*, The garnishing, and trimming of the stairs or pillars.

12 And King Solomon gave to the Queen of Sheba, all her desire, whatsoever she asked, [f] besides *that* which she had brought unto the King: so she turned, and went away to her own land, she and her servants.

f *That is*, which the King gave her for recompence of that treasure which she brought.

13 ¶ Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the Kings of Arabia, and ‡governours of the country, brought gold and silver to Solomon.

‡ Or, *captains.*

15 ¶ And King Solomon made two hundred targets *of* beaten gold: [g] six hundred *shekels* of beaten gold went to one target.

g Which sum mounteth to 2400 crowns of the sun, *Budæus de asse.*

16 And three hundred shields *made he of* beaten gold: three hundred [h] *shekels* of gold went to one shield: and the King put them in the house of the forest of Lebanon.

h Or pounds, called *Mina*, whereof every one seemed to make an hundred shekels.

17 ¶ Moreover, the King made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne with a foot-stool of gold, *which were* [i] fastned to the throne, and † stays on each side of the sitting-place, and two lions standing by the [k] stays.

i *That is*, The steps and the foot-stool were fastned to the throne † Heb. *hands.* k Upon the pommels or knops.

19 And twelve lions stood there on the one side and on the other, upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking-vessels of King Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* † pure gold: ‡ none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

† Heb. *shut up.* ‡ Or, there was no *silver* in them.

21 For the King's ships went to Tarshish with the servants of Huram: every three years once came the ships of [l] Tarshish bringing gold and silver, ‡ ivory, and apes, and peacocks.

l Which country of the best writers is thought to be Cilicia, *Read* 1 *King.* 10. 22. ‡ Or, *elephants teeth.*

22 And King Solomon passed all the Kings of the earth in riches and wisdom.

23 ¶ And all the Kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [m] had four thousand stalls for horses and chariots, and twelve thousand horsmen, whom he bestowed in the chariot-cities, and with the King at Jerusalem.

m *That is*, Ten horses in every stable, which in all mount to fourty thousand, *as* 1 *King.* 4. 26.

26 ¶ And he reigned over all the Kings * from the ‡ river, even unto the land of the Philistines, and to the border of Egypt.

* *Gen.* 15. 18. ‡ That is, *Euphrates.*

27 And the King † made silver in Jerusalem as [n] stones, and cedar-trees made he as the sycomore-trees, that *are* in the low plains, in abundance.

† Heb. *gave.* n The abundance of these temporal treasures in Solomon's kingdom is a figure of the spiritual treasures, which the elect shall enjoy in the heavens under the true Solomon, Christ.

28 * And they brought unto Solomon horses out of Egypt, and out of all lands.

* 1 *King.* 10. 28. *Chap.* 1. 16.

29 ¶ Now the rest of the * acts of Solomon first and last, *are* they not written in the † book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of * Iddo the seer, [o] against Jeroboam the son of Nebat?

* 1 *King.* 11. 41. † Heb. *words.* * *Chap.* 12. 15. o *That is*, which prophesied against him.

30 And Solomon reigned in Jerusalem over all Israel, fourty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

CHAP. X.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam refusing the old mens counsel, by the advice of young men, answered them roughly. 16 Ten tribes revolting, kill Hadoram, and make Rehoboham to flee.

AND * Rehoboam [a] went to Shechem: for to Shechem were all Israel come to make him King.

* 1 *King.* 12. 1, &c. a After the death of Solomon.

2 And it came to pass when Jeroboam the son of Nebat (who *was* in Egypt, whither he had fled from the presence of Solomon the King) heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him: so Jeroboam and all Israel came, and spake to Rehoboam, saying,

4 Thy father [b] made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, & we will serve thee.

b *That is*, handled us rudely, It seemeth that God hardned their hearts, so that they thus murmured without cause: which declareth also the inconstancy of the people.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that [c] stood before him.

c *That is*, which were of his counsel and secrets.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us: thus

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thus shalt thou say unto them,[d] My little *finger* shall be thicker than my father's loyns.

d *Meaning*, That he was of far greater power than was his father.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

† Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the King bade, saying, Come again to me on the third day.

13 And the King answered them roughly; and King Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkned not unto the people, for the [e] cause was of God, that the LORD might perform his word, which he spake by the *hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

e God's will imposeth such a necessity to the second causes, that nothing can be done but according to the same, and yet man's will worketh as of it self, so that it cannot be excused in doing evil, by alledging that it is God's ordinance.

* 1 *King.* 11. 29.

16 ¶ And when all Israel *saw* that the King would not hearken unto them, the people answered the King, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now David see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones, that he died: but King Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem.

† Heb. *strengthned himself.*

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

1 *Rehoboam raising an army to subdue Israel, is forbidden by Shemajah.* 5 *He strengthneth his kingdom with forts and provision.* 13 *The Priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

* 1 *King.* 12. 21, &c.

AND * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and [a] Benjamin, an hundred and fourscore thousand chosen *men* which were warriours, to fight against [b] Israel, that he might bring the kingdom again to Rehoboam.

a *That is*, The half tribe of Benjamin: for the other half was gone after Jeroboam.

b *Meaning*, The ten tribes which rebelled.

2 But the word of the LORD came to Shemajah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon King of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [c] built cities for defence in Judah.

c Or, Repaired them and made them strong, to be more able to resist Jeroboam.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zoreh, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oyl and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the Priests and the Levites that *were* in all Israel, † resorted to him out of all their coasts,

† Heb. *presented themselves to him.*

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for * Jeroboam and his sons had cast them off from executing the Priests office unto the LORD.

* *Chap.* 13. 9.

15 And he ordained him Priests for the high places, and for the [d] Devils, and for the calves which he had made)

d *Meaning*, Idols *Isa.* 44. 15.

16 And after them out of all the tribes of Israel, such as [e] set their hearts to seek the LORD God of Israel, came to Jerusalem, to sacrifice unto the LORD God of their fathers.

e Which were zealous of true Religion, and feared God.

17 So they strengthned the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they [f] walked in the way of David and Solomon.

f So long as they feared God, and set forth his word, they prospered.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the son of David to wife, *and* Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jerush, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

* 1 *King.* 15. 2.

21 And Rehoboam loved Maachah the daughter of Absalom, above all his wives and his concubines: (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters)

22 And Rehoboam made [g] Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him King.

g Called also Abijam, who reigned three years, 1 *King.* 15. 2.

23 And he dealt wisely, and dispersed of all his children throughout all the countrys of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: [h] and he desired † many wives.

h He gave himself to have many wives.

† Heb. *a multitude of wives.*

CHAP. XII.

1 *Rehoboam forsaking the LORD, is punished by Shishak.* 5 *He and the Princes repenting at the preaching of Shemajah, are delivered from destruction, but not from spoil.* 13 *The reign and death of Rehoboam.*

AND it came to pass when Rehoboam had established the Kingdom, and had strengthned himself, he forsook the law of the LORD, and [a] all Israel with him,

a For such is the inconstancy of the people, that for the most part they follow the vices of their governours.

2 And it came to pass, *that* in the fifth year of King Rehoboam, Shishak King of Egypt came up against Jerusalem (* because they had transgressed against the LORD)

* 1 *King.* 14. 24, 25.

3 With

3 With twelve hundred chariots, and three-score thousand horse-men: and the people *were* without number that came with him out of Egypt; the Lubims, the [b] Sukkiims, and the Ethiopians.

[b] Which were a people of Africa called the Troglodites, because they dwelt in holes.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemajah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and [c] therefore have I also left you in the hand of Shishak.

[c] *Signifying*, That no calamity can come unto us, except we forsake God, and that he never leaveth us until we have cast him off.

6 Whereupon the princes of Israel, and the King humbled themselves, and they said, The LORD *is* [d] righteous.

[d] And therefore doth justly punish us for our sins.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemajah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them ‡ some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

‡ Or, *a little while.*

8 Nevertheless, they shall be his servants; that they may know my [e] service, and the service of the kingdoms of the countrys.

[e] *Hebraeth*, That Gods punishments are not to destroy his utterly, but to chastise them, to the knowledge of themselves, and to know how much better it is to serve God than tyrants.

9 So Shishak King of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the King's house, he took all: he carried away also the shields of gold which Solomon had * made.

* *Chap.* 9. 15.

10 In stead of which, King Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the King's house.

11 And when the King entred into the house of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he [f] humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‡ and also in Judah things went well.

[f] Which declareth that God seeketh not the death of a sinner, but his conversion, *Ezek.* 18. 32. & 33. 11.

‡ Or, *and yet in Judah there were good things.*

13 ¶ So King Rehoboam strengthned himself in Jerusalem, and reigned: for * Rehoboam *was* one and fourty years old when he began to reign, and he reigned [g] seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an Ammonitess.

* 1 *King.* 14. 21.

[g] *That is*, Twelve years after that he had been overcome by Shishak, *vers* 2.

14 And he did evil, because he ‡ prepared not his heart to seek the LORD.

‡ Or, *fixed.*

15 Now the acts of Rehoboam, first and last, *are* they not written in the † Book of Shemajah the prophet, and of Iddo the seer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP. XIII.

1 *Abijah succeeding, maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God, he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOw * in the eighteenth year of King Jeroboam, began Abijah to reign over [a] Judah.

* 1 *King.* 15. 1, &c.

[a] He meaneth Judah and Benjamin.

2 He reigned three years in Jerusalem: (his mother's name also *was* [b] Michajah the daughter of [c] Uriel of Gibeah) and there was war between Abijah and Jeroboam.

[b] *Or*, Maacha, 1 *King.* 15. 2.

[c] Called also Absalom, for Absalom was her grandfather.

3 And Abijah † set the battel in aray, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in aray against him with eight hundred thousand chosen men, *being* mighty men of valour.

† Heb. *bound together.*

4 ¶ And Abijah stood up upon mount [d] Zemaraim, which *is* in mount Ephraim, and said, Hear me thou Jeroboam, and all Israel,

[d] Which was one of the tops of mount Ephraim.

5 Ought you not to know, that the LORD God of Israel gave the kingdom over Israel to [e] David for ever, *even* to him and to his sons by a covenant of [f] salt?

[e] And therefore whosoever doth usurp it or take it from that stock transgresseth the ordinance of the Lord: Thus like an hypocrite he alledged the word of God for his advantage.

[f] *That is*, Perpetual, because the thing which is salted, is preserved from corruption: he meaneth also that it was made solemnly, & confirmed by offering of sacrifices wherein they used salt according as was ordained, *Num.* 18. 19.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath * rebelled against his Lord.

* 1 *King.* 11. 26.

7 And there are gathered unto him [g] vain men the children of Belial, and have strengthned themselves against Rehoboam the son of Solomon, when Rehoboam was [h] young and tender-hearted, and could not withstand them.

[g] This word in the Caldee tongue is *Racha*, which our Saviour useth, *Matt.* 5. 22.

[h] *Meaning*, in heart and courage.

8 And now ye think to withstand the kingdom of the LORD, in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam * made you for Gods.

* 1 *King.* 12. 28.

9 * Have ye not cast out the Priests of the LORD the sons of Aaron, and the Levites, and have made you Priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate himself with a [i] young bullock and seven rams, *the same* may be a Priest of *them that are* no Gods.

* *Chap.* 11. 14.

† Heb. *to fill his hand.*

[i] He sheweth the nature of idolaters which take no trial of the vocation, life and doctrine of their ministers, but think the most vile and greatest beasts sufficient to serve their turn.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the Priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business.

11 * And they burn unto the LORD every [k] morning and every evening, burnt-sacrifices and sweet incense: the * *shew*-bread also *set they in order* upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

* *Chap.* 2. 4.

[k] As it was appointed in the law, *Exod.* 29. 39.

* *Lev.* 24. 6.

12 And behold, [l] God himself *is* with us for *our* captain, and his Priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against the LORD God of your fathers, for you shall not prosper.

[l] Because their cause was good, and approved by the Lord, they doubted not of the success and victory.

13 ¶ But Jeroboam caused an [m] ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

[m] Condemning the good counsel which came of the spirit of God, he thought to have overcome by deceit.

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14 And wen Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the Prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, [n] becauſe they relied upon the LORD God of their fathers.

n He ſheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the LORD.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtrook him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ‡ ſtory of the prophet * Iddo.

‡ Or, *commentary.*
* *Chap.* 12. 15.

CHAP. XIV.

1 *Aſa ſucceeding deſtroyeth idolatry.* 6 *Having peace, he ſtrengtheneth his kingdom with forts and armies,* 9 *Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years.

* 1 *King.* 15. 8, &c.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *Gods*, and the high places, and brake down the † images, and cut down the [a] groves:

† Heb. *ſtatues.*
a Which were planted contrary to the law, *Deut.* 16. 21.

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law, and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the † images: and the kingdom was [b] quiet before him.

† Heb. *ſun-images.*
b He ſheweth that the reſt and quietneſs of kingdoms ſtandeth in abolishing idolatry, and advancing true Religion.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towrs, gates, and bars, while the land *is* yet [c] before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built, and proſpered.

c Whileſt we have the full government thereof.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ * And there came out againſt them Zerah the [d] Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto [e] Mareſhah.

* *Chap.* 16. 8.
d The King of Ethiopia, or Egypt.
e Which was a city in Judah, *Joſh.* 15. 44. where Michajah the prophet was born.

10 Then Aſa went out againſt him, and they ſet the battel in aray in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* * nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, [f] let not ‡ man prevail againſt thee.

* 1 *Sam.* 14. 6.
f Thus the children of God neither truſt in their own power or policy, neither fear the ſtrength and ſubtility of their enemies, but conſider the cauſe, and ſee whether their enterprise tend to God's glory, and thereupon aſſure themſelves of the victory by him, which is onely almighty, and can turn all fleſh into duſt with the breath of his mouth.
‡ Or, *mortal man.*

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

† Heb. *broken.*

14 And they ſmote all the cities round about Gerar, for the [g] fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

g The Lord had ſtriken them with fear.

15 They ſmote alſo the tents of cattel, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *Aſa with Judah and many of Iſrael moved by the prophecy of Azariah the ſon of Oded, make a ſolemn covenant with God.* 16 *He putteth down Maachah his mother for her idolatry.* 18 *He bringeth dedicate things into the houſe of God, and enjoyeth a long peace.*

AND the ſpirit of God came upon [a] Azariah the ſon of Oded.

a Who was called Oded, as his father was, *verſ.* 1, 8.

2 And he went out † to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

† Heb. *before Aſa.*

3 Now for a long ſeaſon Iſrael *hath been* without the [b] true God, and without a teaching Prieſt, and without law.

b For the ſpace of twelve years under Rehoboam, and three years under Abijah, Religion was neglected and idolatry planted.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was [c] found of them.

c *He ſheweth,* That notwithſtanding the wickedneſs of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah King of the Ethiopians, *chap.* 14. 9, 12. and out of all other dangers, when they called upon the Lord.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countrys.

6 And nation was † deſtroyed of nation, and city of city: for God did vex them with all adverſity.

† Heb. *beaten in pieces.*

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be [d] rewarded.

d Your confidence and truſt in God ſhall not be fruſtrate.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols

† Heb. *abominations.*

out

out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him)

10 So they gathered themselves together at Jerusalem in the [e] third moneth, in the fifteenth year of the reign of Asa.

[e] Called *Shivan*, containing part of *May* and part of *June*.

11 And they offered unto the LORD † the same time, of the [f] spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

† Heb. *in that day.*
[f] Which they had taken of the Ethiopians.

12 And they entred into a covenant to seek the LORD God of their fathers, with all their heart and with all their soul;

13 That [g] whosoever would not seek the LORD God of Israel, should be put to death, whether small or great, whether man or woman.

[g] These were the words of their covenant, which commanded all idolaters to be put to death according to the law of God, *Deut.* 13. 5, 9, 15.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was [h] found of them: and the LORD gave them rest round about.

[h] So long as they served him aright, so long did he preserve and prosper them.

16 ¶ And also *concerning* * Maachah the [i] mother of Asa the King, he removed her from *being* Queen, because she had made an † idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

* 1 *King.* 15. 13.
[i] Or, grandmother: and herein he shewed that he lacked zeal, for she ought to have died both by the covenant, *as vers.* 13. and by the law of God: but he gave place to foolish pity, and would also seem after a sort to satisfy the law.
† Heb. *horrour.*

17 But the high places were [k] not taken away out of [l] Israel: nevertheless, the heart of Asa was [m] perfect all his days.

[k] Which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
[l] Because that God was called the God of Israel, by reason of his promise to Jacob: therefore Israel is sometime taken for Judah, because Judah was his chief people.
[m] In respect of his predecessours.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

1 *Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in prison.* 11 *Among his other acts, in his disease he seeketh not to God, but to the Physicians.* 13 *His death and burial.*

IN the six and thirtieth year of the reign of Asa, * [a] Baasha King of Israel came up against Judah, and built [b] Ramah, to the intent that he might let none go out or come in to Asa King of Judah.

* 1 *King.* 15. 17.
[a] Who reigned after Nadab the son of Jeroboam.
[b] He fortified it with walls and ditches: it was a city in Benjamin, near to Gibeon.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the Kings house, and sent to Ben-hadad King of Syria that dwelt at † Damascus, saying,

† Heb. *Darmesek.*

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go [c] break thy league with Baasha King of Israel, that he may depart from me.

[c] He thought to repuls his adversary by an unlawful means, *that is*, by seeking help of infidels, as they that seek the Turks amity, thinking thereby to make themselves more strong.

4 And Ben-hadad hearkned unto King Asa, and sent the captains of † his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

† Heb. *which were his.*

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the King took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa King of Judah, and said unto him, Because thou hast relied on the King of Syria, and not relied on the LORD thy God, therefore is the host of the King of Syria escaped out of thine hand.

8 Were not * the Ethiopians and the Lubims † a huge host, with very many chariots and horsmen? yet, because thou didst rely on the LORD he delivered them into thine hand.

* *Chap.* 14. 9.
† Heb. *in abundance.*

9 For the eyes of the LORD run to and fro throughout the whole earth, ‡ to shew himself strong in the behalf of *them*, whose heart *is* perfect towards him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

‡ Or, *strongly to hold with* them &c.

10 Then Asa was [d] wroth with the seer, and put him in a prison-house; for *he was* in a rage with him, because of this *thing*. And Asa † oppressed *some* of the people the same time.

[d] Thus in stead of turning to God by repentance, he disdained the admonition of the prophet, and punished him, as the wicked do when they be told of their faults.
† Heb. *crushed.*

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the Book of the Kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* [e] exceeding *great*: yet in his disease he sought not to the LORD, but to the [f] Physicians.

[e] God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the end, *that is*, zealous of God's glory, and put our whole trust in him.
[f] *He sheweth*, That it is in vain to seek to the Physicians, except first we seek to God to purge our sins, which are the chief cause of all our diseases, and after use the help of the Physicians, as a mean by whom God worketh.

13 ¶ And Asa slept with his fathers, and died in the one and fourtieth year of his reign.

14 And they buried him in his own sepulchres which he had † made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries art: and they made a very great burning for him.

† Heb. *digged.*

CHAP. XVII.

1 *Jehoshaphat succeeding Asa, reigneth well, and prospereth.* 7 *He sendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, some of them bring him presents and tribute.* 12 *His greatness, captains, and armies.*

AND * Jehoshaphat his son reigned in his stead, and strengthned himself against Israel.

* 1 *King.* 15. 24.

2 And he placed forces in all the fenced cities of Judah, and set garisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the [a] first ways of his father David, and sought not unto [b] Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD stablished the kingdom in his hand, and all Judah † brought to Jehoshaphat presents, and he had riches and honour in abundance.

6 And his heart ‡ [c] was lift up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michajah, to [d] teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemajah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama, and Jehoram, Priests.

9 And they taught in Judah, and *had* the Book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no [e] war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah, ‡ castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And † next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who [f] willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and shield, two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These [g] waited on the King, besides *those* whom the King put in the fenced cities, throughout all Judah.

a *That is*, His virtues, meaning, before he had committed sin with Bathsheba and against Uriah.
b Sought not help at strange Gods.
† Heb. *gave.*
‡ That is, *was encouraged.*
c *Or*, He gave himself wholly to serve the Lord.
d He knew it was in vain to profess Religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.
† Heb. *was.*
e Thus God prospereth all such that with a pure heart seek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage against them.
‡ Or, *palaces.*
† Heb. *at his hand.*
f *Meaning*, which was a Nazarite, *Num.* 6.
g *That is*, They were as his ordinary guard.

CHAP. XVIII.

1 *Jehoshaphat joyned in affinity with Ahab, is perswaded to go with him against Ramoth-gilead.* 4 *Ahab seduced by false Prophets, according to the word of Micajah, is slain there.*

NOw Jehoshaphat had riches and honour in abundance, and joyned [a] affinity with Ahab.

2 * And † after *certain* [b] years, he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and perswaded him to go up *with him* to [c] Ramoth-gilead.

3 And Ahab King of Israel said unto Jehoshaphat King of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the King of Israel, Enquire, I pray thee, at the [d] word of the LORD to day.

5 Therefore the King of Israel gathered together of [e] Prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battel, or shall I forbear? And they said, Go up; for God will deliver *it* into the King's hand.

6 But Jehoshaphat said, *Is there* not here a Prophet of the LORD † besides, that we might enquire of him?

7 And the King of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I [f] hate him, for he never prophesieth good unto me, but always evil: the same *is* Micajah the son of Imla. And Jehoshaphat said, Let not the King say [g] so.

8 And the King of Israel called for one *of his* ‡ officers, and said, † Fetch quickly Micajah the son of Imla.

9 And the King of Israel and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* [h] robes, and they sat in a ‡ void place at the entring in of the gate of Samaria, and all the Prophets prophesied before them.

10 And Zedediah the son of Chenaanah, had made him [i] horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until † they be consumed.

11 And all the Prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the King.

12 And the messenger that went to call Micajah, spake to him, saying, Behold, the words of the Prophets *declare* good to the King † with one [k] assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micajah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the King, the King said unto him, Micajah, shall we go to Ramoth-gilead to battel, or shall I forbear? And he said, [l] Go ye up, and prosper, and they shall be delivered into your hand.

15 And

a For Joram, Jehoshaphat's son, married Ahab's daughter.
* 1 *King.* 22. 2.
† Heb. *at the end of years.*
b *That is*, The third year.
c To recover it out of the hands of the Syrians.
d Hear the advice of some Prophet, to know whether it be God's will.
e Which were the Prophets of Baal, *signifying*, That the wicked esteem none but flatterers, and such as will bear with their inordinate affections.
† Heb. *yet, or, more.*
f Yet the true ministers of God ought not to cease to do their duty, though the wicked magistrates cannot abide them to speak the truth.
g *Meaning*, That he ought not to refuse to hear any that was of God.
‡ Or, *eunuchs.*
† Heb. *Hasten.*
h *That is*, in their majesty, and royal apparel.
‡ Or, *floor.*
i 1 *King.* 22. 11.
† Heb thou *consume them.*
† Heb. *with one mouth.*
k Thinking, that whereas four hundred Prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainsay it.
l He spake this by derision of the false Prophets, as the King well perceived.

15 And the King ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, [m] Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

m He propheſieth how the people ſhould be diſperſed, and Ahab ſlain.

17 (And the King of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, ‡ but evil?)

‡ Or, *but for evil.*

18 Again he ſaid, Therefore hear the word of the LORD, I ſaw the LORD ſitting upon his throne, and all the [n] hoſt of heaven ſtanding on his right hand, and *on* his left.

n *Meaning*, His Angels.

19 And the LORD ſaid, Who ſhall entice Ahab King of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a * Spirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

* Job 1. 6.

21 And he ſaid, I will go out, and be a lying Spirit in the mouth of all his Prophets. And *the* [o] *LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

o For without the Lord's permiſſion he could not do it.

22 Now therefore behold, the LORD hath put a [p] lying Spirit in the mouth of theſe thy Prophets, and the LORD hath ſpoken evil againſt thee.

p To them that will not believe the truth, God ſendeth ſtrong deluſions that they ſhould believe lies, 2 *Theſ.* 2. 10.

23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micajah upon the cheek, and ſaid, Which way went the Spirit of the LORD from me, to ſpeak unto thee?

q By this cruelty, his ambition and hypocriſy was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true Spirit is.

24 And Micajah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go ‡ into † an inner chamber to hide thy ſelf.

‡ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.*

25 Then the King of Iſrael ſaid, Take ye Micajah, and carry him back to Amon the governour of the city, and to Joaſh the King's ſon:

26 And ſay, Thus ſaith the King, Put this *fellow* in the priſon, and feed him with bread of [r] affliction, and with water of affliction, until I return in peace.

r Keep him ſtraightly in priſon and let him feel hunger and thirſt.

27 And Micajah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken all ye people.

28 So the King of Iſrael, and Jehoſhaphat the King of Judah went up to Ramoth-gilead.

29 And the King of Iſrael ſaid unto Jehoſhaphat, I will [s] diſguiſe my ſelf, and will go to the battel, but put thou on thy robes. So the King of Iſrael diſguiſed himſelf, and they went to the battel.

s Thus the wicked think by their own ſubtility to eſcape God's judgments which he threateneth by his word.

30 Now the King of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave onely with the King of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the King of Iſrael, therefore they compaſſed about him to fight: but Jehoſhaphat [t] cried out, and the LORD helped him, and God moved them *to depart* from him.

t He cried to the Lord by acknowledging his fault, in going with this wicked King to war, againſt the word of the Lord by his prophet, and alſo by deſiring mercy for the ſame.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the King of Iſrael, they turned back again † from purſuing him.

† Heb. *from after him.*

33 And a *certain* man drew a bow † at a venture, and ſmote the King of Iſrael † between the joynts of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayſt carry me out of the hoſt, for I am † wounded.

† Heb. *in his ſimplicity.*
† Heb. *between the joynts, and between the breaſt-plate.*
† Heb. *made ſick.*

34 And the battel increaſed that day: howbeit the King of Iſrael [u] ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the Sun going down, he died.

u He diſſembled his hurt, that his ſouldiers might fight more courageouſly.

CHAP. XIX.

1 Jehoſhaphat reproved by Jehu, viſiteth his kingdom. 5 His inſtructions to the Judges, 8 to the Prieſts and Levites.

AND Jehoſhaphat the King of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to King Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? [a] therefore *is* wrath upon thee from before the LORD.

a He declareth that the wrath and judgment of God is over all ſuch, that ſupport the wicked, and rather ſhew not indeed, that they are enemies to all ſuch as hate the Lord.

3 Nevertheleſs, there are * good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

* *Chap.* 17. 4, 6.

4 And Jehoſhaphat dwelt at Jeruſalem: and † he went out again [b] through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

† Heb. *he returned and went out.*

b He viſited all his country and brought his people from idolatry to the knowledge of the true God.

5 ¶ And he ſet Judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the Judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* [c] with you † in the judgment.

c Both to preſerve you, if you do juſtly, or to puniſh you, if you do the contrary.
† Heb. *in the matter of judgment.*

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* [d] no iniquity with the LORD our God, nor * reſpect of perſons, nor taking of gifts.

d He will declare by the ſharpneſs of the puniſhment that he hateth all iniquity.
* *Deut.* 10. 17. *Job* 34. 19. *Act.* 10. 34. *Rom* 2. 11. *Epheſ.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17.

8 ¶ Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the Prieſts, and of the chief of the fathers of Iſrael, for the judgment of the LORD, and for controverſies, when they [e] returned to Jeruſalem.

e The Prieſts and Levites, which ſhould judge matters according to the word of the Lord.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between [f] bloud and bloud, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* [g] wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

f *That is*, To try whether the murder was done at unawares, or elſe on ſet purpoſe, *Num.* 35. 11. *Deut.* 4 41.
g *Meaning*, That God would puniſh them moſt ſharply, if they would not execute juſtice aright.

11 And behold, Amariah the chief Prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the King's [h] matters: alſo the Levites *ſhall be* officers before you.

h Shall be chief overſeer of the publike affairs of the realm.

† Heb. *Take courage and do.*
i God will aſſiſt them that do juſtice.

† Deal couragiouſly, and the LORD ſhall be with the [i] good.

CHAP. XX.

1 *Jehoſhaphat in his fear proclaimeth a faſt.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord.* 22 *The great overthrow of the enemies.* 26 *The people having bleſſed God at Berachah, return in triumph.* 31 *Jehoſhaphat's reign.* 35 *His convoy of ſhips which he made with Ahaziah, according to the prophecy of Eliezer, unhappily periſhed.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſide the [a] Ammonites, came againſt Jehoſhaphat to battel.

a *That is*, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verſe, they were the Idumeans of mount Seir.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the [b] ſea on this ſide Syria, and behold, they *be* in Hazazontamar, which *is* in En-gedi.

b Called the dead Sea, where God deſtroyed the five cities for ſin.

3 And Jehoſhaphat feared, and ſet † himſelf to [c] ſeek the LORD, and proclaimed a faſt throughout all Judah.

† Heb. *his face.*
c This declareth what the fear of the godly is, which is as a puck to ſtir them to prayer, and to depend on the Lord, whereas it moveth the wicked either to ſeek after worldly means and policies, or elſe to fall into deſpair.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

† Heb. *thou.*

7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, and [d] gaveſt it to the ſeed of Abraham thy friend for ever?

d He groundeth his prayer upon God's power, whereby he is able to help, and alſo on his mercy, which he will continue toward his, foraſmuch as he hath once choſen them, and begun to ſhew his graces toward them.

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 * If *when* evil cometh upon us, *as* the [e] ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy [f] name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

* 1 *King.* 8. 37. *Chap.* 6. 28.
e *Meaning*, war which cometh by God's juſt judgment for our ſins.
f *That is*, It is here called upon and thou declareſt thy preſence and favour.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

* *Deut.* 2. 9.

11 Behold, *I ſay*, *how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, [g] but our eyes *are* upon thee.

g We only put our truſt in thee, and wait for our deliverance from heaven.

13 And all Judah ſtood before the [h] LORD, with their little ones, their wives and their children.

h *That is*, Before the Ark of the covenant.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benajah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came [i] the Spirit of the LORD in the midſt of the congregation:

i Which was moved by the Spirit of God to prophecy.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitans of Jeruſalem, and thou King Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the [k] battel *is* not yours, but God's.

k They fight againſt God and not againſt you: therefore he will fight for you.

16 To morrow go ye down againſt them: behold, they come up by the † cliff off Ziz, and ye ſhall find them at the end of the ‡ brook, before the wilderneſs of Jeruel.

† Heb. *aſcent.*
‡ Or, *valley.*

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat [l] bowed his head, with *his* face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promiſed.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, * Believe in the LORD your God, ſo ſhall you be eſtabliſhed; [m] believe his Prophets, ſo ſhall ye proſper.

* Iſa. 7. 9.
m Give credit to their words and doctrine.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and † that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, [n] Praiſe the LORD, for his mercy *endureth* for ever.

† Heb. *praiſers.*

n This was a Pſalm of thanksgiving, which they uſed commonly to ſing when they praiſed the Lord for his benefits, and was made by David, *Pſal.* 136.

22 ¶ † And when they began † to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and ‡ they were ſmitten.

† Heb. *And in the time that they, &c.*
† Heb. *in ſinging and praiſe.*
‡ Or, *they ſmote one another.*

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of [o] mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy [p] another.

o *Meaning*, The Idumeans, which dwelt in mount Seir.
† Heb. *for the deſtruction.*

24 And when Judah came toward the watch-towre in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and † none eſcaped.

p Thus the Lord according to Jehoſhaphat's prayer declared his power when he delivered his, by cauſing their enemies to kill one another.
† Heb. *there was not an eſcaping.*

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they [q] aſſembled themſelves in the valley of ‡ Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

q To give thanks to the Lord for the victory: and therefore the valley was called Berachah, *that is*, Bleſſing, or, Thankſgiving, which was alſo called the valley of Jehoſhaphat, *Joel* 3. 2, 12. becauſe the Lord judged the enemies according to Jehoſhaphat's prayer.
‡ That is, *bleſſing.*

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the † fore-

† Heb. *head.*

front of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the [r] fear of God was on all the kingdoms of *thoſe* countrys, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhapht was quiet; for his God gave him reſt round about.

31 ¶ * And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the [f] way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD:

33 Howbeit, the high places were [t] not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † Book of Jehu the ſon of Hanani, * who † is mentioned in the Book of the Kings of Iſrael.

35 ¶ And after this did Jehoſhaphat King of Judah joyn himſelf with Ahaſiah King of Iſrael, who did very wickedly:

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, [u] Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 *Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren.*
5 *His wicked reign.* 8 *Edom and Libnah revolt.*
12 *The prophecy of Elijah againſt him in writing.*
16 *Philiſtines and Arabians oppreſs him.* 18 *His incurable diſeaſe, infamous death, and burial.*

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat King of [a] Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſtborn.

4 Now * when Jehoram was riſen up to the kingdom of his father, he ſtrengthned himſelf, and ſlew all his [b] brethren with the ſword, and *divers* alſo of the Princes [c] of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the Kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of * Ahab to [d] wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a † light to him, and to his * ſons for ever.

8 ¶ In his days the Edomites revolted from under the † dominion of Judah, and made themſelves a King.

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did [e] Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from [g] Elijah the Prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa King of Judah,

13 But haſt walked in the way of the Kings of Iſrael, and haſt made Judah, and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thy ſelf:

14 Behold, with † a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy [h] bowels fall out, by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the [i] Ethiopians.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance *that was* found in the King's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave [k] Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when

r He cleareth hereby, that the works of God bring ever comfort or deliverance to his, and fear or deſtruction to his enemies.

* 1 *King.* 22. 41, &c.

f *Meaning*, In his virtues, and thoſe ways wherein he followed God.

t If the great care and diligence of this good King was not able utterly to aboliſh all ſuperſtition and idolatry out of his people; but that they would ſtill retain their filth and idolatry, how much leſs are they able to reform evil, which either have little zeal, or not ſuch as he had: though herein he was not to be excuſed.

† Heb. *words.*

* 1 *King.* 16. 1.

† Heb. *was made to offend.*

u Thus God would not have his to joyn in ſociety with idolaters and wicked men.

* 1 *King.* 22. 50.

a *Read. Chap.* 15. 17. how by Iſrael is meant Judah.

* 2 *King.* 8. 16, 17.

b Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruel, and ſpare not to murder them, whom by nature they ought moſt to cheriſh and defend.

c *Meaning*, Of Judah and Benjamin.

* *Chap.* 22. 2.

d So that we ſee how it cannot be that we ſhould joyn with the wicked, and ſerve God.

† Heb. *Lamp*, or, *candle.*

* 2 *Sam.* 7. 12. 1 *King.* 11. 36. 2 *King.* 8. 19. *Pſal* 132. 11, &c.

† Heb. *hand.*

* 2 *King.* 8. 21.

e *Read* 2 *King.* 8. 22.

f *Meaning*, Idolatry, becauſe that the idolater breaketh promiſe with God, as doth the adultereſs to her husband.

g Some think that this was Eliſha, ſo called, becauſe he had the Spirit in abundance, as had Elijah.

† Heb. *a great ſtroke.*

h Wee ſee this example daily practiſed upon them that fall away from God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa ſouth-ward toward Egypt.

† Heb. *carried captive.*

k Called alſo Ahaziah, *as Chap.* 22. 1. or, Azariah, *verſe* 6.

368 he began to reign, and he reigned in Jeruſalem eight years, and departed † without being [l] deſired: howbeit thy buried him in the city of David, but not in the ſepulchres of the Kings.

† Heb. *without deſire.*
l *That is*, As ſome write, he was not regarded, but depoſed for his wickedneſs and idolatry: ſo that his ſon reigned 22 years (his father yet living) without honour: and after his father's death he was confirmed to reign ſtill, *as Chap.* 22. 2.

CHAP. XXII.

1 *Ahaziah ſucceeding, reigneth wickedly.* 5 *In his confederacy with Joram the ſon of Ahab, he is ſlain by Jehu.* 10 *Athaliah deſtroying all the ſeed royal, ſave Joaſh, whom Jehoſhabeath his aunt hid, uſurpeth the kingdom.*

AND the inhabitans of Jeruſalem made * Ahaziah his youngeſt ſon, King in his ſtead: for the band of men that came with the [a] Arabians to the camp, had ſlain all the * eldeſt. So Ahaziah the ſon of Jehoram King of Judah reigned.

* 2 *King.* 8. 24, *&c.*

a *Meaning*, The Philiſtines.
* *Chap.* 21. 17.

2 Fourty and [b] two years old *was* Ahaziah when he began to reign, and he reigned [c] one year in Jeruſalem: his mother's name alſo *was* * Athaliah the daughter of [d] Omri.

b *Chap* 21. 20.
c *That is*, After the death of his father.
* *Chap.* 22. 6.
d She was Ahab's daughter, who was the ſon of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſeller to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his * counſellers after the death of his father, to his deſtruction.

e He ſheweth, that it muſt needs follow that the rulers are ſuch as their counſellers be, and that there cannot be a good King, that ſuffereth wicked counſellers.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab King of Iſrael, to war againſt Hazael King of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds ‡ which were given him at Ramah, when he fought with Hazael King of Syria. And ‡ Azariah the ſon of Jehoram King of Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

† Heb. *wherewith they wounded him.*
‡ Otherwiſe called *Ahaziah*, *verſ.* 1. & *Jehoahaz*, *Chap.* 21. 17.

7 And the † deſtruction of Ahaziah was of [f] God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed * to cut off the houſe of Ahab.

† Heb. *treading down.*
f Hereby we ſee how nothing can come to any, but by God's providence, and as he hath appointed, and therefore he cauſeth all means to ſerve to his will.
* 2 *King.* 9. 7.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtred to Ahaziah, he ſlew them.

* 2 *King.* 9. 27.

9 * And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe (ſaid they) he *is* the ſon of [g] Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

g This was the juſt plague of God, becauſe he joyned himſelf with Gods enemies: yet God to declare the worthineſs of Jehoſhaphat his grand-father, moved them to give him the honour of burial.

10 ¶ * But when Athaliah the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and [h] deſtroyed all the ſeed royal of the houſe of Judah.

* 2 *King.* 11. 1.
h To the intent that there ſhould be none to make title to the crown, and ſo ſhe might uſurp the government.

11 But Jehoſhabeath the daughter of the King, took Joaſh the ſon of Ahaziah, and ſtole him from among the King's ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of King Jehoram, the wife of Jehojada the Prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

i *Meaning*, In the chamber, where the Prieſts and Levites ſlept, which kept their courſes weekly in the Temple.

12 And he was with them hid in the [i] houſe of God ſix years, and Athaliah reigned over the [k] land.

k *To wit*, Of Judah.

CHAP. XXIII.

1 *Jehojada having ſet things in order, maketh Joaſh King.* 12 *Athaliah is ſlain.* 16 *Jehojada reſtoreth the worſhip of God.*

AND * [a] in the ſeventh year Jehojada ſtrengthned himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſejah the ſon of Adajah, and Eliſhaphat the ſon of Zichri, into covenant with him.

* 2 *King.* 11. 4, *&c.*
a Of the reign of Athaliah, or after the death of Ahaziah.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the [b] fathers of Iſrael, and they came to Jeruſalem.

b *Meaning*, Of Judah and Benjamin: read why they are called Iſrael, *Chap.* 15. 17

3 And all the congregation made a covenant with the King in the houſe of God: and he ſaid unto them, Behold, the King's ſon ſhall reign, as the LORD hath * ſaid of the ſons of David.

* 2 *Sam.* 7. 12. 1 *King.* 2. 4. & 5. 5. *Chap.* 6. 16. & 7. 18.

4 This *is* the thing that ye ſhall do; A third part of you entring on the ſabbath of the Prieſts and of the Levites, *ſhall be* porters of the † doors;

† Heb. *thresholds.*

5 And a third part *ſhall be* at the Kings houſe; and a third part at the [c] gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the LORD.

c Which was the chief gate of the Temple toward the eaſt.

6 But let none come into the houſe of the LORD, ſave the Prieſts, and they that miniſter of the Levites, they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the LORD.

7 And the Levites ſhall compaſs the King round about, every man with his weapons in his hand, and whoſoever *elſe* cometh into the [d] houſe, he ſhall be put to death: but be you with the King when he cometh in, and when he goeth out.

d *Meaning*, To make any tumult or to hinder their enterpriſe.

8 So the Levites and all Judah did according to all things that Jehojada the Prieſt had commanded, and took every man his men that were to come in on the ſabbath, with [e] them that were to go *out* on the ſabbath: for Jehojada the Prieſt diſmiſſed not the courſes.

e Which had finiſhed their courſe on the ſabbath, and ſo the other part entred to keep their turn.

9 Moreover, Jehojada the Prieſt delivered to the captains of hundreds, ſpears, and bucklers, and ſhields, that *had been* King David's, which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right † ſide of the † Temple to the left ſide of the Temple, along by the Altar and the [f] Temple, by the King round about.

† Heb. *ſhoulder.*
† Heb. *houſe.*
f *Meaning*, The moſt holy place where the Ark ſtood.

11 Then they brought out the King's ſon, and put upon him the crown, and * *gave him* the [g] teſtimony, and made him King: and Jehojada and his ſons anointed him, and ſaid, † God ſave the King.

* *Deut.* 17. 11.
g *That is*, The Book of the Law, or as ſome read, They put upon him his royal apparel.
† Heb. *let the King live.*

12 ¶ Now when Athaliah heard the noiſe of

of the people running & praising the King, she came to the people into the house of the LORD.

13 And she looked, and behold, the King stood at his pillar, at the entring in, and the Princes and the trumpets by the King: and all the people of the land rejoyced, and sounded with trumpets, also the singers with instruments of musick; and such as taught to sing praise. Then Athaliah rent her clothes, and said, † [h] Treason, treason.

† Heb. *Conspiracy.*
h Declaring her vile impudency, which having unjustly, and by murder usurped the crown, would still have defeated the true possessour, and therefore called true obedience, treason.

14 Then Jehojada the Priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and [i] whoso followeth her, let him be slain with the sword. For the Priest said, Slay her not in the house of the LORD.

i To joyn with her party, and to maintain her authority.

15 So they laid hands on her; and when she was come to the entring of the hors-gate, by the King's house, they slew her there.

16 ¶ And Jehojada made a [k] covenant between him, and between all the people, and between the King, that they should be the LORD's people.

k That they would onely serve him, and renounce all idolatry.

17 Then all the people went to the house of Baal, and [l] brake it down, and brake his altars, and his images in pieces, and slew [m] Mattan the Priest of Baal before the Altars.

l According to their covenant made to the Lord.
m As the Lord commanded in his law, both for the person and also the city, *Deut.* 13.9, 15.

18 Also Jehojada appointed the offices of the house of the LORD by the hand of the Priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * Law of Moses, with rejoycing and with singing, *as it was ordained* † by David.

* 1 *Chron.* 24. 1.

* *Num.* 28. 2.
† Heb. *by the hands of David.*
* 1 *Chron.* 26. 1, &c.

19 And he set the * porters at the gates of the house of the LORD, that none *which was* unclean in any thing, should enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the King from the house of the LORD: and they came through the [n] high gate into the King's house, and set the King upon the throne of the Kingdom.

n Which was the principal gate, that the King might be seen of all the people.

21 And all the people of the land rejoyced: and the city was quiet, [o] after that they had slain Athaliah with the sword.

o For where a tyrant and an idolater reigneth, there can be no quietness: for the plagues of God are ever among such people.

CHAP. XXIV.

1 *Joash reigneth well all the days of Jehojada.* 4 *He giveth order for the repair of the Temple.* 15 *Jehojada his death and honourable burial.* 17 *Joash falling to idolatry, slayeth Zechariah the son of Jehojada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

* 2 *King.* 12. 1, &c.

JOash * *was* seven years old when he began to reign, and he reigned fourty years in Jerusalem: his mother's name also *was* Zibeah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD, all the days of [a] Jehojada the Priest.

a Who was a faithful counseller, and governed him by the word of God.

3 And Jehojada took for him two wives, and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the Priests and and the Levites, and said to them, Go out unto the cities of Judah, and gather of [b] all Israel mony to repair the house of your God from year to year, and see that ye haste the matter: howbeit the Levites hastned *it* not.

b He meaneth not the ten tribes, but onely the two tribes of Judah and Benjamin.

6 And the King called for Jehojada the [c] chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the collection, *according to the commandment* of * Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

c For he was the high Priest.

* *Exod.* 30. 12, 13, 14.

7 For the sons of Athaliah that [d] wicked woman, had broken up the house of God, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

d The Scripture doth term her thus, because she was a cruel murderess, and a blasphemous idolatress.

8 And at the King's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD, the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. *a voice.*

10 And all the princes, and all the people rejoyced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was [e] brought unto the King's office, by the hand of the Levites, and when they saw that *there was* much mony: the King's scribe, and the high Priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered mony in abundance.

e Such as were faithful men, whom the King had appointed for that matter.

12 And the King and [f] Jehojada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

f *Signifying*, That this thing was done by advice and counsel, and not by any one man's affection.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it.

† Heb. *the healing went up upon the work.*

14 And when they had finished *it*, they brought the rest of the mony before the King and Jehojada, whereof were made [g] vessels for the house of the LORD, *even* vessels to minister, and ‡ to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Jehojada.

g For the wicked Kings his predecessours, and Athaliah had destroyed the vessels of the Temple, or turned them to the use of their idols.
‡ Or, *pestils.*

15 ¶ But Jehojada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the [h] Kings, because he had done good in Israel, both towards God, and towards his house.

h *Signifying*, That they could not honour him too much, who had so excellently served in the work of the Lord, and in the affairs of the commonwealth.

17 Now after the death of Jehojada, came the [i] Princes of Judah, and made obeisance to the King: then the King hearkned unto them.

i Which were flatterers, and knew now that the King was destitute of him who did watch over him as a father, and therefore brought him to most vile idolatry.

18 And they left the house of the LORD God of their fathers, and served groves and idols:

idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent Prophets to them, to bring them again unto the LORD, and they [k] teſtified againſt them: but they would not give ear.

20 And the ſpirit of God † came upon Zechariah the ſon of Jehojada the Prieſt, which ſtood [l] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the [m] commandment of the King, in the court of the houſe of the LORD.

22 Thus Joaſh the King remembred not the kindneſs which Jehojada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The LORD [n] look upon *it*, and require *it*.

23 ¶ And it came to paſs † at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the King of † Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they [o] executed judgment againſt Joaſh.

25 And when they were departed from him, (for thy left him in great diſeaſes) his own ſervants conſpired againſt him, for the bloud of the [p] ſons of Jehojada the Prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the Kings.

26 And theſe *are* they that conſpired againſt him; ‡ Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of ‡ Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the † repairing of the houſe of God, behold, they *are* written in the ‡ ſtory of the book of the Kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth juſtice on the traitours.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a Prophet he loſeth the hundred talents, and diſmiſſeth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home.* 14 *Amaziah proud of his victory, ſerveth the Gods of Edom, and deſpiſeth the admonitions of the Prophet.* 17 *He provoketh Joaſh to his overthrow.* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

AMaziah * *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* [a] right in the ſight of the LORD, but not with a perfect heart.

2 ¶ Now it came to paſs, when the Kingdom was † eſtabliſhed to him, that he ſlew his ſervants that had killed the King his father.

4 But he ſlew not their children, but *did* as *it is* written in the Law in the Book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbred them from [c] twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

7 He hired alſo an hundred thouſand mighty men of valour out of [d] Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O King, let not the army of Iſrael go with thee; for the LORD *is* [e] not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt [f] go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is [g] able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah, and they returned home † in great anger.

11 ¶ And Amaziah ſtrengthned himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of [h] Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the [i] rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But † the ſouldiers of the [k] army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the Gods of the children of Seir, and ſet them up *to be* his Gods, and [l] bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him

k They took heaven and earth and all creatures to witneſs, that except they returned to the Lord, he would moſt grievouſly puniſh their infidelity and rebellion *Neh.* 9. 26.

† Heb. *clothed.*

l In a place above the people, to the intent that he might be heard.

m There is no rage ſo cruel and beaſtly, as of them whoſe hearts God hath hardned, and which delight more in ſuperſtition and idolatry, than in the true ſervice of God and pure ſimplicity of his word.

n Revenge my death, and require my bloud at your hands: *or*, he ſpeaketh this by prophecy, becauſe he knew that God would do it. This Zechariah is alſo called the ſon of Barachiah, *Mat.* 23. 35. becauſe his progenitors were Iddo, Barachiah, Jehojada, &c.

† Heb. *in the revolution of the year.*

† Heb. *Darmeſek.*

o *That is*, Reproved and checked him, and handled him rigorouſly.

p *Meaning*, Zechariah, which was one of Jehojada's ſons, and a Prophet of the Lord.

‡ Or, *Jezachar*, 2 *King.* 12. 21.

‡ Or, *Shomer.*

† Heb. *founding.*

‡ Or, *commentary.*

* 2 *King.* 14. 1, &c.

a *Meaning*, In reſpect of his predeceſſours, albeit he had his imperfections.

† Heb *confirmed upon him.*

* *Deut.* 24. 16. 2 *King.* 14. 6. *Jer.* 31. 30. *Ezek.* 18. 20.

b *That is*, for that fault, wherefore the child is puniſhed, except he be culpable of the ſame.

c So many as were able men to bear weapons, and go to the war.

d *That is*, Out of the ten tribes, which had ſeparated themſelves before, both from God and their true King.

e And therefore to think to have help of them, whom the Lord favoureth not, is to caſt off the help of the Lord.

f If thou wilt not give credit to my words.

† Heb. *band.*

g He ſheweth that if we depend onely upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhall be neceſſary, if we obey his word.

† Heb. *to their place.*

† Heb. *in heat of anger.*

h For the Idumeans whom David had brought to ſubjection, rebelled under Jehoram, Jehoſhaphat's ſon.

i In the 2 *King.* 14. 7. this rock is called the city Sela.

† Heb. *the ſons of the band.*

k *That is*, The hundred thouſand of Iſrael.

l Thus where he ſhould have given the praiſe to God for his benefits and great victory, he fell from God and did moſt vilely diſhonour him.

him a prophet, which said unto him, Why hast thou sought after the Gods of the people, which could [m] not deliver their own people out of thine hand?

16 And it came to pass as he talked with him, that *the* [n] *King* said unto him, Art thou made of the King's counsel? forbear; why shouldest thou be [o] smitten? Then the prophet forbare, and said, I know that God hath † determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsel.

17 ¶ Then * Amaziah King of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu King of Israel, saying, Come, let us [p] see one another in the face.

18 And Joash King of Israel sent to Amaziah King of Judah, saying, The ‡ thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by † a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear, for it *came* of [q] God, that he might deliver them into the hand *of their enemies*, because they sought after the Gods of Edom.

21 So Joash the King of Israel went up, and they saw one another in the face, *both* he and Amaziah King of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was † put to the worse before Israel, and they fled every man to his tent.

23 And Joash the King of Israel took Amaziah King of Judah the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to † the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with [r] Obed-edom, and the treasures of the King's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash King of Judah, lived after the death of Joash son of Jehoahaz King of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the Book of the Kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away † from following the LORD, they † made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ‡ Judah.

m He proveth, that whatsoever cannot save himself, nor his worshippers, is no God, but an idol.

n Heb. *he*, *meaning*, the King.

o So hard it is for the carnal man to be admonished of his fault, that he contemneth, mocketh, and threateneth him, that warneth him: yea, imprisoneth him and putteth him to death, *as Chap.* 16. 18, 29. & 24. 21.

† Heb. *counselled.*

* 2 *King.* 14. 9.

p *That is*, Let us try the matter hand to hand: for he was offended, that the army of the Israelites, whom he had in wages, and dismissed by the Prophet, had destroyed certain of the cities of Judah.

‡ Or, *fur-bush*, or, *thorn.*

† Heb. *a beast of the field.*

¶ Thus God oft times plagueth by those meanes wherein men most trust, to teach them to have their recourse onely to him: and to shew his judgments, moveth their hearts to follow that which shall be their destruction.

† Heb. *smitten.*

† Heb. *the gate of it that looketh.*

r *Meaning*, The successors of Obed-edom: for the house bare the name of the chief father.

† Heb. *from after*

† Heb. *conspired a conspiracy.*

‡ That is, *The city of David*, as it is 2 *King.* 14. 20.

CHAP. XXVI. 371

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he invadeth the Priests office, and is smitten with leprosy.* 22 *He dieth, and Jotham succeedeth him.*

THen all the people of Judah took * [a] Uzziah, who *was* sixteen years old, and made him King in the room of his father Amaziah.

2 He built [b] Eloth, and restored it to Judah, after that the King slept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of [c] Zechariah, who had understanding † in the visions of God: and as long as he [d] sought the LORD, God made him to prosper,

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‡ about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave [e] gifts to Uzziah, and his name † spread abroad *even* to the entring in of Egypt, for he strengthned *himself* exceedingly.

9 Moreover, Uzziah built towrs in Jerusalem, at the [f] corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‡ fortified them.

10 Also he built towrs in the desert, and ‡ digged many wells, for he had much cattel, both in the low-country, and in the plains: husband-men *also*, and vine-dressers in the mountains, and in [g] Carmel: for he loved † husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maasejah the ruler, under the hand of Hananiah, *one* of the King's captains.

12 The whole [h] number of the chief of the fathers of the mighty men of valour, *were* two thousand and six hundred.

13 And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the King against the enemy.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and † slings *to cast* stones.

15 And he made in Jerusalem † engines invented by cunning men, to be on the towrs and upon the bulwarks, to shoot arrows and great stones withal: and his name † spread far

* 2 *King.* 14. 21. & 15. 1.

a Called also Azariah.

b He fortified it and made it strong, this city was also called Elath and Elanon, near to the red-Sea.

c This was not that Zechariah that was the son of Jehojada, but some other Prophet of that name.

† Heb. *in the seeing of God.*

d For God never forsaketh any that seeketh unto him, and therefore man is the cause of his own destruction.

‡ Or, *in the country of Ashdod.*

e *That is*, They payed tribute in sign of subjection.

† Heb. *went.*

f Where the wall or towre turneth.

‡ Or, *repaired.*

‡ Or, *cut out many cisterns.*

g *That is*, In mount Carmel, *or as the word signifieth*, In the fruitful field: It is also taken for a green ear of corn, when it is full, *as Levit.* 2. 14.

† Heb. *ground.*

h Of the chief offices of the King's house, or of the captains and sergeants for war.

† Heb. *the power of an army.*

† Heb. *stones of slings.*

† Heb. *Engines, by the invention of an inventive man.*

† Heb. *went forth.*

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far abroad, for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was [i] lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the Temple of the LORD, to burn incenſe upon the Altar of incenſe.

i Thus proſperity cauſeth men to truſt in themſelves, and by forgetting him, which is the author thereof, procure their own perdition.

17 And Azariah the Prieſt went in after him, and with him fourſcore Prieſts of the LORD, *that were* valiant men:

18 And they withſtood Uzziah the King, and ſaid unto him, *It* * *apparteineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * Prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: [k] go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

* *Num.* 18. 7.

* *Exod.* 30. 7.

k Though his zeal ſeemed to be good, and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo puniſhed.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the Prieſts, the leproſy even roſe up in his fore-head, before the Prieſts in the houſe of the LORD, from beſide the incenſe-altar.

20 And Azariah the chief Prieſt, and all the Prieſts looked upon him, and behold, he *was* leprous in his fore-head, and they thruſt him out from thence; yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* *Ai Eſth.* 6. 12.

21 * And Uzziah the King was a leper unto the day of his death, and dwelt in a † ſeveral houſe *being* a leper, for he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the Kings houſe, judging the people of the land.

* 2 *King.* 15. 5.

† Heb. *free.*

l According to thee commandment of the Lord, *Levit.* 13. 46.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the Prophet the ſon of Amoz write,

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the Kings; for they ſaid, He *is* a [m] leper: and Jotham his ſon reigned in his ſtead.

m And therefore was buried a part in the ſame field, but not in the ſame ſepulchres with his predeceſſours.

CHAP. XXVII.

1 *Jotham reigning well, proſpereth.* 5 *He ſubdueth the Ammonites.* 7 *His reign.* 9 *Ahaz ſucceedeth him.*

JOtham * *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah, the daughter of Zadok.

* 2 *King.* 15. 32, *&c.*

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the [a] Temple of the LORD. And the people did yet [b] corruptly.

a To wit, To offer incenſe againſt the word of God: which thing is ſpoken in the commendation of Jotham.

b They were not clean purged from idolatry.

3 He built the [c] high gate of the houſe of the LORD, and on the wall of ‡ Ophel he built much.

c Which was fixſcore cubits high, and was for the height called Ophel: it was at the eaſt-gate, and mention is made of it, *Chap.* 33. 14.

‡ Or, *the towre.*

4 Moreover, he built cities in the mountains of Judah, and in the foreſt he built caſtles and towres.

5 ¶ He fought alſo with the King of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley. ‡ So much did the children of Ammon pay unto him, both the ſecond year, and the third.

† Heb. *Corim.*

‡ Heb. *Thir.*

6 So Jotham became mighty, [d] becauſe he ‡ prepared his ways before the LORD his God.

d He ſheweth that all proſperity cometh of God, who never faileth, when we put our truſt in him.

‡ Or, *eſtabliſhed.*

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the Book of the Kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly, is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the Prophet.* 16 *Ahaz ſending for aid to Aſſyria, is not helped thereby.* 22 *In his diſtreſs he groweth more idolatrous.* 26 *He dying, Hezekiah ſucceedeth him.*

AHaz * *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

* 2 *King.* 16. 2.

2 For he walked in the ways of the [a] Kings of Iſrael, and made alſo molten images for [b] Baalim.

a He was an idolater like them.

b As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior, and do repreſent the greater idols

3 Moreover, he ‡ burnt incenſe in the valley of the ſon of Hinnom, and burnt ‡ his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

‡ Or, *offered ſacrifice.*

‡ Or, *made them paſs through the fire, as Chap.* 33. 6. *Levit.* 18. 21.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the King of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought *them* to † Damaſcus: and he was alſo delivered into the hand of the King of Iſrael, who ſmote him with a great ſlaughter.

† Heb. *Darmeſh.*

6 ¶ For [c] Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all ‡ valiant men: becauſe they had forſaken the LORD God of their fathers.

c Who was King of Iſrael.

‡ Heb. *ſons of valour.*

7 And Zichri a mighty man of Ephraim, ſlew Maaſejah the Kings ſon, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the King.

† Heb. *the ſecond to the King.*

8 And the children of Iſrael carried away captive of their brethren, [d] two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

d Thus by the juſt judgements of God, Iſrael deſtroyed Judah.

9 But a Prophet of the LORD was there, whoſe name *was* Oded: & he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the LORD God of your fathers was wroth with Judah, he hath delivered

e For they thought they had overcome them by their own valiantneſs, and did not conſider that God had delivered them into their hands, becauſe Judah had offended him.

vered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men, and bond-women unto you: [f] *but are there* not with you, even with you, ſins againſt the LORD your God?

f May not God as well puniſh you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of [g] Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

g Which tribe was now greateſt, and had moſt authority.

13 And ſaid unto them, Ye ſhall not bring in the captives hither: [h] for whereas we have offended againſt the LORD *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

h God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were [i] expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and [k] anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, * the city of palm-trees, to their [l] brethren: then they returned to Samaria.

i Whoſe names were rehearſed before, *verſ.* 12.

k Either for their wounds or wearineſs.

* *Deut.* 34. 3.

l To them of the tribe of Judah.

16 ¶ At that time did King Ahaz ſend unto the Kings of [m] Aſſyria to help him.

m To Tilgath-pilnezer, and thoſe Kings that were under his dominion. 2 *King.* 16. 7.

17 For again the Edomites had come and ſmitten Judah, and carried away † captives.

† Heb. *a captivity.*

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, becauſe of Ahaz King of [n] Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

n He meaneth Judah becauſe Ahaz forſook the Lord, and ſought help of the infidels. *Read* of Iſrael taken for Judah, *Ch.* 15. 17.

20 And Tilgath-pilnezer King of Aſſyria came unto him, and diſtreſſed him, but ſtrengthned him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the King, and of the princes, and gave *it* unto the King of Aſſyria: but he helped him not.

† Heb. *Darmeſek.*

o As he falſly ſuppoſed.

p Thus the wicked meaſure God's favour by proſperity, and adverſity: for if idolaters proſper, they make their idols Gods, not conſidering that God puniſheth them oftimes whom he loveth, and giveth his enemies good ſucceſs for a time, whom afterward he will deſtroy.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* King Ahaz.

23 For he ſacrificed unto the Gods of † Damaſcus, which [o] ſmote him: and he ſaid, Becauſe the Gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may [p] help me: but they were the ruine of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places ‡ to burn incenſe unto other Gods, and provoked to anger the LORD God of his fathers.

‡ Or, *to offer.*

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the Book of the Kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the [q] ſepulchres of the Kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

q They buried him not in the city of David, where were the ſepulchres of the Kings.

CHAP. XXIX.

1 *Hezekiah his good reign.* 3 *He reſtoreth Religion.* 5 *He exhorteth the Levites.* 12 *They ſanctify themſelves, and cleanſe the houſe of God.* 20 *Hezekiah offereth ſolemn ſacrifices, wherein the Levites were more forward than the Prieſts.*

HEzekiah * began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mother's name *was* Abijah the daughter of Zechariah.

* 2 *King.* 18. 1.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the [a] firſt year of his reign, in the firſt month, [b] opened the doors of the houſe of the LORD, and repaired them.

a This is a notable example for all Princes, firſt to eſtabliſh the pure Religion of God, and to procure that the Lord may be honoured and ſerved aright.

b Which Ahaz had ſhut up, *Ch.* 28. 24.

4 And he brought in the Prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now your ſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the [c] filthineſs out of the holy *place*.

c *Idolatry*, All the idols, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the Temple was polluted.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

† Heb. *give the neck.*

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 [d] Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to † trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

d *He ſheweth*, that the contempt of Religion is the cauſe of all God's plagues.

† Heb. *commotion.*

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his [e] fierce wrath may turn away from us.

e He proveth by the judgments of God upon thoſe that have contemned his word, that there is no way to avoid his plagues, but by conforming themſelves to his will.

11 My ſons ‡ be not now negligent: for the LORD hath * choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and ‡ burn incenſe.

‡ Or, *be not now deceived.*

* *Num.* 3. 14. & 18. 2, 6.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Aza-

‡ Or, *offer ſacrifice.*

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riah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jahallelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jehiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemajah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the King, ‡by the words of the LORD, to cleanse the house of the LORD.

‡ Or, *in the business of the* LORD.

16 And the Priests went into the inner part of the house of the LORD, to [f] cleanse *it*, and brought out all the uncleanness that they found in the Temple of the LORD, into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

f From the pollutions and filth that Ahaz had brought in.

17 Now they began on the first *day* of the [g] first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

g Which contained part of *March* and part of *April*.

18 Then they went in to Hezekiah the King, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the King rose [h] early, and gathered the rulers of the city, and went up to the house of the LORD.

h By this manner of speech the Hebrews mean a certain diligence and speed to do a thing, and when there is no delay.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a * sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the Priests the sons of Aaron to offer *them* on the altar of the LORD.

* *Levit.* 4. 14.

22 So they killed the bullocks, and the Priests received the bloud, and [i] sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the bloud upon the altar: they killed also the lambs, and they sprinkled the bloud upon the altar.

i For without sprinkling of bloud nothing could be sanctified, *Heb.* 9. 21. *Exod.* 24. 8. *Levit.* 8. 14, 15.

23 And they brought † forth the he-goats *for* the sin-offering, before the King and the congregation, and [k] they laid their * hands upon them:

† Heb. *near.*

24 And the Priests killed them, and they made reconciliation with their bloud upon the altar, to make an atonement for all Israel: for the King commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

k *That is*, The King and the elders, *as Levit.* 4. 15. for they that offered a sin-offering must lay their hands upon it, *to signify*, That they had deserved that death, and also that they did consecrate it to God to be thereby sanctified. *Exod.* 29. 10.
* *Levit.* 4. 15.
* 1 *Chron.* 16. 4. & 25. 6.

25 *And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the [l] commandment of David, and of Gad the King's seer, and Nathan the prophet: for *so was* the commandment † of the LORD † by his Prophets.

l This thing was not appointed of man, but it was the commandment of God.
† Heb. *by the hand of the* LORD.

26 And the Levites stood with the instruments of David, and the Priests with the trumpets.

† Heb. *by the hand of.*

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the song of the [m] LORD began *also* with the trumpets, and with the † instruments *ordained* by [n] David King of Israel.

† Heb. *in the time.*
m The Psalm which David had appointed to be sung for thanksgiving.

28 And all the congregation worshipped, and the † singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

† Heb *hands of instruments.*
n Which David had appointed to praise the Lord with.
† Heb. *sang.*

29 And when they had made an end of offering, the king and all *that were* † present with him, bowed themselves and worshipped.

† Heb. *found.*

30 Moreover, Hezekiah the King, and the princes commanded the Levites to sing praise unto the LORD, with the [o] words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

o With that Psalm whereof mention is made 1 *Chron.* 16. 8.

31 Then Hezekiah answered and said, Now ye have ‡ consecrated your selves unto the LORD, come near and bring sacrifices, and thank-offerings into the house of the LORD. And the congregation brought in sacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

‡ Or, *filled your hand.*

32 And the number of the burnt-offerings which the congregation brought, was three-score and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the [p] consecrated things *were* six hundred oxen, and three thousand sheep.

p *That is*, For the holy offerings.

34 But the Priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites † did help them till the work was ended, and until the *other* Priests had sanctified themselves: for the Levites *were* [q] more upright in heart, to sanctify themselves, than the Priests.

† Heb. *strengthened them.*
q *Meaning*, were more zealous to set forward the true Religion.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoyced, and all the people, that [r] God had prepared the people: for the thing was *done* suddenly.

r *He meaneth*, That Religion cannot proceed, except God touch the heart of the people.

CHAP. XXX.

1 *Hezekiah proclaimeth a solemn pass-over on the second month for Judah and Israel.* 13 *The assembly having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The Priests and Levites bless the people.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to [a] Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the pass-over unto the LORD God of Israel.

a *Meaning*, All Israel, whom Tiglath-pilnezer had not taken away into the captivity. 2 *King.* 15. 29.

2 For the King had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the pass-over in the [b] second month.

b Though they ought to have done it in the first month, *as Exod.* 12. 18. *Num.* 9. 3. yet if any were not clean, or else had a long journy they might defer it unto the second month, *as Num.* 9. 10, 11.

3 For

3 For they could not keep it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

† Heb. *was right in the eyes of the King.*

4 And the thing † pleaſed the King, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from [c] Beerſheba even to Dan, that they ſhould come to keep the paſs-over unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* [d] as it was written.

c From one end of the land to the other, North and South.

d In ſuch ſort and perfection, as God had appointed.

6 So the poſts went with the letters † from the King and his princes throughout all Iſrael and Judah, and according to the commandment of the King, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and [e] he will return to the remnant of you, that are eſcaped out of the hand of the Kings of Aſſyria.

† Heb. *from the hand.*

e He will have compaſſion on them, and preſerve them.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now † be ye not ſtiff-necked as your fathers *were*, *but* † [f] yeild your ſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

† Heb. *harden not your necks.*

† Heb. *give the hand.*

f Submit your ſelves to the Lord, and rebel no more.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that led them captive, ſo that they ſhall [g] come again into this land: for the LORD your God *is* * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

g God will not onely preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.

* *Exod.* 34. 6.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorn, and mocked them.

h Though the wicked mock at the ſervants of God by whom he calleth them to repentance, as *Gen.* 19. 14. yet the word ceaſeth not to fructify in the hearts of God's elect.

11 Neverthleſs, divers of Aſher and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them [i] one heart to do the commandment of the King and of the princes, by the word of the LORD.

i *He sheweth*, The cauſe why ſome obey, and ſome mock at God's calling, *to wit*, becauſe his Spirit is with the one ſort, and moveth their heart, and the other are left to themſelves.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

14 And they aroſe, and took away the * [k] altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

* *Chap.* 28. 24.

k Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerve him aright.

15 Then they killed the paſs-over on the fourteenth *day* of the ſecond month: and the Prieſts and the Levites were [l] aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

l *Seeing* their own negligence (who ſhould have been moſt prompt) and the readineſs of the people, *Chap.* 29. 36.

16 And they ſtood in † their place after their manner, according to the law of Moſes the man of God: the Prieſts ſprinkled the [m] bloud, *which they received* of the hand of the Levites.

† Heb. *their ſtanding.*

m *To wit*, Of the lamb of the paſs-over.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſs-overs, for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſs-over otherwiſe than it was written: but Hezekiah prayed for them, ſaying, [n] The good LORD pardon every one

n He knew, that faith and ſincerity of heart was more agreable to God, than the obſervation of theſe ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkned to Hezekiah, and [o] healed the people.

o *That is*, Did accept them as puritied.

21 And the children of Iſrael *that were* † preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the Prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

† Heb. *found.*

† Heb. *inſtruments of ſtrength.*

22 And Hezekiah ſpake † comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the LORD God of their fathers.

† Heb. *to the heart of all, &c.*

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah King of Judah † did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a [p] thouſand bullocks, and ten thouſand ſheep: and a great number of Prieſts ſanctified themſelves.

† Heb. *lifted up, or, offered.*

p This great liberality declareth how kings, Princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting forth of God's glory.

25 And all the congregation of Judah, with the Prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David King of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the Prieſts the Levites aroſe, and [q] bleſſed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling-place, *even* unto heaven.

q According to that which is written, *Num.* 6. 23. when they ſhould diſmiſs the people.

† Heb *the habitation of his holineſs.*

CHAP. XXXI.

1 *The people is forward in deſtroying idolatry.* 2 *Hezekiah ordereth the courſes of the Prieſts and Levites, and provideth for their work and maintenance.* 5 *The people's forwardneſs in offerings and tithes.* 11 *Hezekiah appointeth officers to diſpoſe of the tithes.* 20 *The ſincerity of Hezekiah.*

NOw when all this was finiſhed, all Iſrael *that were* † preſent, went out to the cities of Judah, and * [a] brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, † until they had utterly deſtroyed them all. Then all the [b] children of Iſrael returned every

† Heb. *found.*

* 2 *King.* 18. 4.

a According to the commandment of the Lord, *Deut.* 7. 25. *Joſh.* 7. 1.

† Heb. *ſtatues.*

† Heb. *until to make an end.*

b *That is*, All they which came to the paſs-over.

man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the Priests and the Levites after their courses, every man according to his service, the Priests and Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the tents [c] of the LORD.

c *That is*, In the temple where they assembled as in a tent.

3 *He appointed* also the King's portion of his substance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the *law of the LORD.

* *Num.* 28. 3, 9.

4 Moreover, he commanded the people that dwelt in Jerusalem, to give the [d] portion of the Priests, and the Levites, that they might be [e] encouraged in the law of the LORD.

d The tithes and first-fruits for the maintenance of the Priests and Levites

e That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

5 ¶ And assoon as the commandment † came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oyl, and ‡ hony, and of all the increase of the field, and the tithe of all *things* brought they in abundantly.

† Heb. *brake forth.*

‡ Or, *dates.*

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the [f] tithes of oxen and sheep, and the* tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* †[g] by heaps.

f Which they had dedicated to the Lord by a vow.

* *Levit.* 27. 30. *Deut.* 14. 28.

† Heb. *heaps heaps.*

g For the relief of the Priests, Levites, widows, pupils, fatherless, strangers, and such as were in necessity.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they [h] blessed the LORD and his people Israel.

h They praised the Lord, and prayed for all prosperity to his people.

9 Then Hezekiah questioned with the Priests and the Levites concerning the heaps.

10 And Azariah the chief Priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have [i] left plenty: for the LORD hath blessed his people; and that which is left, *is* this great store.

i *He sheweth*, That this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given

11 ¶ Then Hezekiah commanded to prepare ‡ chambers in the house of the LORD; and they prepared *them*;

‡ Or, *store-houses.*

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benajah, *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the King, and Azariah the ruler of the house of God.

† Heb. *at the hand.*

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And † next him *were* Eden, and Minjamin, and Jeshua, and Shemajah, Amariah, and Shecaniah, in the cities of the Priests, in *their* ‡ set office, to give to their brethren by courses, as well to the great as to the small.

† Heb. *at his hand.*

‡ Or, *trust.*

16 Beside their genealogy of males, from [k] three years old and upward, *even* unto every one that entreth into the house of the LORD, his daily portion for their service in their charges, according to their courses:

k Who had also a portion and an allowance in this distribution.

17 Both to the genealogy of the Priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: [l] for in their ‡ set office they sanctified themselves in holiness.

l *Meaning*, That either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

‡ Or, *trust.*

19 Also of the sons of Aaron the Priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the Priests, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib by message and letters, Hezekiah and Isaiah pray.* 21 *An Angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud, is humbled by God.* 27 *His wealth and works.* 31 *His errour in the embassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

AFter *these* things and the establishment *thereof*, Sennacherib King of Assyria came, and entred into Judah, and encamped against the fenced cities, and thought † to win them for himself.

* 2 *King.* 18. 13. &c. *Isa.* 36. 1. &c.

† Heb. *to break them up.*

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem;

† Heb. *his face was to war.*

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopt all the fountains, and the brook that † ran through the midst of the land, saying, Why should the Kings of Assyria come, and find much water?

† Heb. *overflowed.*

5 Also he strengthned himself, and built up all the wall *that was* broken, and raised *it* up to the towrs, and another wall without, and repaired [a] Millo *in* the [b] city of David, and made [c] darts and shields in abundance.

a He made a double wall.

b 2 *Sam.* 5. 9.

c Some read *swords*, or, *daggers.*

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,

† Heb. *spake to their heart.*

7 Be

7 Be ſtrong and couragious, be not afraid nor diſmayed for the King of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an *[d] arm of fleſh, but with us *is* the [e] LORD our God, to help us, and to fight our battels. And the people † reſted themſelves upon the words of Hezekiah King of Judah.

9 ¶ * After this did Sennacherib King of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt [f] Lachiſh, and all his †power with him) unto Hezekiah King of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib King of Aſſyria, Whereon do ye truſt, that ye abide ‡ in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the King of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his [g] altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the Gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the [h] Gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no God of any nation or kingdom was able to [i] deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant [k] Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the Gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [l] cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the Gods of the people of the earth *which were* the [m] work of the hands of man.

20 And for this *cauſe* Hezekiah the King, and the Prophet Iſaiah the ſon of Amoz, [n] prayed and cried to heaven.

21 ¶ And the LORD ſent an Angel which cut off all the mighty men of valour, and the leaders and [o] captains in the camp of the King of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own [p] bowels, † ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the King of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was [q] magnified in the ſight of all nations, from thenceforth.

24 ¶ * In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he ‡ gave him a [r] ſign.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was [s] lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſures for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oyl; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of [t] Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſs of* the † Embaſſadours of the Princes of Babylon, who * ſent unto him to enquire of the wonder that was *done* in the land, God left him to [u] try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his †goodneſs, behold, they *are* written in the viſion of Iſaiah the Prophet, the ſon of Amoz, *and* in the Book of the Kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the ‡ chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

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* *Jer.* 17. 5.
d *That is*, The power of man.
e This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrong, and uſed lawful means, leſt he ſhould ſeem to tempt God.
† Heb. *leaned.*
* 2 *King.* 18. 17.
f While he beſieged Lachiſh.
† Heb. *dominion.*
‡ Or, *in the ſtrong hold.*
g Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, and placed true religion; Thus the Papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh Religion.
h This is his blaſphemy, that he will compare the living God to vile idols.
i When man hath proſperity, he ſwelleth in pride, and thinketh himſelf able to reſiſt and overcome even God himſelf.
k Herein we ſee that when the wicked ſpeak evil of the ſervants of God, they care not to blaſpheme God himſelf: for if they feared God, they would love his ſervants.
l Their words are written, 1 *King.* 18. 19.
m Which were invented, made, and authoriſed by man.
n This ſheweth what is the beſt refuge in all troubles and dangers.
o To the number of an hundred foureſcore and five thouſand, as 2 *King.* 19. 35, 36.
p *Meaning*, Adramelech and Sharezer his ſons.
† Heb. *made him fall.*
q Thus after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.
* 2 *King.* 20. 1. *Iſa.* 38. 1.
‡ Or, *wrought a miracle for him.*
r To confirm his faith in God's promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteen years.
s He was lifted up with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the Embaſſadors of Babylon.
† Heb. *the lifting up.*
† Heb. *inſtruments of deſire.*
t Which alſo was called Shiloah, whereof mention is made *Iſai.* 8. 6. & Siloam, *John* 9. 7.
† Heb. *interpreters.*
* 2 *King.* 20. 12. *Iſa.* 39. 1.
u Here we ſee the cauſe, why the faithful are tempted, which is to try whether they have faith or no, and that they may feel the preſence of God, who ſuffereth them not to be overcome by tentations, but in their weakneſs miniſtreth ſtrength.
† Heb. *kindneſſes.*
‡ Or, *higheſt.*

CHAP. XXXIII.

1 *Manaſſeh his wicked reign.* 3 *He ſetteth up idolatry, and would not be admoniſhed.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is releaſed, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon ſucceedeth him.* 21 *Amon reigning wickedly, is ſlain by his ſervants.* 25 *The murderers being ſlain, Joſiah ſucceedeth him.*

* 2 *King.* 21. 1, &c.

MAnaſſeh **was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem:

2 But did *that which was* evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

* *Deut.* 18. 9.

† Heb. *he returned and built.*

3 ¶ For † he built again the high places which Hezekiah his father had *broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

* 2 *King.* 18. 4.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * In Jeruſalem ſhall my name be for ever.

* *Deut.* 12. 11. 1 *King.* 8. 29. & 9. 3. *Chap.* 6. 6. & 7. 16.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 * 2 *King.* 16. 3.

6 * And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar Spirit, and with Wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In * this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

* *Pſal.* 132. 14.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the [b] hand of Moſes.

* 2 *Sam.* 7. 10.

b By the charge given to Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

c *Meaning*, By his Prophets, but their hearts were not touched to believe and repent, without the which the preaching of the word taketh no place.

10 And the LORD ſpake to [c] Manaſſeh, and to his people: but they would not hearken.

† Heb. *which were the King's.* ‡ Or, *chains.*

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt † of the King of Aſſyria, which took Manaſſeh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

d Thus affliction giveth underſtanding, for he that hated God in his proſperity, now in his miſery he ſeeketh unto him.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was [d] entreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his Kingdom. Then Manaſſeh knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of * Gihon, in the valley, even to the entring in at the fiſh-gate, and compaſſed about ‡ [f] Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

‡ Or, *the tour.* f *Chap.* 27. 3.

* *Chap.* 32. 30.

15 And he took away the ſtrange Gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he [g] repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

g Which Solomon had cauſed to be made.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God [h] onely,

h Thus by ignorance they were deceived, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatry to worſhip God any otherwiſe than he hath appointed.

18 ¶ Now the reſt of the acts of Manaſſeh, and his [i] prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the Book of the Kings of Iſrael.

i Which albeit that it is not contained in the *Hebrew*, yet it is mentioned in the *Greek*.

19 His prayer alſo, and *how God* was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbed: behold, they *are* written among the ſayings of ‡ the ſeers.

‡ Or, *Hoſai.*

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe: and Amon his ſon reigned in his ſtead.

k Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the Kings, but in the garden of the King's houſe.

21 ¶ * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

* 2 *King.* 21. 19, &c.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon † treſpaſſed more and more.

† Heb. *multiplied treſpaſs.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt King Amon, and the people of the land made Joſiah his ſon King in his ſtead.

CHAP. XXXIV.

1 *Joſiah his good reign.* 3 *He deſtroyeth idolatry.* 8 *He taketh order for the repair of the Temple.* 14 *Hilkiah having found a Book of the Law, Joſiah ſendeth to Huldah to enquire of the Lord.* 23 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiah's time.* 29 *Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.*

* 2 *King.* 21 1, &c.

JOſiah * *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

a He followed David in all points that he followed the Lord.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of [a] David his father, and declined *neither* to the right hand nor to the left.

b When he was but ſixteen years old, he ſhewed himſelf zealous of God's glory, and at twenty years old he aboliſhed idolatry, and reſtored the true Religion.

3 ¶ For in the eighth year of his reign, while he was yet [b] young, he began to ſeek after the God of David his father: and in the twelfth year

year he began * to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 * And they brake down the altars of Baalim in his [c] presence; and the ‡ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made dust *of them*, and strowed *it* upon the † graves of them that had sacrificed unto them.

5 And he burnt the [d] bones of the Priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ mattocks, round about.

7 And when he had * broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maasejah the governour of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high Priest, they delivered the mony *that was* brought into the house of God, which the Levites that kept the doors, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen, that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‡ to floor the [f] houses, which the Kings of Judah had destroyed.

12 And the men did the work [g] faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the mony *that was* brought into the house of the LORD, Hilkiah the Priest * found a [h] Book of the Law of the LORD, *given* † by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the Book of the Law in the house of the LORD. And Hilkiah delivered the Book to Shaphan:

16 And Shaphan carried the Book to the King, and brought the King word back again, [i] saying, All that was committed † to thy servants, they do *it*.

17 And they have † gathered together the mony *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the King, saying, Hilkiah the Priest hath given me a Book. And Shaphan read † it before the King.

19 And it came to pass when the King had heard the words of the Law, that he [k] rent his clothes.

20 And the King commanded Hilhiah, and Ahikam the son of Shaphan, and ‡ Abdon the son of Micah, and Shaphan the scribe, and Asajah a servant of the King's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel, and in Judah, concerning the words of the Book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our [l] fathers have not kept the word of the LORD, to do after all *that is* written in this Book.

22 And Hilkiah, and *they* that the King *had appointed*, went to Huldah the Prophetess, the wife of Shallum the son of Tikvath, the son of ‡ Hasrah, keeper of the † [m] wardrobe; (now she dwelt in Jerusalem ‡ in the [n] colledge) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the [o] man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the Book which they have read before the King of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their [p] hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the King of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard,

27 Because thine heart was [q] tender, and thou didst humble thy self before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thy self before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this [r] place, and upon the inhabitants of the same. So they brought the King word again.

29 ¶ * Then the King sent, and gathered together all the elders of Judah and Jerusalem.

30 And the King went up into the house of the LORD, and all the men of Judah, and the

* 1 *King.* 13. 2.

a *Lev.* 26. 30.

c Which sheweth that he would see the reformation with his own eyes.

‡ Or, *Sun-images.*

† Heb. *face of the graves.*

d 2 *King.* 23. 16.

‡ Or, *mauls.*

e This great zeal of this goodly King the holy Ghost setteth forth as an example and patern to other Kings and Rulers, to teach them what God requireth of them.

† Heb. *to make powder.*

* 2 *King.* 22. 8, &c.

h 2 *King.* 22. 8.

† Heb. *by the hand of.*

i For the King was commanded to have continually a copy of this book, and to read therein day and night, *Deut.* 17. 18.

‡ Or, *to rafter.*

f For there were many portions and pieces annexed to the Temple.

g *Meaning*, That they were in such credit for their fidelity, that they made no accounts of that which they received. 2 *King.* 22. 7, 9.

† Heb. *in it.*

k For sorrow, that the word of God had been so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressours.

‡ Or, *Achbor.*

2 *King.* 22. 12.

l Thus the godly do not onely lament their own sins, but also that their fathers and predecessours have offended God.

‡ Or, *Harhas*, 2 *King.* 22. 14.

† Heb. *garments.*

m *Meaning*, Either of the Priests apparel, or of the King's.

‡ Or, *in the school*, or, *in the second part.*

n *Read* thereof, 2 *King.* 22. 15.

o *That is*, To the King.

p This she speaketh in contempt of the idolaters who contrary to reason and nature make that a God, which they have made and framed with their own hands.

q This declareth what is the end of God's threatnings, to call his to repentance, and to assure the unrepentant of their destruction.

r It may appear that very few were touched with true repentance, seeing that God spared them for a time onely for the King's sake.

* 2 *King.* 23. 1.

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inhabitants of Jerusalem, and the Priests, and the Levites, and all the people † great and [f] small: and he read in their ears all the words of the Book of the covenant, *that was* found in the house of the LORD.

† Heb. *from great even to small.*

f Forasmuch as neither young nor old could be exempted from the curies contained therein, if they did transgress, he knew it pertained to all, and was his duty to see it read to all sorts, that every one might learn to avoid those punishments by serving God aright.

31 And the King stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant *which are* written in this Book.

† Heb. *found.*

32 And he caused all *that were* † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countrys that *pertained* to the children of Israel, and made [t] all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not † from following the LORD, the God of their fathers.

t Because he had charge over all, and must answer for every one that perished, he thought it his duty to see that all should make profession to receive the word of God.

† Heb. *from after.*

CHAP. XXXV.

1 *Josiah keepeth a most solemn pass-over.* 20 *He provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

MOreover,* Josiah kept a pass-over unto the LORD in Jerusalem: and they killed the [a] pass-over on the * fourteenth *day* of the first month.

* 2 *King.* 23. 21, 22.

2 And he set the Priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that [b] taught all Israel, which were holy unto the LORD, Put the holy Ark in the house, which Solomon the son of David King of Israel did build; *it shall* not *be* a [c] burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

a The Scripture useth in sundry places to call the lamb, the pass-over, which was but the sign of the pass-over, because in all Sacraments the signs of the things have the names which are signified.

* *Exod.* 12. 6.

b So that the Levites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

4 And prepare *your selves* by the * houses of your fathers, after your courses, according to the * writing of David King of Israel, and according to the * writing of Solomon his son.

* 1 *Chron.* 9. 10.

* 1 *Chron* 23. & 24. & 25. & 26.

* *Chap.* 8. 14.

5 And stand in the holy *place* according to the divisions of † the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

† Heb. *the house of the fathers.*

† *The sons of the people.*

6 So kill the pass-over, and sanctify your selves, and [d] prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moses.

d Exhort every one to examine themselves, that they be not unmeet to eat of the pass-over.

7 And Josiah † gave to the people of the flock, lambs and kids, all for the pass-over-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these *were* of the King's substance.

† Heb. *offered.*

8 And his Princes † gave willingly unto the people, to the Priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the Priests for the pass-over-offerings, two thousand & six hundred *small cattel*, and three hundred oxen.

9 [e] Conaniah also, and Shemajah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad chief of the Levites, † gave unto the Levites for pass-over-offerings, five thousand *small cattel*, and five hundred oxen.

e So that every one, and of all sorts have of that they had, a liberal portion to the service of God.

† Heb. *offered.*

10 So the service was prepared, and the Priests stood in their place, and the Levites in their courses, according to the King's commandment.

11 And they killed the pass-over, and the Priests [f] sprinkled *the bloud* from their hands, and the Levites * flayed *them*.

f *Meaning*, Of the lamb, which was called the pass-over: for onely the Priests might sprinkle, and in necessity the Levites might kill the sacrifice.

* *Chap.* 29. 34.

12 And they removed the [g] burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the Book of Moses: and so *did they* with the oxen.

g They reserved for the people that which was not expedient to be offered, that every man might offer peace-offerings and so have his portion.

13 And they * rosted the pass-over with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and † divided *them* speedily among all the people.

* *Exod.* 12. 8, 9.

† Heb. *made them run.*

14 And afterward they made ready for themselves, and for the Priests: because the Priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves and for the Priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their † place, according to the * commandment of David, and Asaph, and Heman, and Jeduthun the King's [h] seer; and the porters * *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

† Heb. *station.*

* 1 *Chron.* 25. 1. &c.

h *Meaning hereby*, His Prophet, because he appointed the Psalms and prophesies which were to be sung.

* 1 *Chron.* 9. 17, 18. & 26. 14, &c.

16 So all the service of the LORD was prepared the same day, to keep the pass-over, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of King Josiah.

17 And the children of Israel *that were* † present, kept the pass-over at that time, and the feast of unleavened bread seven days.

† Heb. *found.*

18 And there was no pass-over like to that kept in Israel, from the days of Samuel the Prophet, neither did all the Kings of Israel keep such a pass-over as Josiah kept, and the Priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the [i] eighteenth year of the reign of Josiah, was this pass-over kept.

i Which was in the six and twentieth year of his age.

20 ¶ * After all this, when Josiah had prepared the † Temple, Necho King of Egypt came up to fight against [k] Carchemish by Euphrates: and Josiah went out against him.

* 2 *King.* 23. 29.

† Heb. *house.*

k Which was a city of the Assyrians, and Josiah fearing least he passing through Judah, would have taken his kingdom, made war against him, and consulted not with the Lord.

21 But he sent embassadours to him, saying, What have I to do with thee, thou King of Judah? *I come* not against thee this day, but against † the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he destroy thee not.

† Heb. *the house of my war.*

22 Nevertheless Josiah would not [l] turn his face from him, but disguised himself that he might

l *That is*, Armed himself, or disguised himself, because he might not be known.

might fight with him, and hearkned not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at King Joſiah; and the King ſaid to his ſervants, Have me away, for I am ſore † wounded.

† Heb. *made ſick.*

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried ‡ in *one of the* ſepulchres of his fathers: and * all Judah and Jeruſalem [m] mourned for Joſiah.

‡ Or, *among the ſepulchres.*
* *Zech.* 12. 11.

25 ¶ And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they *are* written in the [n] lamentations.

m The people ſo much lamented the loſs of this good King, that after when there was any great lamentation, this was ſpoken of as a proverb.
n Which ſome think Jeremy made, wherein he lamented the ſtate of the church after this King's death.

26 Now the reſt of the acts of Joſiah, and his † goodneſs, according, to *that which was* written in the Law of the LORD,

† Heb. *kindneſs.*

27 And his deeds firſt and laſt, behold, they *are* written in the Book of the Kings of Iſrael and Judah.

CHAP. XXXVI.

1 Jehoahaz ſucceeding, is depoſed by Pharaoh, and carried into Egypt. 5 Jehojakim reigning ill, is carried bound into Babylon. 9 Jehojachin ſucceeding, reigneth ill, and is brought into Babylon. 11 Zedekiah ſucceeding, reigneth ill, and deſpiſeth the Prophets, and rebelleth againſt Nebuchadnezzar. 14 Jeruſalem for the ſins of the Prieſts and people, is wholly deſtroyed. 22 The proclamation of Cyrus.

THen * the people of the land took Jehoahaz the ſon of Joſiah, and made him King in his father's ſtead in Jeruſalem.

* 2 *King.* 23. 30, &c.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned [a] three months in Jeruſalem.

a For three months after the death of Joſiah came Necho to Jeruſalem, and ſo the plagues began, which Huldah, and the Prophets forewarned ſhould come upon Jeruſalem.

3 And the King of Egypt † put him down at Jeruſalem, and † condemned the land in an [b] hundred talents of ſilver, and a talent of gold.

† Heb. *removed him.*
† Heb. *mulcted.*
b To pay this as a yearly tribute.

4 And the King of Egypt made Eliakim his brother, King over Judah and Jeruſalem, and turned his name to Jehojakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

c Becauſe he and the people turned not to God by this firſt plague, he brought a new one upon him, and at length rooted them out.

5 ¶ Jehojakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* [c] evil in the ſight of the LORD his God.

‡ Or, *chains.*
* 2 *King.* 24. 13. *Dan.* 1. 1, 2.

6 Againſt him came up Nebuchadnezzar King of Babylon, and bound him in ‡ fetters to carry him to Babylon.

7 * Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his Temple at Babylon.

d *He meaneth*, Superſtitious marks, which were found upon his body, when he was dead: which thing declareth how deeply idolatry was rooted in his heart, ſeeing he bare the marks in his fleſh.

8 Now the reſt of the acts of Jehojakim, and his abominations which he did, and *that which was* [d] found in him, behold, they *are* written in the Book of the Kings of Iſrael and Judah: and ‡ Jehojachin his ſon reigned in his ſtead.

‡ Or, *Jeconiah*, 1 *Chron.* 3. 16. or, *Coniah*, *Jer.* 22. 24.
* 2 *King.* 24. 8.

9 ¶ * Jehojachin *was* [e] eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the LORD.

e *That is*, He began his reign at eight years old, & reigned ten years when his father was alive, and after his father's death, which was the eighteenth year of his age, he reigned alone three months and ten days.

10 And † when the year was expired, King Nebuchadnezzar ſent, and brought him to Babylon, with the † goodly veſſels of the houſe of the LORD, and made ‡ * Zedekiah his brother, King over Judah, and Jeruſalem.

† Heb. *at the return of the year.*
† Heb. *veſſels of deſire.*
‡ Or, *Mattaniah.* 2 *King.* 24. 17.
* *Jer.* 37. 1.

11 ¶ * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

* 2 *King.* 24. 18. *Jer.* 52. 1, &c.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the Prophet, *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt King Nebuchadnezzar, who had made him ſwear by God: but he ſtiffned his neck, and hardned his heart from turning unto the LORD God of Iſrael.

* *Jer.* 25. 3, 4. & 35. 15.

14 ¶ Moreover, all the chief of the Prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 * And the LORD God of their fathers ſent to them † by his meſſengers, [f] riſing up ‡ betimes, and ſending, becauſe he had compaſſion on his people, and on his dwelling-place:

† Heb. *by the hand of his meſſengers.*
f By this phraſe the Scripture meaneth, oftentimes and deligently, as *Jer.* 11. 6. & 25. 3. & 26. 5. & 32. 33.
‡ That is, *continually and carefully.*

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no † [g] remedy.

‡ Heb. *healing.*
g Till God could no longer ſuffer their ſins, but muſt needs puniſh them

17 * Therefore he brought upon them the King of the Chaldees, who ſlew their young men with the ſword, in the houſe of their [h] ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he [i] gave *them* all into his hand.

* 2 *King.* 25. 1. &c.
h Whither they fled, thinking to have been ſaved, for the holineſs thereof.
i Which is not becauſe God approveth him, which yet is the miniſter of his juſtice: but becauſe God would by his juſt judgment puniſh this people: for this King was led with ambition and vain glory whereunto were joyned fury and cruelty: therefore his work was condemnable, notwithſtanding it was juſt and holy on God's part, who uſed this wicked inſtrument to declare his juſtice.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the King, and of his Princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And † them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the Kingdom of [k] Perſia:

† Heb. *the remainder from the ſword.*
k When Cyrus King of Perſia had made the Babylonian ſubject.

21 To fulfil the word of the LORD by the [l] mouth of * Jeremiah, until the land * had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years.

l Who threatned the vengeance of God, and ſeventy years captivity, which he calleth the Sabbaths, or reſt of the land, *Jer.* 25. 11.
* *Jer.* 25. 9, 12. & 29. 10.
* *Lev.* 26. 34, 35, 43.

22 ¶ Now in the [m] firſt year of Cyrus King of Perſia (that the word of the LORD *ſpoken* by the mouth of * Jeremiah, might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus King of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

m In the firſt year that he reigned over the Chaldeans, *Ezra* 1. 1.
* *Jer.* 25. 12, 13. & 29. 10.

23 Thus ſaith Cyrus King of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath [n] charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

n God had ſo forewarned by his Prophet above an hundred years before Cyrus was born, *Iſa.* 44. 28. that Jeruſalem and the Temple ſhould be built again by Cyrus his anointed: ſo called, becauſe God uſed his ſervice for a time to deliver his church.

¶ EZRA.

EZRA.

THE ARGUMENT.

AS the Lord is ever merciful unto his church, and doth not punish them, but to the intent they should see their own miseries, and be exercised under the cross, that they may contemn the world and aspire unto the heavens: so after that he had visited the Jews and kept them now in bondage seventy years in a strange country among infidels and idolaters; he remembred his tender mercies and their infirmities, and therefore for his own sake raised them up a deliverer, and moved both the heart of the chief Ruler to pity them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of God's great benefits, he keepeth them still in exercise, and raiseth domestical enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their work was finished. The Authour of this Book was Ezra, who was Priest, and Scribe of the Law, as Chap. 7. 6. *He returned to Jerusalem the sixth year of Darius, who succeeded Cyrus, that is, about fifty years after the return of the first under Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the King's officers for all such things as should be necessary for the Temple: and at his coming he redressed that which was amiss, and set things in good order.*

CHAP. I.

1 The proclamation of Cyrus for the building of the Temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the Temple to Sheshbazzar.

a After that he and Darius had won Babylon.

NOw in the [a] first year of Cyrus King of Persia, (that the word of the LORD * by the [b] mouth of Jeremiah, might be fulfilled) the LORD stirred up the [c] spirit of Cyrus King of Persia, that he † made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

* 2 *Chron.* 36. 22. *Jer* 25. 12. & 29. 10.

b who promised them deliverance after that 70 years were past.

c *That is*, Moved him, and gave him a heart.

† Heb. *caused a voice to pass.*

2 Thus said Cyrus King of Persia, The LORD God of heaven hath given me [d] all the kingdoms of the earth, and he hath * charged me to build him an house at Jerusalem, which *is* in Judah.

d For he was chief Monarch, and had many nations under his dominion, which this heathen King confesseth to have received of the living God.

* *Isa.* 44. 28. & 45. 13.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Jerusalem.

† Heb. *lift him up.*

e If any through poverty were not able to return, the King's commission was, that he should be furnished with necessaries.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place †[e] help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering [f] for the house of God that *is* in Jerusalem.

f Which they themselves should send toward the reparation of the Temple.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the Priests and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the LORD which *is* in Jerusalem.

6 And all [g] they that *were* about them, ‡strengthned their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

g The Babylonians and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stir up the heart of the very infidels to help them.

‡ That is, *helped them.*

7 ¶ Also Cyrus the King brought forth the vessels of the house of the LORD, * which Nebuchadnezzar had brought forth out of Jerusalem, & had put them in the house of his Gods:

* 2 *King.* 24. 13. 2 *Chron.* 36. 7.

8 Even those did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and numbred them unto *[h] Sheshbazzar the Prince of Judah.

* *Chap.* 5. 14.

h So ths Chaldeans called Zerubbabel, who was the chief governour, so that the preeminence still remained in the house of David.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty [i] knives,

i Which served to kill the beasts that were offered in sacrifice.

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with [k] *them of* † the captivity, that were brought up from Babylon unto Jerusalem.

k With the Jews that had been kept captives in Babylon.

† Heb. *the transportation.*

CHAP. II.

1 The number that return of the people. 36 of the Priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomon's servants, 62 of the Priests which could not shew their pedegree. 64 The whole number of them, with their substance. 68 Their oblations.

NOw * these *are* the children of the [a] province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

* *Neh.* 7. 6, &c.

a *Meaning*, Judea, which was a province, *that is*, a country which was in subjection.

2 Which came with [b] Zerubbabel: Jeshua, Nehemiah, ‡ Serajah, Reelajah, [c] Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the [d] men of the people of Israel:

b Zerubbabel was chief captain and Jeshua the high Priest: but Nehemiah a man of great authority went not now, but came after 64 years.

‡ Or, *Azariah*, *Neh.* 7. 7.

c This was not that Mordecai which was Esther's kinsman.

d *Meaning*, Of the common people.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of * Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

* *Neh.* 7. 11.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred fourty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ‡ Bani, six hundred fourty and two.

‡ Or, *Binnui*, *Neh.* 7. 15.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of [e] Hezekiah, ninety and eight.

e Which were of the posterity of Hezekiah.

17 The

17 The children of Bezai, three hundred twenty and three.

‡ Or, *Hariph*, *Neh.* 7. 24.

18 The children of ‡ Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

‡ Or, *Gibeon*, *Neh.* 7. 25.

20 The children of ‡ Gibbar, ninety and five.

[f] *That is*, Inhabitants: for so this word (children) signifieth, when it is joyned with the names of places.

21 The [f] children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

‡ Or, *Beth-azmaveth*, *Neh.* 7. 28.

24 The children of ‡ Azmaveth, fourty & two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and fourty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

* *vers.* 7.

31 The children of the other * Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

‡ Or, *Hariph*, as it is in some copies.

33 The children of Lod, ‡ Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred fourty and five.

35 The children of Senaah three thousand and six hundred and thirty.

[g] Before, he had declared the two tribes of Judah and Benjamin; and now he cometh to the tribe of Levi, and beginneth at the Priests.
* 1 *Chron.* 24. 7.
* 1 *Chron.* 24. 14.
* 1 *Chron.* 9. 21.

36 ¶ The [g] Priests: the children of * Jedajah, of the house of Jeshua, nine hundred seventy and three.

37 The children of * Immer, a thousand fifty and two.

38 The children of * Pashur, a thousand two hundred fourty and seven.

* 1 *Chron.* 24. 8.

39 The children of * Harim, a thousand and seventeen.

‡ Or, *Judah*, *Chap.* 3. 9. [l] called also *Hodevah*, *Neh.* 7. 43.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of ‡ Hodaviah, seventy and four.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

[h] So called, because they were given for the Temple, to cut wood, and bear water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this use by Joshua, *Josh.* 9. 23.

43 ¶ The [h] Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

‡ Or, *Shamlai*.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‡ Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reajah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the che children of Harhur,

‡ Or, *Barkos*, *Neh.* 7. 54.

52 The children of ‡ Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

[i] Which came of them which Solomon had appointed for the work of the Temple.

55 ¶ The children of Solomon's [i] servants: the children of Sotai, the children of Sophereth, the children of ‡ Peruda,

‡ Or, *Perida*, *Neh.* 7. 57.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

‡ Or, *Amon*, *Neh.* 7. 59.

* *Josh* 9. 21, 27.
1 *Chron.* 9. 2.
* 1 *King.* 9. 21.

58 All the * Nethinims, and the children of * Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their fathers house, and their ‡ seed, whether they *were* of Israel:

‡ Or, *pedigree*.

60 The children of Delajah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

[k] Of him is made mention, 2 *Sam.* 17. 27. & 19. 31. and because the Priests office was had in contempt; these would have changed their estate by their name, and so by God's just judgment lost both the estimation of the world, and the dignity of their office.

61 ¶ And of the children of the Priests: the children of Habajah, the children of Koz, the children of [k] Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name)

* 2 *Sam.* 17. 27.

† Heb. *they were polluted from the priesthood.*

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore † were they, as polluted, put from the priesthood.

‡ Or, *governour*.
[l] This is a Chaldee name, and signifieth him that hath authority over others
m *Exod.* 28. 30.

63 And the ‡ [l] Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a Priest with [m] Urim and with Thummim.

* 1 *Chron.* 26. 20.

64 ¶ The whole congregation together, *was* fourty and two thousand three hundred *and* threescore,

65 Besides their servants & their maids, of whom *there were* seven thousand three hundred thirty & seven: & *there were* among them two hundred singing-men, & singing-women.

66 Their horses *were* seven hundred thirty & six: their mules, two hundred fourty and five:

67 Their camels, four hundred thirty and five: *their* asses, six thousand seven hundred and twenty.

[n] Which mount to of our money, 24826 li 13 s. 4 d. esteeming the French crown at 6 s. 4 d. for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set up in his place:

[o] Which are called *mina*, and contain a piece two marks: so 5000 *minas* make 550000 franks, which mount to, of our money 69666 li. 13 s. 4 d. so that the whole sum was 94493 li. 6 s. 8 d.

69 They gave after their ability, unto the * treasure of the work, threescore & one thousand [n] drams of gold, & five thousand [o] pound of

of silver, and one hundred Priests garments.

70 So the Priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Chap. III.

1 *The Altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the Temple are laid in great joy and mourning.*

AND when the [a] seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.

2 Then stood up ‡ Jeshua the son of Jozadak, and his brethren the Priests, & ‡ [b] Zerubbabel the son of * Shealtiel, and his brethren, and builded the Altar of the God of Israel, to offer burnt-offerings thereon, as *it is* * written in the Law of Moses the man of God.

3 And they set the Altar upon his [c] bases (for fear *was* upon them, because of the people of those countrys) and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings morning and evening;

4 They kept also the feast of tabernacles, * as *it is* written, and * *offered* the daily burnt-offerings by number, according to the custom, † as the duty of every day required;

5 And afterward *offered* the [d] continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but † the foundation of the Temple of the Lord was not *yet* laid.

7 They gave mony also unto the masons, and to the ‡ carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of * Joppa: according to the grant that they had of Cyrus King of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the [e] second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the Priests and the Levites, and all they what were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set foward the work of the house of the Lord.

9 Then [f] stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of ‡ Judah † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the Temple of the Lord, they set the Priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the Lord, after the * ordinance of David King of Israel.

11 And they sung together by course, in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the Priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, [g] wept with a loud voice, and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Chap. IV.

1 *The adversaries being not accepted in the building of the Temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindred.*

NOW when the [a] adversaries of Judah and Benjamin, heard that † the children of the captivity builded the Temple unto the Lord God of Israel:

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, since the days of Esar-haddon King of Assur, which brought up us hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [b] You have nothing to do with us, to build an house unto our God, but we our selves together will build unto the Lord God of Israel, as King Cyrus the King of Persia hath commanded us.

4 Then the people of the land weakned the hands of the people of Judah, and troubled them in building,

5 And [c] hired counsellers against them, to frustrate their purpose, all the days of Cyrus King of Persia, even until the reign of Darius King of Persia.

6 And in the reign of † [d] Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of [e] Artaxerxes wrote ‡ Bishlam, Mithridath, Tabeel, and the rest of their † companions unto Artaxerxes King of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellour, and Shimshai the ‡ scribe, wrote a letter against Jerusalem to Artaxerxes the King, in this sort:

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and the rest of their † companions; the [f] Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And

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a Called *Tishri*, which answereth to part of *September*, and part of *October*.

‡ Or, *Joshuah*, *Hag.* 1. 1.
‡ Called *Zorobabel*. *Mat.* 1. 12. *Luke* 3. 27.
b *Meaning*, nephew: for he was the son of Pedajah, 1 *Chron.* 3. 14.
* *Mat.* 1. 12. *Luke* 2. 27. called *Salathiel*.
* *Deut.* 12. 5.
c In the place where Solomon had placed it.

* *Exod.* 23. 16.

* *Num.* 29. 12, *&c.*

† Heb. *the matter of the day in his day.*
d *That is*, After the feast of Tabernacles.

† Heb. *the Temple of the* LORD *was not* yet *founded.*

‡ Or, *workmen.*

* *Act.* 9. 36.

e Which month contained part of *April* and part of *May*, for in the mean season they had provided things necessary for the work.

f They gave them exhortations, and encouraged every man forward in the work.
‡ Or, *Hodaviah*, *Chap.* 2. 40.
† Heb. *as one.*

* 1 *Chron.* 6. 31. & 16. 7. & 25. 1.

g Because they saw that is was nothing so glorious as that Temple which Solomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautiful than the first, meaning the spiritual temple, which are the members of Christ's body.

a *Meaning*, The inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes. 2 *King.* 17. 24. & 19. 17. These professed God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.
† Heb. *the sons of the transportation.*

b For they perceived what their pretence was, *to wit*, To erect idolatry in stead of true Religion.

c They bribed the governours under the King to hinder their work, thus they that halt, cannot abide, that God should be purely served.
† Heb. *Ahasuerosh.*
d He was also called Artaxerxes, which is a Persian name: some think it was *Cambyses Cyrus* son, or, *Darius*, *as vers.* 5.
e Called *Artaxerxes*, which signifieth in the Persian tongue, an excellent warriour.
‡ Or, *in peace.*
† Heb. *societies.*

‡ Or, *secretary.*

† Chald. *societies.*

f These were certain people, which the Assyrians placed in Samaria, in stead of the ten tribes.

10 And the rest of the nations whom the great and noble [g] Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the [h] river, and [i] at such a time.

11 ¶ This *is* the copy of the letters that they sent unto him, *even* unto Artaxerxes the king, Thy servants the men on this side the river, and at such a time.

12 Be it known unto the King, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‡ set up the walls *thereof*, and † joyned the foundations.

13 Be it known now unto the King, that if this city be builded, and the walls set up *again*, *then* will they not † pay toll, tribute, and [k] custom, and *so* thou shalt endamage the ‡ revenue of the Kings.

14 Now because † we have maintenance from *the King's* palace, and it was not meet for us to see the Kings dishonour: therefore have we sent and certified the King,

15 That search may be made in the Book of the records of thy fathers: so shalt thou find in the Book of the records, and know, that this city *is* a rebellious city, and hurtful unto Kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed.

16 We certify the King, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the King an answer unto Rehum the chancellour, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, [l] Peace, [m] and at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And † I command, and search hath been made, and it is found, that this city of old time hath † made insurrection against Kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty Kings also over Jerusalem, which have ruled over all *countrys* beyond the river; and toll, tribute, and custom was paid unto them.

21 † Give ye now commandment, to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the Kings?

23 ¶ Now when the copy of King Artaxerxes letter *was* read before Rehum and Shimshai the scribe, & their companions, they went up in hast to Jerusalem, unto the Jews, and made them to cease † by force and power.

24 Then [n] ceased the work of the house of God, which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius King of Persia.

[g] Some think it was Sennacherib, but rather Salmanasar.
[h] *To wit*, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.
[i] *In Chaldee, Cheeuth:* some think they were a certain people that envied the Jews.
‡ Or, *finished.*
† Chald. *sewed together.*
† Chald. *give.*
[k] *Meaning*, The gifts that are wont to be given to Kings when they pass by any country.
‡ Or, *strength.*
† Chald. *we are salted with the salt of the palace.*
† Chald. *made.*
† Chald. *in the midst thereof.*
† Chald. *societies.*
[l] Salutation, or greeting.
[m] *vers.* 10.
† Chald. *by me a decree is set.*
† Chald. *lifted up it self.*
† Chald. *make a decree.*
† Chald. *by arm and power.*
[n] Not altogether: for the Prophets exhorted them to continue, but they used less diligence because of the troubles.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the Temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

THen the prophets, *Haggai the prophet, and * Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the Prophets of God [a] helping them.

3 ¶ At the same time came to them Tatnai, governour on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 [b] Then said we unto them after this manner, What are the names of the men † that make this building?

5 But the [c] eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the King:

7 They sent a letter unto him, † wherein was written thus; Unto Darius the King, all peace.

8 Be it known unto the King, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a [d] great King of Israel builded, * and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the King of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the [e] first year of Cyrus the King of Babylon, *the same* King Cyrus made a decree to build this house of God.

14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the Temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the King take out the Temple

* *Hag.* 1. 1.
* *Zech.* 1. 1.
[a] Which incouraged them to go forward, and accused them that they were more careful to build their own houses, than zealous to build the Temple of God.
[b] *That is*, The enemies asked this, *as vers.* 10.
† Chald. *that build this building.*
[c] His favour and the spirit of strength.
† Chald. *in the midst thereof.*
† Chald. *stones of rolling.*
[d] *To wit*, Solomon.
* 1 *King.* 6. 1.
* 2 *King.* 24. 2. & 25. 8.
[e] *Chap.* 1. 1.
* *Chap.* 1. 7, 8. & 6. 5.

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of Babylon, and they were delivered unto *one*, whose name *was* [f] Sheshbazzar, whom he had made ‡governour:

15 And said unto him, Take these vessels, go, carry them into the Temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now, hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the King, let there be search made in the Kings [g] treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the King, to build this house of God at Jerusalem, and let the King send his pleasure to us concerning this matter.

Chap. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the Prophets, the Temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the pass-over.*

THen Darius the King made a decree, and search was made in the house of the †rolls, where the treasures were † laid up in Babylon.

2 And there was found at ‡ [a] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the King, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the King's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the Temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † [b] brought again unto the Temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, [c] be ye far from thence:

7 Let the work of this house of God alone, let the governour of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall to do the elders of these Jews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † [d] hindred.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the Priests which *are* at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices † of sweet savour unto the God of heaven, and pray for the life of the King, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, and let his house be made a dunghil for this.

12 And the God that hath caused his name to [e] dwell there, destroy all Kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 ¶ Then Tatnai, governour of this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of [f] Haggai the Prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of Cyrus and Darius, and Artaxerxes King of Persia.

15 And this house was finished on the third day of the month [g] Adar, which was in the [h] sixth year of the reign of Darius the King.

16 ¶ And the children of Israel, the Priests and the Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the Priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it it written in the Book of Moses.

19 And the children of the captivity kept the pass-over, upon the fourteenth *day* of the first month.

20 For the Priests and the Levites were purified together, all of them *were* pure, and killed the pass-over for all the children of the captivity, and for their brethren the Priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had [i] separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the King of [k] Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Chap.

f Chap. 1. 8.

‡ Or, *deputy.*

g *Meaning*, In the library, *or*, places where lay the registers, or records of times.

† Chald. *books.*

† Chal. *made to descend.*
‡ Or, *Echatana*, or, *in a coffer.*
a wherein were the acts of the Kings of Medes and Persians.

† Chald. *go.*
b *Meaning*, By Zerubbabel, to whom he giveth charge.

† Chald. *their societies.*

c Meddle not with them, neither hinder them.

† Chald. *by me a decree is made.*

† Chal. *made to cease.*
d For lack of mony.

† Chald. *of right.*

† Chald. *let him be destroyed.*

e Who hath appointed that place to have his name called upon there.

f Whom God stirred up, to assist them that he would give their work good success.

† Chald. *decree.*

g *That is*, The twelfth month, and containeth part of *February* and part of *March.*
h And the two and fourteth after their first return
† Chald *the sons of the transportation.*

† Chald. *according to the writing*
* *Num.* 3. 6. & 18.

i Which were of the heathen, and forsook their idolatry to worship the true God.

k *Meaning*, Darius who was King of the Medes, Persians, and Assyrians.

CHAP. VII.

1 Ezra goeth up to Jeruſalem. 11 The gracious commiſſion of Artaxerxes to Ezra. 27 Ezra bleſſeth God for his favour.

NOw after theſe things, in the reign of [a] Artaxerxes King of Perſia, Ezra the ſon of Serajah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Merajoth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of [b] Aaron the chief Prieſt:

6 This Ezra went up from Babylon, and he *was* a ready [c] Scribe in the law of Moſes, which the LORD God of Iſrael had given: and the King granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the Prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the King.

8 And he came to Jeruſalem in the [d] fifth month, which *was* in the ſeventh year of the [e] King.

9 For upon the firſt *day* of the firſt month † began he to go up from Babylon, and on the firſt *day* of the fifth month, came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the Scribe, *even* a Scribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes King of Kings, † Unto Ezra the Prieſt, a Scribe of the law of the God of heaven, perfect *peace*, and at [f] ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his Prieſts, and [g] Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent † of the king, and of his * ſeven counſellers, to [h] enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine [i] hand:

15 And to carry the ſilver and gold, which the king and his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 * And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the Prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this mony, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the Altar of the houſe of your [k] God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the King's treaſure-houſe.

21 And I, *even* I Artaxerxes the King, do make a decree to all the treaſurers which *are* beyond the [l] river, that whatſoever Ezra the Prieſt, the Scribe of the Law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred † meaſures of wheat, and to an hundred baths of wine, and to an hundred [m] baths of oyl, and ſalt without preſcribing *how much*.

23 † Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the [n] realm of the King and his ſons?

24 Alſo we certify you, that touching any of the Prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, [o] ſet Magiſtrates and Judges, which may judge all the people that *are* beyond the river, all ſuch as know the Laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the Law of thy God, and the Law of the King, let judgment be executed ſpeedily upon him, whether *it be* unto death, or † to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ [p] Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the King's heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the King, and his counſellers, and before all the Kings mighty princes: & I was ſtrengthned as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

CHAP. VIII.

1 The companions of Ezra, who returned from Babylon. 15 He ſendeth to Iddo for miniſters for the Temple. 21 He keepeth a faſt. 24 He committeth the treaſures to the cuſtody of the Prieſts. 31 From Ahava they come to Jeruſalem. 33 The treaſure is weighed in the Temple. 36 The commiſſion is delivered.

THeſe *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the King.

a The *Hebrews write* that divers of the Kings of Perſia were called by this name, as *Pharaoh* was a common name to the Kings of Egypt, and *Ceſar* to the Roman Emperours.

b Ezra deduceth his kindred, till he cometh to Aaron, to prove that he came of him.

c *He sheweth here*, what a Scribe is, who had charge to write the law and to expound it, whom Mark called a Scribe, *Mark* 12. 28. *Matthew* and *Luke* call him a lawyer, or doctour of the law, *Mat.* 22. 35. *Luke* 10. 25.

d That containeth part of *July*, and part of *Auguſt*.

e Of King Darius.

† Heb. was *the foundation of the going up.*

‡ Or, *To Ezra the Prieſt, a perfect Scribe of the law of the God of heaven*, peace, &c.

f Some take the word *Cheeneth* here, for the name of a people, ſome for the time or continuance, *meaning*, That the King wiſhed him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

† Chald. *from before the King.*

* *Eſth.* 1. 14.

h To examine who lived according to the law.

i Whereof thou art expert.

* *Chap.* 8. 25.

k As ye know beſt may ſerve to God's glory.

l Which was the river Euphrates, and they were beyond it in reſpect of Babylon.

† Chald. *Cors.*

m 1 *King.* 7. 26. 2 *Chron* 2. 10.

† Heb. *whatſoever is of the decree.*

n This declareth that the fear of God's judgments cauſed him to uſe this liberality, and not the love that he bare to God's glory or affection to his people.

o He gave Ezra full authority to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

† Cald. *to rooting out.*

p Thus Ezra gave God thanks, for that he gave him ſo good ſucceſs in his affairs, by reaſon of the King.

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2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Sechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshajah the son of Athalia, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourescore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan, ‡ the son of Hakkatan, and with him an hundred and ten males.

‡ Or, *the youngest son.*

13 And of the [b] last sons of Adonikam, whose names *are* these, Eliphelet, Jehiel, and Shemajah, and with them threescore males.

b That came to go with Ezra.

14 Of the sons also of Bigvai; Uthai, and ‡ Zabbud, and with them seventy males.

‡ Or, *Zaccur*, as some read.

15 ¶ And I gathered them together to the [c] river that runneth to Ahava; and there ‡ abode we in tents three days: and I viewed the people, and the Priests, and found there none of the sons of Levi.

c To that place of Euphrates, where Ahava the river entreth into it.
‡ Or, *pitched.*

16 Then sent I for Eliezer, for Ariel, for Shemajah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Jojarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the [d] chief, at the place Casiphia, & † I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

d He was the chiefest, that taught there the law of God unto the Levites.
‡ Heb. *I put words in their mouth.*

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshajah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the [e] Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

e *Chap.* 2. 43.

21 ¶ Then I proclaimed a fast there, at the river Ahava, that we might [f] afflict our selves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

f *He shewed*, that the end of fasting is to humble the body to the spirit, which must proceed of the heart lively touched, or else it is but hypocrisy.

22 For I was [g] ashamed to require of the King a band of souldiers and horse-men, to help us against the enemy in the way: because we had spoken unto the King, saying, The hand of our God *is* upon all them for good, that seek him, but his power and his wrath *is* against all them that forsake him.

g He thought it better to commit himself to the protection of God, than by seeking these ordinary means, to give an occasion to others to think that he did doubt of God's power.

23 So we fasted and besought our God for this, and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the Priests; Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the King, and his counsellers, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand, six hundred and fifty [h] talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

h 1 *King.* 9. 14.

27 Also twenty basons of gold, of a thousand [i] drams; and two vessels of † fine copper, † precious as gold.

i *Chap.* 2. 69.
† Heb. *yellow*, or *shining brass.*
† Heb. *desirable.*

28 And I said unto them, Ye *are* holy unto the LORD, the vessels *are* holy also, and the silver, and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the Priests, and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the LORD.

30 So took the Priests and the Levites, the weight of the silver and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in [k] wait by the way.

k This declared that their journy was full of danger, and yet God delivered them according to their prayer.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold, and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the Priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, [l] Levites:

l This was a token of a good conscience, and of his integrity, that he would have witnesses of his fidelity.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve

twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the King's commiſſions unto the King's lieutenants, and to the governours on this ſide the river, and they furthered the people, and the houſe of God.

CHAP. IX.

1 *Ezra mourneth for the affinity of the people with ſtrangers.* 5 *He prayeth unto God with confeſſion of ſins.*

NOw when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the Prieſts, and the Levites have not [a] ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary to the law of God and married where it was not lawful, *Deut.* 7. 3.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the [b] princes and rulers hath been chief in this treſpaſs.

b *That is*, The governours are the chief beginners thereof.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down [c] aſtonied.

c As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied until the evening ſacrifice.

5 ¶ And at the evening ſacrifice, I aroſe up from my ‡ heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

‡ Or, *affliction.*

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* [d] head, and our ‡ treſpaſs is grown up unto the [e] heavens.

d *That is*, we are drowned in ſin.
‡ Or, *guiltineſs.*
e They ſo exceed that they cannot grow greater.

7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day, and for our iniquities have we, our Kings, *and* our Prieſts, been delivered into the hand of the Kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

† Heb. *moment.*

8 And now for a † little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us ‡ a [f] nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

‡ Or, *a pin.* That is, *ſtedfaſt and ſure abode.*
f In giving us a reſting place, It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nails to hang things upon, *Iſai.* 22. 23.

9 For we *were* bond-men, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the Kings of Perſia, to give us a reviving to ſet up the houſe of our God, and † to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

† Heb. *to ſet up.*

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, 389

11 Which thou haſt commanded † by thy ſervants the Prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it † from one end to another, with their uncleanneſs.

† Heb. *by the hand of thy ſervants.*

† Heb *from mouth to mouth.*

12 Now therefore * give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inherirance to your children for ever.

* *Exod.* 23. 32. *Deut.* 7. 3.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God † haſt puniſhed us leſs than our [g] iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

† Heb. *haſt withheld beneath our iniquities.*
g Haſt not utterly caſt us down and deſtroyed us for our ſins, *Deut.* 28. 13.

14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous, for we [h] remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

h *He ſaweth*, that God is juſt in puniſhing his people, and yet merciful in reſerving a reſidue to whom he ſheweth favour.

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6 *Ezra mourning, aſſembleth the people.* 9 *The people at the exhortation of Ezra, repent and promiſe amendment.* 15 *The care to perform it.* 18 *The names of them which had married ſtrange wives.*

NOw when Ezra had prayed, and when he had [a] confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people † wept very ſore.

a He confeſſed his ſins, and the ſins of the people.

† Heb. *wept a great weeping.*

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is [b] hope in Iſrael concerning this thing.

b *Meaning*, That God would receive them to mercy.

3 Now therefore let us make a covenant with our God, † to put away all the [c] wives, and ſuch as are born of them according to the counſel of my Lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the Law.

† Heb. *to bring forth.*
c Which are ſtrangers and married contrary to the Law of God.

4 Ariſe: for *this* matter *belongeth* unto [d] thee; we alſo *will be* with thee: be of good courage, and do *it*.

d Becauſe God hath given thee authority, and learning to perſwade the people therein, and to command them.

5 Then aroſe Ezra, and made the chief Prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſ-

390 greſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be † forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three days: it *was* the [e] ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for † the great [f] rain.

e Which contained part of *November* and part of *December.*

† Heb. *the ſhowrs.*
f For the ſeaſon was given to rain, and ſo the weather was more ſharp and cold and alſo their conſcience touched them.

10 And Ezra the Prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and † have taken ſtrange wives to [g] increaſe the treſpaſs of Iſrael.

† Heb. *have cauſed to dwell,* or, *have brought back.*
g Ye have laid one ſin upon another.

11 Now therefore make [h] confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

h *Joſh.* 7. 19.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for † we are many that have tranſgreſſed in this thing.

‡ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation [i] ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‡ for this matter, be turned from us.

i Let them be appointed to examine this matter.

‡ Or, *till this matter* be diſpatched.

15 ¶ Onely Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, † were employed about this *matter*: and Meſhullam, and Shabbethai the Levite helped them.

† Heb. *ſtood.*

16 And the children of the captivity did [k] ſo: and Ezra the Prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

k They went to the chief cities to ſit on this matter, which was three months in finiſhing.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 ¶ And among the ſons of the Prieſts, there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſejah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their [l] hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

l As a token that they would keep promiſe and do it.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſejah, and Elijah, and Shemajah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſejah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelajah, (the ſame *is* Kelitah) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of [m] Iſrael: of the ſons of Paroſh; Ramiah, and Jeſiah, and Malchiah, and Mijamin, and Eleazar, and Malchijah, and Benajah.

m *Meaning,* Of the common people: for before he ſpake of the Prieſts and Levites.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adajah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benajah, Maaſejah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemajah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benajah, Bedajah, Chellub,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, & Adajah,

40 ‡ Machnadebai, Shaſhai, Sharai,

‡ Or, *Mahnadbai,* according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benajah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had [n] children.

n Which alſo were made illegitimate becauſe the marriage was unlawful.

¶ THE

¶ THE BOOK OF NEHEMIAH.

THE ARGUMENT.

GOd doth in all ages and at all times ſet up worthy perſons for the commodity and profit of his church; as now within the compaſs of ſeventy years he raiſed up divers excellent men for the preſervation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah; Whereof the Firſt was their Captain to bring them home, and provided that the Temple was builded: The Second reformed their manners and planted Religion: And the Third builded up the walls, delivered the people from oppreſſion, and provided that the Law of God was put in execution among them. He was a godly man, and in great authority with the King, ſo that the King favoured him greatly, and gave him moſt ample letters for the accompliſhment of all things which he could deſire. This Book is alſo called of the Latines the ſecond Book of Ezra, becauſe he was the writer thereof.

CHAP. I.

1 *Nehemiah underſtanding by Hanani, the miſery of Jeruſalem, mourneth, faſteth and prayeth.* 5 *His prayer.*

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month [a] Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my [b] brethren, came, he and *certain* men of Judah, and I asked them concerning the Jews thad had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The remnant that are left of the captivity there in the [c] province, *are* in great affliction and reproach: the wall of Jeruſalem alſo * *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, * O LORD God of heaven, the great and terrible God; that keepeth covenant and mercy for them that love him and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants; and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments nor the ſtatutes nor the judgments which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, * *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to [d] fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of [e] this man. For I was the King's cup-bearer.

a Which containeth part of *November*, and part of *December*, and was their ninth month.

b A Jew, as I was.

c *Meaning*, In Judah.

* 2 *King.* 25. 10.

* *Dan.* 9. 4.

* *Deut.* 4. 25, *&c.*

* *Deut.* 30. 4.

d *That is*, To worſhip thee.

e *To wit*, The King Artaxerxes.

CHAP. II.

1 *Artaxerxes underſtanding the cauſe of Nehemiah's ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jeruſalem.* 12 *He viewеth ſecretly the ruines of the walls.* 17 *He inciteth the Jews to build in deſpite of the enemies.*

AND it came to paſs in the month [a] Niſan, in the twentieth year of [b] Artaxerxes the King, *that* wine *was* before him: and I took up the wine, and gave *it* unto the King. Now I had not been *before-time* ſad in his preſence.

2 Wherefore the King ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the King, Let the King live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the King ſaid unto me, For what doſt thou make requeſt? So I [c] prayed to the God of heaven.

5 And I ſaid unto the King, If it pleaſe the King, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah unto the city of my fathers ſepulchres, that I may build it.

6 And the King ſaid unto me, (the † Queen alſo ſitting by him) For how long ſhall thy journy be? and when wilt thou return? So it pleaſed the King to ſend me, and I ſet him a time.

a Which was the firſt month of the year, and containeth part of *March*, and part of *April*.

b Who is alſo called *Darius*. *Ezra* 7. 1. and was the ſon of *Hyſtaſpis*.

c I deſired God in mine heart to proſper mine enterpriſe.

† Heb. *wife*.

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7 Moreover, I ſaid unto the King, If it pleaſe the King, let letters be given me to the governours beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the King's foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the [d] good hand of my God upon me.

d As God moved me to ask, and as he gave me good ſucceſs therein.

9 ¶ Then I came to the governours beyond the river, and gave them the King's letters. (Now the King had ſent captains of the army, and hors-men with me)

10 When [e] Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

e Theſe were great enemies to the Jews, and laboured always both by force and ſubtility to overcome them, and Tobiah, becauſe his wife was a Jeweſs, had advertiſement ever of their affairs, and ſo wrought them great trouble.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the King's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the Prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a [f] reproach.

f *That is*, Contemned of other nations, as though God had forſaken us.

18 Then I told them of the hand of my God which was good upon me; as alſo the King's words that he had ſpoken unto me. And they ſaid, Let us riſe up & build. So they [g] ſtrengthned their hands for this good *work*.

g They were incouraged, & gave themſelves to do well, and to travail in this worthy enterpriſe.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and [h] Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye [i] rebel againſt the King?

h Theſe were three chief governours under the Kings of Perſia beyond Euphrates.

i Thus the wicked when they will burden the children of God, ever lay treaſon unto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of Princes moſt againſt them.

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor [k] memorial in Jeruſalem.

k Neither are ye of the number of the children of God (to whom he hath appointed this city onely) neither did any of your predeceſſours ever fear God.

CHAP. III.

The names and order of them that builded the wall.

THen Eliaſhib the high Prieſt roſe up with his brethren the Prieſts, and they built the ſheep-gate, they [a] ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of * Hananeel.

a *That is*, They finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintain it.

* *Jer.* 31. 38.

2 And † next unto him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri.

† Heb. *at his hand.*

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their [b] nobles put not their necks to the work of their Lord.

b The rich and mighty would not obey them, which were appointed officers in this work, neither would they help thereunto.

6 Moreover, the old gate repaired Jehojada the ſon of Paſeah, and Meſhullam the ſon of Beſodajah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [c] throne of the governour on this ſide the river.

c Unto the place where the duke was wont to ſit in judgment, who governed the country in their abſence.

8 Next unto him repaired Uzziel the ſon of Harhajah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they ‡ fortified Jeruſalem unto the broad wall.

‡ Or, *left Jeruſalem unto the broad wall.*

9 And next unto them repaired Rephajah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedajah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *ſecond meaſure.*

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of

JOHN
NORTH

JERUSA

NORTH

JOHN
Lord Bishop of Chester
This Mapp is humbly Dedicated
By Joseph Moxon.

Mount Moriah

The Broad street

House of Jaspis

Golgotha

Mt Calvary

At Amsterdam by Nicolaus Visscher and Privil

EAST

SALEM

The Kings Garden

Mt Oliuet

Vale of Jehosaphat

The Brook of Kidron

Shilo

The Fish market

The old Fountain

The Sheep market

The upper Fountain of Gihon

The Vale of Gihon

Mt Gihon

Solomon annointed King at Mt Gihon 1 King. 1.

SOUTH

An Explanation

of the Letters and Figures in this Map

A. Salomons Temple on Mt Moriah
B. Sion, or Vpper Citty of David
C. The Lower Citty or Daughter of Syon
D. The New Citty
1. The Old Port or Jehus Gate
2. The Garden or Paradice Gate
3. The Women Towre Gate
4. Ephraims Gate
5. Benjamins Gate
6. The Horse Gate
7. The Dirt Gate
8. The Dung Gate
9. The Valley Gate
10. The Golden or East Gate
11. The Fountain Gate
12. The Towre of Shiloe
13. The Kings Court
14. The High Priests Gate
15. The Fish Gate
16. The Iron Gate
17. Herods Pallace
18. Gethsemane
19. Aceldama, or The Field of
20. Moloch's Temple
21. The Vale of Hinnom Tophet
22. The Gate of Syon
23. The Fortress of Syon
24. The Tabernacle on Gabaon
25. Davids Sepulchre
26. The Theater
27. The Gentiles School
28. The Castle Antonio
29. Bethsda
30. Ophel
31. Fore Court of the Gentiles
32. Fore Court of the children
33. Fore Court of the Priests
34. The Western Gate of the Temple
35. The Altar of Burnt Offering
36. Solomons Pallace

Nehem 3

WEST

...scher with Priviledge of y H. M. Lords y States Generall.

of * Siloah by the King's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David, and to the *pool *that was* made, and unto the houſe of the mighty.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the [d] armoury at the turning *of the wall*.

20 After him Baruch the ſon of ‡Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high Prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the Prieſts, the men of the [e] plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſejah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the kings high houſe, that *was* by the * court of the priſon: after him, Pedajah the ſon of Paroſh.

26 Moreover, the [f] Nethinims dwelt in *‡Ophel, unto *the place* over againſt the water-gate toward the eaſt, & the tower that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the hors-gate repaired the Prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemajah, the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the [g] ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber.

31 After him repaired Malchiah, the gold-ſmith's ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate [h] Miphkad, and to the ‡going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

* John 9. 7.

* 2 King. 20. 20.

d Where the weapons and armour of the city lay.

‡ Or, Zaccai.

e Which dwelt in the plain country by Jordan and Jericho.

* Jer. 32. 2.

f Ezra 2. 43.

* 1 Chron. 27. 3.

‡ Or, *the tower.*

g *Meaning*, The ſixth of his ſons.

h Which was the place of judgment, or execution.

‡ Or, *corner-chamber.*

CHAP. IV. 393

1 *While the enemies ſcoff, Nehemiah prayeth and continueth the work.* 7 *Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUt it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his [a] brethren and the army of Samaria, and ſaid, What do theſe [b] feeble Jews? will they † fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall.

4 [c] Hear, O our God, for we are † deſpiſed: and turn their reproach upon their own head, and give them for a [d] prey in the land of captivity:

5 And cover not their [e] iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joyned together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem † were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and † to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews which dwelt by them, came, they ſaid unto us [f] ten times, ‡[g] From all places, whence ye ſhall return unto us, *they will be upon you.*

13 ¶ Therefore ſet I † in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: [h] remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that is was known unto us, and God had brought

a Of his companions that dwelt in Samaria.

b Thus the wicked, that conſider not that God's power is ever in a readineſs for the defence of his, mock them, as though they were weak and feeble.
† Heb. *leave to themſelves.*

c This is the remedy that the children of God have againſt the deriſion & threatnings of their enemies, to flee to God by prayer.
† Heb. *deſpiſe.*
d Let them be ſpoiled and led away captive.
e Let thy plagues declare to the world that they ſet themſelves againſt thee, and againſt thy church: thus he prayeth onely having reſpect to God's glory, and not for any private affection or grudge.
† Heb. *aſcended.*

† Heb. *to make an errour to it.*

f *That is*, oftentimes.
‡ Or, *That from all places ye muſt return to us.*
g They which brought the tidings, ſaid thus, when you leave your work, and go either to eat or to reſt, your enemies will aſſail you
† Heb. *from the lower parts of the place*, &c.
h Who is ever at hand to deliver his out of danger, and therefore ſeeing they ſhould fight for the maintenance of God's glory, and for the preſervation of their own lives, and of others, he encourageth them to play the valiant men.

394 brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* [i] behind all the house of Judah.

i To oversee them, and to encourage them to their work.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded † by his side, and *so* builded: and he that sounded the trumpet *was* by me.

† Heb. *on his loyns.*

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, [k] resort ye thither unto us: our God shall fight for us.

k *Meaning*, To resist their enemies, if need required.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‡ *saving that* every one put them off for [l] washing.

‡ Or, *every one went with his weapon for water.* l *That is*, when they purified themselves, or else when they washed their clothes.

Chap. V.

1 *Jews complain of their debt, morgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people, and of their wives, [a] against their brethren the Jews.

a Against the rich, which oppressed them.

2 For there were that said, We, our sons, and our daughters *are* many: therefore we take up [b] corn *for them*, that we may eat, and live.

b This is the complaint of the people, shewing to what extremity they were brought unto.

3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also thad said, We have borrowed money for the Kings [c] tribute, *and that upon* our lands and vineyards.

c To pay our tribute to the King of the Persians, which was exacted yearly of us.

5 Yet now our flesh *is* as the [d] flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters, to be servants, and *some* of our daughters are brought unto bondage *already*, neither *is it* in our [e] power *to redeem them:* for other men have our lands and vineyards.

d By nature the rich is no better than the poor.

e We are not able to redeem them, but for poverty are constrained to hire them to others.

6 ¶ And I was very angry when I heard their cry, and these words.

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact [f] usury, every one of his brother. And I set a great [g] assembly against them.

† Heb. *my heart consulted in me.*

f You press them with usury, and seek how to bring all things into your hands.

g Both because they should be moved with pity, seeing how many were by them oppressed, and also hear the judgment of others, which should be as it were witnesses of their dealing toward their brethren.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, *which were* sold unto the heathen; and will you even sell your brethren? or shall they be [h] sold unto us? Then held they their peace, and found nothing *to answer*.

* *Levit.* 25. 48.

h Seeing God hath once delivered them from the bondage of the heathen, shall we make them our slaves?

9 Also [i] I said, It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the [k] reproach of the heathen our enemies?

i *Meaning*, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our acts are no better than theirs.

10 I likewise, *and* my brethren, and my servants, might exact of them mony and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the mony, and of the corn, the wine, and the oyl; that ye [l] exact of them.

l Which ye take of them for the lone.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the Priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

† Hebr. *empty*, or, *void.*

14 ¶ Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, *that is*, twelve years, I and my brethren have not eaten the [m] bread of the governour.

m I received not that portion, and diet, which the governours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, than his own commodity.

15 But the former governours that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beside fourty shekels of silver, yea even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days, [n] store of all sorts of wine: yet for all this required not I the bread of the governour, because the bondage was heavy upon this people.

n Whereas at other times they had by measure, at this time they had most liberally.

19 * Think upon me, my God, for good, *according* to all that I have done for this people.

* *Chap.* 13. 22.

Chap. VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terrour of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

NOw it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the

the reſt of our enemies heard that I had builded the wall, and *that* there was no [a] breach left therein; (though at that time I had not ſet up the doors upon the gates)

2 That Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: [b] why ſhould the work ceaſe, whileſt I leave it and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time; with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and ‡Gaſhmu ſaith *it, that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayſt be their King, according to theſe [c] words.

7 And thou haſt alſo appointed [d] Prophets to preach of thee at Jeruſalem, ſaying, *There is* a King in Judah: and now ſhall it be reported to the King, according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakned from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemajah the ſon of Delajah, the ſon of Mehetabeel, who *was* [e] ſhut up; and he ſaid, Let us meet together in the houſe of God, within the Temple, and let us ſhut the doors of the Temple; for they will come to ſlay thee, yea in the night will they come to ſlay thee.

11 And I ſaid, [f] Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the [g] Propheteſs Noadiah, and the reſt of the Prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* [h] Elul, in [i] fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah † ſent many [k] letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 *Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.* 5 *A regiſter of the genealogy of them which came at the firſt out of Babylon,* 9 *of the people,* 39 *of the Prieſts,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's ſervants,* 63 *and of the Prieſts which could not find their pedegree.* 66 *The whole number of them with their ſubſtance.* 70 *Their oblations.*

NOw it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithful man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the Sun be hot; and while they [a] ſtand by, let them ſhut the doors, and bar *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* † large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 * Theſe *are* the [b] children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the King of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The

a *That is*, That they were joyned together, *as Chap.* 4. 6.

b *Meaning*, That if he ſhould obey their requeſt, the work, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit our ſelves to the hands of the wicked.

‡ Or, *Geſhem*, *verſ.* 2.

c As the fame goeth.

d Thou haſt bribed, and ſet up falſe Prophets to make thy ſelf King, and ſo to defraud the King of Perſia of that ſubjection, which you owe unto him.

e As though he would be ſecret, to the intent that he might pray unto God with greater liberty, and receive ſome revelation, which in him was but hypocriſy.

f He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſel, he ſhould have diſcouraged all the people: thus God giveth power to his to reſiſt falſe prophecies, though they ſeem to have never ſo great prtbability.

g Very grief cauſed him to pray againſt ſuch, which under the pretence of beind the miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby that where there is one true miniſter of God, the devil hath a great fort of hirelings.

h Which was the ſixth month, and contained part of *Auguſt*, and part of *September*.

i After that I had ſent Sanballat his anſwer.

† Heb. *multiplied their letters paſſing to Tobiah.*

k Thus the church of God hath evermore enemies within it ſelf, which are more dangerous then the outward and profeſſed enemy.

‡ Or, *matters.*

† Heb. *broad in ſpaces.*

a *To wit*, They that are mentioned, *verſ.* 2.

* *Ezra* 2. 1, *&c.*

b *That is*, The inhabitans of Judah.

c Azariah in *Ezra* is called Serajah, and Raamiah, Reeliah, *Chap.* 2. 2.

12 The children of Elam, a thousand two hundred fifty and four.
13 The children of Zattu, eight hundred fourty and five.
14 The children of Zaccai, seven hundred and threescore.
‡ Or, *Bani.* 15 The children of ‡ Binnui, six hundred fourty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
‡ Or, *Jora.* 24 The children of ‡ Hariph, an hundred and twelve.
d *That is,* The inhabitants of Gibeon. 25 The d children of ‡ Gibeon, ninety and five.
‡ Or, *Gibbar.* 26 The men of Beth-lehem and Netophah, an hundred fourescore and eight.
27 The men of Anathoth, an hundred twenty and eight.
‡ Or, *Azmaveth.* 28 The men of ‡ Beth-azmaveth, fourty and two.
‡ Or, *Kirjath-arim.* 29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, seven hundred fourty and three.
30 The men of Ramah and Geba, six hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
e For there were two cities of this name. 33 The men of the e other Nebo, fifty and two.
* *vers.* 12. 34 The children of the other * Elam, a thousand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred fourty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
* 1 *Chron.* 24. 7. 39 ¶ The Priests: the children of * Jedajah, of the house of Jeshua, nine hundred seventy and three.
40 The children of Immer, a thousand fifty and two.
41 The children of Pashur, a thousand two hundred fourty and seven.
42 The children of Harim, a thousand and seventeen.
43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‡ Hodevah, seventy and four.
‡ Or, *Hodaviah,* Ezra 2. 40. or, *Judah,* Ezra 3. 9.
44 ¶ The singers: the children of Asaph, an hundred fourty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ f The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabaoth.
f Ezra 2. 58.
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reajah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsha.
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha,
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Amon.
‡ Or, *Ami.*
60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
61 * And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their ‡ seed, whether they *were* of Israel.
* Ezra 2. 59.
‡ Or, *pedegree.*
62 The children of Delajah, the children of Tobiah, the children of Nekoda, six hundred fourty and two.
63 ¶ And of the Priests: the children of Habajah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
‡ Or, *the governour.* 65 And ‡ the g Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a Priest with Urim and Thummim.
g *Meaning,* Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler.
66 ¶ The whole congregation together, *was* fourty

fourty and two thousand three hundred and threescore,

67 Beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred fourty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred fourty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

† Heb. *part.*

70 ¶ And † some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure, a thousand [h] drams of gold, fifty basons, five hundred and thirty Priests garments.

h *Ezra* 2. 69.

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold: and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave, *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven Priests garments.

73 So the Priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the [i] seventh month came, the children of Israel *were* in their cities.

i Which containeth part of *September*, and part of *October*.

CHAP. VIII.

1 *The religious manner of reading and hearing the Law.* 9 *They comfort the people.* 13 *The forwardness of them to hear, and be instructed.* 16 *They keep the feast of tabernacles.*

* *Ezra* 3. 1.

AND all * the people gathered themselves together as one man, into the [l] street that *was* before the water-gate, and they spake unto Ezra the [a] Scribe, to bring the Book of the Law of Moses, which the LORD had commanded to Israel.

l *Ezra* 7. 6.

2 And Ezra the Priest brought the law before the congregation, both of men and women, and all † [b] that could hear with understanding, upon the first day of the seventh month.

† Heb. *that understand in hearing.*

b Which had age and discretion to understand.

3 And he read therein before the street that *was* before the water-gate, † from the morning until [c] mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the Law.

† Heb. *from the light.*

c This declareth the great zeal that the people had to hear the word of God.

4 And Ezra the Scribe stood upon a † pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shemah, and Anajah, and Urijah, and Hilkiah, and Maasejah, on his right hand; and on his left hand, Pedajah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah *and* Meshullam.

† Heb. *tower of wood.*

5 And Ezra opened the Book in the † sight of all the people, (for he was [d] above all the people) and when he opened it, all the people stood up:

† Heb. *eyes.*

d To the intent that his voice might be the better heard.

6 And Ezra blessed the LORD the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maasejah, Kelita, Azariah, Jozabad, Hanan, Pelajah, and the Levites caused the people to understand the Law: and the people *stood* in their place.

8 So they read in the Book, in the Law of God distinctly, and gave the sense, and caused *them* to understand the reading.

‡ Or, *the governour.*

9 ¶ And Nehemiah which *is* ‡ the Tirshatha, and Ezra the Priest the Scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people [e] wept, when they heard the words of the Law.

e In considering their offences against the Law, therefore the Levites do not reprove them for mourning, but assure them of God's mercies, forasmuch as they are repentant.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is [f] prepared: for *this* day *is* holy unto our Lord: neither be you sorry, for the [g] joy of the LORD is your strength.

f That is, Remember the poor.

g Rejoyce in the Lord, and he will give you strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the Priests and the Levites, unto Ezra the Scribe, even ‡ to understand the words of the Law.

‡ Or, *that they might instruct in the words of the Law.*

14 And they found written in the Law which the LORD had commanded † by Moses, that the children of Israel should dwell in * booths, in the feast of the seventh month:

† Heb. *by the hand of.*

* *Levit.* 23. 34. *Deut.* 16. 13.

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the [h] roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

h For their houses were made flat above, *Deut.* 22. 8.

17 And all the congregation of them that were come again out of the captivity, made booths, and sat under the booths: for since the days of [i] Jeshua the son of Nun, unto that day, had not the children of Israel done so: and there was very great gladness.

i Which was almost a thousand years.

18 Also day by day, from the first day unto the last day, he read in the Book of the Law of God: and they kept the feast seven days, and on the eighth day *was* † a solemn assembly, according unto the manner.

† Heb. *a restraint.*

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites make a religious confeſſion of God's goodneſs, and their wickedneſs.*

NOw in the twenty and fourth day of * [a] this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

* *Chap.* 8. 2.
a *Meaning*, The ſeventh.

2 And the ſeed of Iſrael ſeparated themſelves from all † ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

† Heb. *ſtrange children.*

3 And they ſtood up in their place, and read in the Book of the law of the LORD their God, *one* fourth part of the day, and *another* fourth part they [b] confeſſed, and worſhipped the LORD their God.

b They made confeſſion of their ſins, and uſed prayers.

4 ¶ Then ſtood up upon the ‡ ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

‡ Or, *ſcaffold.*

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, *thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

* *Gen.* 1. 1.

7 Thou art the LORD the God, who didſt chooſe * Abraham, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham:

* *Gen.* 11. 31. & 12. 1.
* *Gen.* 17. 5.

8 And foundeſt his heart * faithful before thee, and madeſt a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous:

* *Gen.* 15. 6.
* *Gen.* 12. 7. & 15. 18. & 17. 7, 8.

9 * And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea:

* *Exod.* 3. 7. & 14. 10.

10 And * ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

* *Exod.* 7. 8, 9, 10, 12. & *Chap.* 14.

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecuters thou threweſt into the deeps, as a ſtone into the * mighty waters.

* *Exod.* 14. 21, 22.
* *Exod.* 15. 10.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

* *Exod.* 13. 21.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and † true laws, good ſtatutes and commandments:

* *Exod.* 19. 20. & 20. 1.
† Heb. *laws of truth.*

14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And * gaveſt them bread from heaven, for their hunger, and * broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould * go in to poſſeſs the land, † which thou hadſt ſworn to give them.

* *Exod.* 16. 14, 15.
* *Exod.* 17. 6. *Numb.* 20. 9, &c.
* *Deut.* 1. 8.
† Heb. *which thou hadſt lift up thine hand to give them.*

16 But they and our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardned their necks, and in their rebellion appointed * a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

* *Num.* 14. 4.
† Heb. *a God of pardons.*

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations:

* *Exod.* 32. 4.

19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: * the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

* *Exod.* 13. 22. *Num.* 14. 14. 1 *Cor.* 10. 1.

20 Thou gaveſt alſo thy * good ſpirit, to inſtruct them, and withheldeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

* *Num.* 11. 17.
* *Exod.* 16. 15. *Joſh.* 5. 12.
* *Exod.* 17. 6.

21 Yea, fourty years didſt thou ſuſtain them in the wilderneſs *ſo that* they lacked nothing; their * clothes waxed not old, and their feet [c] ſwelled not.

* *Deut.* 8. 4.
c Though the way was tedious and long.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide [d] them into corners: ſo they poſſeſſed the land of * Sihon, and the land of the King of Heſhbon, and the land of Og King of Baſhan.

d *Meaning*, The heathen whom he drove not out.
* *Num.* 21. 21, &c.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubdueſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. *according to their will.*

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, ‡ wells digged, vine-yards and olive-yards, and † fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

‡ Or, *ciſterns.*
† Heb. *tree of food.*

26 Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy Law behind their backs, and ſlew thy * Prophets, which

* 1 *King.* 18. 10.

which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their • enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

• Taking heaven & earth to witneſs: that God would deſtroy them, except they returned, as 2 Chron. 24. 19.

28 But after they had [f] reſt, † they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies:

f He declareth how God's mercies even contended with the wickedneſs of the people, who ever in their proſperity forgat God.
† Heb. *they returned to do evil.*

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy Law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and †[g] withdrew the ſhoulder, and hardned their neck, and would not [h] hear.

† Heb. *they gave a withdrawing ſhoulder*
g Which is a ſimilitude taken of oxen that ſhrink at the yoke, or burden, as Zach. 7. 11.
h When thou didſt admoniſh them by thy Prophets.

30 Yet many years didſt thou † forbear them, and teſtifiedſt • againſt them by thy ſpirit † in thy Prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

† Heb. *protract over them.*
• 2 King. 17. 13. 2 Chron. 36. 15.
† Heb. *in the hand of thy Prophets.*

31 Neverthleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, the • mighty, and the terrible God, who keepeſt covenant and mercy; let not all the † trouble ſeem little before thee, † that hath come upon us, on our Kings, on our Princes, and on our Prieſts, and on our Prophets, and on our fathers, and on all thy people, ſince the time of the Kings of [i] Aſſyria, unto this day.

• Exod. 34. 6, 7.
† Heb. *wearineſs.*
† Heb. *that hath found us.*

33 Howbeit, thou *art* juſt in all that is brought upon us; for thou haſt done [k] right, but we have done wickedly:

i By whom we were led away into captivity, and have been appointed to be ſlain, as Eſth. 3. 13.
k He confeſſeth that all theſe things came to them juſtly for their ſins, but he appealeth from God's juſtice to his mercies.

34 Neither have our Kings, our Princes, our Prieſts, nor our fathers kept thy Law, nor hearkned unto thy commandments, and thy teſtimonies wherewith thou didſt [l] teſtify againſt them.

l That thou wouldeſt deſtroy them, except they would return to thee, as verſe 26

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the [m] fruit thereof, and the good thereof, behold, we *are* ſervants in it.

m *That is*, To be the lords thereof.

37 And it yeildeth much increaſe unto the Kings whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſs.

n Thus by affliction they promiſe to keep God's commandments, whereunto they could not be brought by God's great benefits.
† Heb. are *at the ſealing*, or, *ſealed.*

38 And becauſe of all this, we make a [n] ſure *covenant*, and write *it*; and our Princes, Levites, *and* Prieſts † ſeal *unto it*.

1 *The names of them that ſealed the covenant.* 29 *The points of the covenant.*

† Heb. *at the ſealings.*
‡ Or, *the governour.*

NOw † thoſe that ſealed *were*, Nehemiah ‡ the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Serajah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemajah: theſe *were* the [a] Prieſts.

a Which ſubſcribed to keep the promiſe.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelajah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people, Paroſh, Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anajah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſejah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people, the Prieſts, the Levites, the porters, the ſingers, the [b] Nethinims, and all they that had [c] ſeparated themſelves from the people of the lands, unto the Law of God, their wives, their ſons and their daughters, every one having knowledge, and having underſtanding:

b *Ezra* 2. 43.
c which being idolaters, forſook their wickedneſs, and gave themſelves to ſerve God.

29 They clave to their [d] brethren, their nobles, and entred into a • curſe and into an oath, to walk in Gods law, which was given † by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments and his ſtatutes:

d They made the oath in the name of the whole multitude.
e Whereunto they gave themſelves if they brake the law, as *Deut.* 28. 15.
† Heb. *by the hand of.*

30 And that we would not give • our daughters unto the people of the land, nor take their daughters for our ſons:

• *Exod.* 34. 16. *Deut.* 7. 3.

31 • And *if* the people of the land bring ware or any victuals on the ſabbath-day, to ſell, *that* we would [f] not buy it of them on the ſabbath, or on the holy-day: and *that* we would leave the • ſeventh year, and the • exaction of † every debt.

• *Exod.* 20. 10. *Levit.* 23. 3. *Deut* 5. 12. *Chap.* 13. 15. &c.
f Which notwithſtanding they brake ſoon after, as *Chap.* 13. 15.
• *Levit.* 25. 4.
• *Deut.* 15. 2.
† Heb. *every hand.*

32 Alſo we made ordinances for us, to charge our ſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God,

g This declareth wherefore they gave this third part of the ſhekel, which was beſides the half ſhekel, that they were bound to pay. *Exod.* 30. 13.

33 For the [g] ſhew-bread, and for the continual meat-offering, and for the continual

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* *Num.* 28. & 29.

burnt-offering, * of the sabbaths of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the Priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the Law:

* *Exod.* 23. 19. *Levit.* 19. 23.

35 And * to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first-born of our sons and of our cattel, (as *it is* [h] written * in the Law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the Priests that minister in the house of our God:

h By this rehearsal is meant, that there was no part nor ceremony in the law whereunto they did not bind themselves by covenant.

37 * And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the Priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes, in all the cities of our [i] tillage.

* *Exod.* 23. 2.
* *Levit.* 23. 17. *Num.* 15. 19. & 18. 12, &c.

i Whersoever we laboured, the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

38 And the Priest the son of Aaron, shall be with the Levites, * when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

* *Num.* 18. 26.

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers: and we will not [k] forsake the house of our God.

k We will not leave it destitute of that, that shall be necessary for it.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to [a] bring one of ten, to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

a Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy, because there were few that offered themselves willingly.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the Priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athajah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [b] Perez;

b Which came of Perez the son of Judah.

5 And Maasejah the son of Baruch, the son of Col-hozeh, the son of Hazajah, the son of Adajah, the son of Jojarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedajah, the son of Kolajah, the son of Maasejah, the son of Ithiel, the son of Jesajah.

8 And after him Gabai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah, *was* second over the city.

10 Of the Priests: Jedajah the son of Jojarib, Jachin.

11 Serajah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Merajoth, the son of Ahitub, *was* the [c] ruler of the house of God.

c *That is*, was the high Priest.

12 And their brethren that did the [d] work of the house, *were* eight hundred twenty and two: and Adajah the son of Jeroham, the son of Pelajah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

d That served and ministred in the Temple.

13 And his brethren chief of the fathers, two hundred fourty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‡ the son of *one of* the great men.

† Or, *the son of Haggedolim.*

15 Also of the Levites: Shemajah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the oversight of the outward business of the house of God.

† Heb. were over,

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to [e] begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

e *That is*, He began the psalm, and was the chanter.

18 All the Levites in the holy city, *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † [f] the gates, *were* an hundred seventy and two.

† Heb. *at the gate.*
f *Meaning*, Of the Temple.

20 ¶ And the [g] residue of Israel, of the Priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

g Of them which dwelt not in Jerusalem.

21 * But the Nethinims dwelt in ‡ Ophel: and Ziha, and Gispa *were* over the Nethinims.

* *Chap.* 3. 26.
‡ Or, *the tower.*

22 The overseer also of the Levites at Jerusalem, *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.

23 For

23 For *it was* the kings commandment concerning them, that ‡ a certain portion should be for the singers, due for every day.

‡ Or, *a sure ordinance.*

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the King's [h] hand in all matters concerning the people.

h Was chief about the King for all his affairs.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjatharba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-sheba, unto the valley of Hinnom.

‡ Or, *of Geba.*

‡ Or, *to Michmas.*

31 The children also of Benjamin ‡ from Geba, *dwelt* ‡ at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites, *were* divisions *in* Judah, *and* in Benjamin.

CHAP. XII.

1 *The Priests* 8 *and the Levites which came up with Zerubbabel.* 10 *The succession of high Priests.* 22 *Certain chief Levites.* 27 *The solemnity of the dedication of the walls.* 44 *The offices of Priests and Levites appointed in the Temple.*

NOw these *are* the *Priests and the Levites that [a] went up with Zerubbabel the son of Shealtiel, and Jeshua: Serajah, Jeremiah, Ezra,

* Ezra 2. 1.

a From Babylon unto Jerusalem.

2 Amariah, ‡ Malluch, Hattush,

3 ‡ Shecaniah, ‡ Rehum, ‡ Meremoth,

4 Iddo, ‡ Ginnetho, Abijah,

5 ‡ Miamin, ‡ Madiah, Bilgah,

6 Shemajah, and Jojarib, Jedajah,

7 ‡ Sallu, Amok, Hilkiah, Jedajah: these *were* the [b] chief of the Priests, and of their brethren in the days of Jeshua.

‡ Or, *Melicu*, *vers.* 14.
‡ Or, *Shebaniah*, *vers.* 14.
‡ Or, *Harim*, *vers.* 15.
‡ Or, *Meraioth*, *vers.* 15.
‡ Or, *Ginnethon*, *vers.* 16.
‡ Or, *Minjamin*, *vers.* 17.
‡ Or, *Moadiah*, *vers.* 17.
‡ Or, *Sallai*, *vers.* 20.

b Next in dignity to the high Priests, and which were of the stock of Aaron.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‡ [c] the thanksgiving, he and his brethren.

‡ That is, *the Psalms of thanksgiving.*

c Had charge of them that sang the Psalms.

9 Also Bakbukiah, and Unni, their brethren, *were* over against them in the [d] watches.

d They kept the wards and watches according to their turns, *as* 1 *Chron.* 23. 6.

10 ¶ And Jeshua begat Jojakim, Jojakim also begat Eliashib, and Eliashib begat Jojada,

11 And Jojada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Jojakim, were Priests the chief of the fathers: of [e] Serajah, Merajah: of Jeremiah, Hananiah:

e *That is*, Next to Serajah, or rather of the order which was called after the name of Serajah.

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joseph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of [f] Abijah, Zichri: of Minjamin, of Moadiah, Piltai:

f Whereof was Zacharias John Baptist's father.

18 Of Bilgah, Shammua: of Shemajah, Jehonathan:

19 And of Jojarib, Mattenai: of Jedajah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Hashabiah: of Jedajah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Jojada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the Priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the Book of the *Chronicles, even until the days of Johanan the son of Eliashib.

* 1 *Chron.* 9. 14 &c.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks according to the commandment of David the man of God, [g] ward over against ward.

g *That is*, One after another, and every one in his course.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ thresholds of the gates.

‡ Or, *treasuries*, or, *assemblies.*

26 These *were* in the days of Jojakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour, and of Ezra the Priest, the Scribe.

27 ¶ And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of [h] Netophathi,

h Which were a certain family and had their possessions in the fields. 1 *Chron.* 2. 54.

29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the Priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then [i] I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

i *Meaning*, Nehemiah.

32 And after them went Hoshajah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemajah, and Jeremiah,

35 And *certain* of the Priests sons with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemajah, the son of Matta-

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Mattaniah, the ſon of Michajah, the ſon of Zaccur, the ſon of Aſaph:

k *That is*, The brethren of Zaccur.

36 And his k brethren, Shemajah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the Scribe before them.

37 And at the fountain-gate, which was over againſt them, they went up by the l ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

l Which was the going up to the mount Zion, which is called the city of David.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the Prieſts; Eliakim, Maaſejah, Minjamin, Michajah, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, with Jezrahiah *their* overſeer.

† Heb *made* their voice *to be heard.*

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the m chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‡ of the Law for the Prieſts and Levites: † for Judah rejoyced for the Prieſts and for the Levites † that waited.

m Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 *Chron.* 31. 11. and now were repaired again for the ſame uſe.
‡ That is, *appointed by the law.*
† Heb. *for the joy of Judah.*
† Heb. *that ſtood.*

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, * according to the commandment of David, *and* of Solomon his ſon.

* 1 *Chron.* 25, & 26.

46 For in the days of David * and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

* 1 *Chron.* 25. 1, &c.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, & they ‡ ſanctified *holy things* unto the Levites, * and the Levites ſanctified n *them* unto the children of Aaron.

‡ That is, *ſet apart.*
* *Num.* 18. 26.
n *That is*, The tenth part of the tithes.

Chap. XIII.

1 *Upon the reading of the Law, ſeparation is made from the mixed multitude.* 4 *Nehemiah at his return cauſeth the chambers to be cleanſed.* 10 *He reformeth the offices in the houſe of God.* 15 *the violation of the ſabbath,* 23 *and the marriages with ſtrange wives.*

ON that day † they read in the Book of Moſes in the † audience of the people; and therein was found written, * that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

† Heb. *there was read.*
† Heb. *ears.*
* *Deut.* 23. 3.

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

* *Num.* 22. 5. *Joſh.* 24. 9.

3 Now it came to paſs when they had heard the Law, that they ſeparated from Iſrael a all the mixed multitude.

a *That is*, All ſuch which had joyned in unlawful marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

4 ¶ And before b this, Eliaſhib the Prieſt, † having the overſight of the chamber of the houſe of our God, *was* c allied unto Tobiah:

b That the ſeparation was made.
† Heb. *being ſet over.*
c He was joyned in affinity with Tobiah the Ammonite, and enemy of the Jews.

5 And he had prepared for him a great chamber, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the Prieſts.

† Heb. *the commandment of the Levites.*

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of d Artaxerxes King of Babylon, came I unto the King, and † after certain days ‡ obtained I leave of the King:

d Called alſo Darius, *Ezra* 7. 1.
† Heb. *at the end of days.*
‡ Or, *I earneſtly requeſted.*

7 And I came to Jeruſalem, and underſtood of the e evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

e Thus we ſee what inconveniences the people fall into, when they are deſtitute of one that hath the fear of God, ſeeing that their chief governour was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo, *Exod.* 32. 1.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their † place.

† Heb. *ſtanding.*

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the ‡ treaſuries.

‡ Or, *ſtore-houſes.*

13 And I made treaſurers over the treaſuries, Shelemiah the Prieſt, and Zadok the Scribe, and of the Levites, Pedajah: and † next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and † their office *was* to diſtribute unto their brethren.

† Heb. *at their hand.*
† Heb. it was *upon them.*

14 * Remember me, O my God, concerning this, and wipe not out my † f good deeds that I have done for the houſe of my God, and for the ‡ offices thereof.

* *Verſ.* 22.
† Heb. *kindneſſes.*
f He proteſteth that he did his duty with a good conſcience, yet he doth not juſtify himſelf herein, but deſireth God to favour him, and to be merciful unto him for his own goodneſs ſake, *as verſ.* 22, & 31.
‡ Or, *obſervations.*

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I g teſtified *againſt them* in the day wherein they ſold victuals.

g I declared unto them, that God would not ſuffer ſuch tranſgreſſours of his Law to be unpuniſhed.

16 There

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

h Was not this a great cauſe, why God plagued us in times paſt? *meaning*, that if they tranſgreſſed now in the ſame again, their plague ſhould be greater.

18 Did not your fathers [h] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

i About the time that the Sun went down: for the ſabbath laſted from the Sun going down of the one day, to the Sun ſetting of the other.

19 And it came to paſs, that when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

† Heb. *before the wall?*

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? If ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the [k] gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‡ greatneſs of thy mercy.

k *Meaning*, of the Temple, that none that was unclean, ſhould enter.

‡ Or, *multitude.*

23 ¶ In thoſe days alſo ſaw I Jews *that* † had married wives of [l] Aſhdod, of Ammon, *and* of Moab:

† Heb *had made to dwell* with them.

l Which was a city of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.

24 And their children ſpake half in the ſpeech of Aſhdod, and † could not ſpeak in the Jews language, but according to the language † of each people.

† Heb. *they diſcerned not to ſpeak.*

† Heb. *of people and people*

25 And I contended with them, and ‡ [m] curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

‡ Or, *reviled them*

m *That is*, I did excommunicate them, and drive them out of the congregation.

26 Did not Solomon King of Iſrael ſin by theſe things? yet among many nations was there no King like him, who was beloved of his God, and God made him King over all Iſrael: * nevertheleſs, even him did outlandiſh women cauſe to ſin.

* 1 *King.* 11. 1, &c

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Jojada, the ſon of Eliaſhib the high Prieſt, *was* ſon in Law to Sanballat the Horonite: therefore I chaſed him from me.

† Heb. *for the defilings.*

29 Remember them, O my God, † becauſe they have [n] defiled the Prieſthood, and the covenant of the Prieſthood, and of the Levites.

n Puniſh them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the Prieſts and the Levites, every one in his buſineſs:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, [o] for good.

o *That is*, To ſhew mercy unto me.

¶ THE BOOK OF ESTHER.

THE ARGUMENT.

BEcauſe of the diverſity of names, whereby they uſed to name their Kings, and the ſupputation of years wherein the Hebrews, and the Grecians doe vary, divers Authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. & 9. 1. that he was Darius King of the Medes, and ſon of Aſtyages, called alſo Ahaſuerus, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church, who never faileth them in their greateſt dangers; but when all hope of worldly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour; and their ſudden fall when they are at the higheſt: and how God preſerveth, and preferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 *Ahaſuerus maketh royal feaſts.* 10 *Vaſhti ſent for, refuſeth to come.* 13 *Ahaſuerus by the counſel of Memucan, maketh the decree of mens ſovereignty.*

a Called alſo Darius, who was now the ſovereign Monarch, and had the government of the Medes, Perſians and Chaldeans: ſome think he was Darius Hyſtaſpis ſon, called alſo Artaxerxes.

NOw it came to paſs in the days of [a] Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an [b] hundred and ſeven and twenty provinces)

b *Daniel* 6. 1. maketh mention but of ſixſcore, leaving out the number that is unperfect, as the Scripture in divers places uſeth.

2 *That* in thoſe days, when the King Ahaſuerus [c] ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

c *That is*, Had reſt and quietneſs.

3 In the third year of his reign, he made a feaſt unto all his Princes, and his ſervants; the power of Perſia and Media, the nobles and Princes of the Provinces *being* before him.

4 When he ſhewed the riches of his glorious Kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

5 And when these days were expired, the King made a feast unto all the people *that were* † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the King's palace,

† Heb. *found.*

6 *Where were* white, green, and ‡ blue *hangings*, fastned with cords of fine linen and purple, to silver rings, and pillars of marble: the [d] beds *were of* gold, and silver, upon a pavement ‡ of red, and blue, and white, and black marble.

‡ Or, *violet.*

d Which they used in those countrys in stead of tables.

‡ Or, *of porphyre, and marble, and alabaster, and stone of blue colour.*

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another) and † royal wine in abundance, † according to the [e] state of the King.

† Heb. *wine of the kingdom.*

† Heb. *according to the hand of the King.*

e As was beseeming for so magnifical a King.

8 And the drinking *was* according to the Law, none did [f] compel: for so the King had appointed to all the officers of his house, that they should do according to every man's pleasure.

f None might be compelled to drink more then it pleased him.

9 Also Vashti the Queen made a feast for the women, *in* the royal house which *belonged* to King Ahasuerus.

10 ¶ On the [g] seventh day, when the heart of the King was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‡ chamberlains that served in the presence of Ahasuerus the King,

g Which was the last day of the feast that the King made for the people, *as verf.* 5.

‡ Or, *eunuchs.*

11 To bring Vashti the Queen before the King, with the crown royal, to shew the people and the Princes her beauty: for she *was* † fair to look on.

† Heb. *good of countenance.*

12 But the Queen Vashti refused to come at the King's commandment † by *his* chamberlains: therefore was the King very wroth, and his anger burned in him.

† Heb. *which was by the hand of* his *eunuchs.*

13 ¶ Then the King said to the wise men which knew the [h] times, (for so *was* the King's manner towards all that knew Law and judgment:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the * seven Princes of Persia and Media, which saw the King's [i] face, *and* which sat the first in the kingdom)

* *Ezra* 7. 14.

i Which were his chief counsellers, that might have alwayes access to him.

15 † What shall we do unto the Queen Vashti according to Law, because she hath not performed the commandment of the King Ahasuerus, by the chamberlains?

† Heb. *What to do.*

16 And Memucan answered before the King and the Princes, Vashti the Queen hath not done [k] wrong to the King onely, but also to all the Princes, and to all the people that *are* in all the provinces of the King Ahasuerus.

k By her disobedience she hath given an example to all women to do the like to their husbands.

17 For *this* [l] deed of the Queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The King Ahasuerus commanded Vashti the Queen to be brought in before him, but she came not.

l *That is*, Her disobedience.

18 *Likewise* shall the [m] ladies of Persia & Media say this day unto all the King's Princes, which have heard of the deed of the Queen. Thus *shall there arise* too much contempt & wrath.

m *Meaning*, That they would take first occasion hereof to do the like, and that the rest of women would by continuance do the same.

19 † If it please the King, let there go a royal commandment † from him, and let it be written among the Laws of the Persians and the Medes, † that it be not altered, that Vashti [n] come no more before King Ahasuerus, and let the King give her royal estate † unto another that is better then she.

† Heb. *If it be good with the King.*

† Heb. *from before him.*

† Heb. *that it pass not away.*

n Let her be divorced, and another made Queen.

† Heb *unto her companion.*

20 And when the King's decree which he shall make, shall be published throughout all his empire, (for it is [o] great) all the wives shall give to their husbands honour, both to great and small.

o For he had under him an hundred twenty and seven countrys.

21 And the saying † pleased the King and the Princes, and the King did according to the word of Memucan:

† Heb. *was good in the eyes of the King.*

22 For he sent letters into all the Kings provinces, into every province according to the writing thereof, and to every people after their language, that every man should [p] bear rule in his own house, and † that *it* should be published according to the language of every people.

p *That is*, that the wife should be subject to the husband, and at his commandment.

† Heb. *that one should publish it according to the language of his people.*

Chap. II.

1 *Out of the choise of virgins, a Queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 8 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the King.* 15 *Esther best pleasing the King, is made Queen.* 21 *Mordecai discovering a treason, is recorded in the Chronicles.*

AFter these things, when the wrath of King Ahasuerus was appeased, he [a] remembred Vashti, and what she had done, and what was [b] decreed against her.

a *That is*, He called the matter again into communication.

b By the seven wise men of his counsel.

2 Then said the King's servants, that ministred unto him, Let there be fair young virgins sought for the King.

3 And let the King appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, † unto the custody of ‡ Hege the King's chamberlain, [c] keeper of the women, and let their things for [d] purification be given *them:*

† Heb. *unto the hand.*

‡ Or, *Hegai, verf.* 8.

c The abuse of these countrys was so great, that they invented many means to serve the lusts of Princes, and therefore, as they ordained wicked laws that the King might have whose daughters he would, so they had divers houses appointed; as one for them whiles they were virgins, another when they were concubines, and for the Queens another.

d Read what this purification was, *verf.* 12.

4 And let the maiden which pleaseth the King, be Queen in stead of Vashti. And the thing pleased the King, and he did so.

5 ¶ *Now* in Shushan the palace, there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

6 * Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah King of Judah, whom Nebuchadnezzar the King of Babylon had carried away.

* 2 *King.* 24. 15. 2 *Chron.* 36. 10. *Jer.* 24. 1.

7 And he † brought up Hadassah (that *is* Esther) his uncle's daughter, for she had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

†Heb. *nourished.*

† Heb. *fair of form and good of countenance.*

8 ¶ So it came to pass, when the King's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the

King's

King's houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him, & he ſpeedily gave her her things for purification, with † ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the King's houſe, and † he preferred her and her maids, unto the beſt *place* of the houſe of the women.

† Heb. *her portions.*

† Heb. *he changed her.*

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked [e] every day before the court of the womens houſe, † to know how Eſther did, and what ſhould become of her.

e For though ſhe was taken away by a cruel law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to hear of her.

† Heb. *to know the peace.*

12 ¶ Now when every maid's turn was come, to go in to King Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oyl of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the women)

13 Then thus came *every* maiden unto the King; whatſoever ſhe [f] deſired was given her, to go with her out of the houſe of the women, unto the King's houſe.

f What apparel ſhe asked of the eunuch, that was he bound to give her.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the Kings chamberlain, which kept the concubines: ſhe came in unto the King no more, except the King delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the King, ſhe required [g] nothing, but what Hegai the King's chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

g Wherein her modeſty appeared, becauſe ſhe ſought not apparel to commend her beauty, but ſtood to the eunuch's appointment.

16 So Eſther was taken unto King Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month [h] Tebeth) in the ſeventh year of his reign.

h Which contained part of *December*, and part of *January*.

17 And the King loved Eſther above all the women, and ſhe obtained grace and ‡ favour † in his ſight, more then all the virgins; ſo that he ſet the royal crown upon her head, and made her Queen in ſtead of Vaſhti.

‡ Or, *kindneſs.*

† Heb. *before him.*

18 Then the King made a great feaſt unto all his princes and his ſervants, *even* Eſther's [i] feaſt, and he made a † [k] releaſe to the provinces, and gave gifts, according to the [l] ſtate of the King.

i *That is*, made for her ſake.

† Heb. *reſt.*

k He releaſed their tribute.

l *That is*, great and magnifical.

19 And when the virgins were gathered together the [m] ſecond time, then Mordecai ſat in the King's gate.

m *That is*, at the marriage of Eſther, which was the ſecond marriage of the King.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the Kings gate) two of the Kings chamberlains, ‡ Bigthan and Tereſh, of thoſe which kept † the door, were wroth, and ſought to lay [n] hand on the King Ahaſuerus.

‡ Or, *Bigthana*, *Chap.* 6. 2.

† Heb. *the threſhold.*

n *Meaning*, To kill him.

22 And the thing was known to Mordecai, who told *it* unto Eſther the Queen, and Eſther certified the King *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the Book of the [o] Chronicles before the King.

o In the Chronicles of the Medes and Perſians *as Chap.* 10. 2.

CHAP. III.

1 *Haman advanced by the King, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews.* 7 *He caſteth lots.* 8 *He obtaineth by calumniation, a decree of the King to put the Jews to death.*

AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the King's ſervants that *were* in the King's gate, bowed, and reverenced Haman; for the King had ſo commanded concerning him: but Mordecai [a] bowed not, nor did *him* reverence.

a The Perſians manner was to kneel down and reverence their Kings, and ſuch as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

3 Then the Kings ſervants, which *were* in the Kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the King's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkned not unto them, that they [b] told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew.

b Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month (that *is* the month [c] Niſan) in the twelfth year of King Ahaſuerus, they caſt Pur, that *is*, the lot, [d] before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month [e] Adar.

c Which anſwereth to part of *March* and part of *April*.

d To know what month and day ſhould be good to enterpriſe this thing, that it might have good ſucceſs: but God diſappointed their lots and expectation.

e Containing part of *February*, and part of *March*.

8 ¶ And Haman ſaid unto King Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdom, and their Laws *are* diverſe from all people, neither keep they the King's [f] Laws; therefore it *is* not † for the King's profit to ſuffer them.

f Theſe be the two arguments which commonly the worldlings and the wicked uſe toward Princes againſt the godly, *that is*, The contempt of their Laws, and diminiſhing of their profit: without reſpect how God is either pleaſed or diſpleaſed.

† Heb. *meet*, or, *equal.*

9 If it pleaſe the King, let it be written † that they may be deſtroyed: and I will † pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the King's treaſuries.

† Heb. *to deſtroy them.*

† Heb. *weigh.*

10 And the King took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews ‡ enemy.

‡ Or, *oppreſſour.*

11 And the King ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then

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12 Then were the King's ‡ scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the King's lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of King Ahasuerus was it written, and sealed with the King's ring.

‡ Or, *secretaries.*

13 And the letters were sent by posts into all the King's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar) and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastned by the King's commandment, and the decree was given in Shushan the palace: and the King and Haman sat down to drink, but the [g] city Shushan was perplexed.

[g] *To wit*, The Jews that were in Shushan.

CHAP. IV.

1 The great mourning of Mordecai and the Jews. 4 Esther understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit. 10 She excusing her self, is threatned by Mordecai. 15 She appointing a fast, undertaketh the suit.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry:

2 And came even before the King's [a] gate: for none *might* enter into the King's gate clothed with sackcloth.

[a] Because he would advertise Esther of this cruel proclamation.

3 And in every province whithersoever the King's commandment, and his decree came, *there was* great mourning among the Jews, and fasting, and weeping and wailing, and † many lay in sackcloth and ashes.

† Heb. *sackcloth and ashes were laid under many.*

4 ¶ So Esther's maids, and her † chamberlains came and told *it* her: then was the Queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Esther for Hatach, *one* of the Kings chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had set before her.*

6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the King's gate.

7 And Mordecai told him of all that had hapned unto him, and of the sum of the mony that Haman had promised to pay to the King's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the King, to make supplication unto him, and to make request before him for the people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the King's servants and the people of the King's provinces do know, that whosoever, whether man or woman, shall come unto the King into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the King shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the King, these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the King's house, more then all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there † [b] enlargment and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth, [c] whether thou art come to the kingdom for *such* a time as this?

† Heb *respiration.*
b Thus Mordecai spake in the confidence of that faith, which all God's children ought to have: *which is*, That God will deliver them, though all wordly means fail.
c For to deliver God's church out of these present dangers.

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* † present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the King, which *is* not according to the Law; and if I perish, [d] I perish.

† Heb. *found.*
d I will put my life in danger, and refer the success to God, seeing it is for his glory, & the deliverance of his church.

17 So Mordecai † went his way, and did according to all that Esther had commanded him.

† Heb. *passed.*

CHAP. V.

1 Esther adventuring on the King's favour, obtaineth the grace of the golden sceptre, and inviteth the King and Haman to a banquet. 6 She being encouraged by the King in her suit, inviteth them to another banquet the next day. 9 Haman proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh, he buildeth for him a pair of gallows.

NOw it came to pass on the [a] third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the King's house, over against the King's house: and the King sat upon his royal throne in the royal house, over against the gate of the house.

a *To wit*, After that the Jews had begun to fast.

2 And it was so when the King saw Esther the Queen standing in the court, *that* she obtained favour in his sight: and the King [b] held out to Esther the golden sceptre that *was* in his hand: so Esther drew near and touched the top of the sceptre.

b Which was a sign that the coming was agreable unto him, as *Chap.* 4. 11.

3 Then said the King unto her, What wilt thou, Queen Esther? and what *is* thy request? it shall be even given thee, to the [c] half of the kingdom.

c *Meaning hereby*, That whatsoever she asked, should be granted, as *Mar.* 6. 13.

4 And

4 And Eſther anſwered, If *it ſeem* good unto the King, let the King and Haman come this day unto the banquet that I have prepared for him.

5 Then the King ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the King and Haman came to the banquet that Eſther had prepared.

6 ¶ And the King ſaid unto Eſther at the [d] banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

d Becauſe they uſed to drink exceſſively in their banquets, they called the banquet by the name of that which was moſt in uſe or eſteem.

7 Then anſwered Eſther, and ſaid, My petition, and my requeſt *is*;

8 If I have found favour in the ſight of the King, and if it pleaſe the King to grant my petition, and † to perform my requeſt, let the King and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the King hath [e] ſaid.

† Heb. *to do.*

e I will declare what things I demand.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the King's gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and † called for his friends, and Zereſh his wife.

† Heb. *cauſed to come.*

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the King had [f] promoted him, and how he had advanced him above the Princes and ſervants of the King.

f Thus the wicked when they are promoted, in ſtead of acknowledging their change and humbling themſelves, wax ambitious, diſdainful, and cruel.

12 Haman ſaid moreover, Yea, Eſther the Queen did let no man come in with the King unto the banquet that ſhe had prepared, but my ſelf; and to morrow am I invited unto her alſo with the King.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the King's gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a † gallows be made of [g] fifty cubits high, and to morrow ſpeak thou unto the King, that Mordecai may be hanged thereon: then go thou in merrily with the King unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

† Heb. *tree.*

g *Meaning*, The higheſt, that could be found.

Chap. VI.

1 *Ahaſuerus reading in the Chronicles of the good ſervice done by Mordecai, taketh care for his reward.* 4 *Haman coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final deſtiny.*

ON that night † could not the King ſleep, and he commanded to bring the Book of records of the Chronicles; and they were read before the King.

† Heb. *the King's ſleep fled away.*

2 And it was found written, that Mordecai had told of ‡ Bigthana and Tereſh, two of the Kings chamberlains, the keepers of the † door, who ſought to lay hand on the king Ahaſuerus.

‡ Or, *Bigthan*, *Chap.* 2. 21.
† Heb. *threſhold.*

3 And the King ſaid, What honour and dignity hath been done to Mordecai [a] for this? Then ſaid the King's ſervants that miniſtred unto him, There is nothing done for him.

a For he thought it unworthy his eſtate to receive a benefit, and not reward it.

4 ¶ And the King ſaid, Who *is* in the court? (now Haman was come into the outward court of the King's houſe, to ſpeak unto the King, to [b] hang Mordecai on the gallows that he had prepared for him)

b Thus while the wicked imagine the deſtruction of others, they themſelves fall into the ſame pit.

5 And the King's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the King ſaid, Let him come in.

6 So Haman came in: and the King ſaid unto him, What ſhall be done unto the man † whom the King delighteth to honour? (now Haman thought in his heart, To whom would the king delight to do honour more then to my ſelf?)

† Heb. *in whoſe honour the King delighteth.*

7 And Haman anſwered the King, For the man † whom the King delighteth to honour,

† Heb. *in whoſe honour the King delighteth.*

8 † Let the royal apparel be brought † which the King *uſeth* to wear, and the [c] horſe that the King rideth upon, and the crown royal which is ſet upon his head:

† Heb. *let them bring the royal apparel.*
† Heb. *wherewith the King clotheth* himſelf.

9 And let this apparel and horſe be delivered to the hand of one of the King's moſt noble Princes, that they may aray the man *withal* whom the King delighteth to honour, and † bring him on hors-back through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the King delighteth to honour.

c *Meaning hereby*, That the King ſhould make him next unto himſelf, as Joſeph hereby was known to be next to Pharaoh, *Gen* 41. 42.
† Heb. *cauſe him to ride.*

10 Then the King ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the King's gate: † let nothing fail of all that thou haſt ſpoken.

† Heb. *ſuffer not a whit to fall.*

11 Then took Haman the apparel and the horſe, and arayed Mordecai, and brought him on hors-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the King delighteth to honour.

12 ¶ And Mordecai came again to the King's gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely [d] fall before him.

d Thus God ſometime putteth in the mouth of the very wicked to ſpeak that thing which he hath decreed ſhall come to paſs.

14 And while they *were* yet talking with him, came the Kings charmberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

Chap. VII.

1 *Eſther entertaining the King and Haman, maketh ſuit for her own life and her people's.* 5 *She accuſeth Haman.* 7 *The King in his anger underſtanding of the gallows, which Haman had made for Mordecai, cauſeth him to be hanged thereon.*

SO the King and Haman came † to banquet with Eſther the Queen.

† Heb. *to drink.*

2 And the King ſaid again to Eſther, on the ſecond day, at the [a] banquet of wine, What *is* thy petition, Queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall

a *Chap.* 5. 6.

ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the Queen anſwered and ſaid, If I have found favour in thy ſight, O King, and if it pleaſe the King, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, † to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men & bond-women, I had held my tongue, although the enemy could [b] not countervail the King's damage.

5 ¶ Then the King Ahaſuerus anſwered and ſaid unto Eſther the Queen, Who is he? and where is he † that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, † The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid ‡ before the King and the Queen.

7 ¶ And the King ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the Queen: for he ſaw that there was [c] evil determined againſt him by the King.

8 Then the King returned out of the palace-garden, into the place of the banquet of wine; and Haman was [d] fallen upon the bed whereon Eſther *was*. Then ſaid the King, Will he force the Queen alſo † before me in the houſe? As the word went out of the King's mouth, they [e] covered Haman's face.

9 And Harbonah, one of the chamberlains, ſaid before the King, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken [f] good for the King, ſtandeth in the houſe of Haman. Then the King ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the King's wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced. Eſther maketh ſuit to reverſe Haman's letters.* 7 *Ahaſuerus grameth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the King Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the Queen: and Mordecai [a] came before the King; for Eſther had told what he *was* [b] unto her.

2 And the King took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the King, and fell down at his feet † and beſought him with tears, to put away the [c] miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the King [d] held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the King,

5 And ſaid, If it pleaſe the King, and if I have found favour in his ſight, and the thing *ſeem* right before the King, and I *be* pleaſing in his eyes; let it be written to reverſe † the letters deviſed by Haman the ſon of Hammedatha the Agagite, ‡ which he wrote to deſtroy the Jews which *are* in all the King's provinces:

6 For how can I † endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the King Ahaſuerus ſaid unto Eſther the Queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the King's name, and ſeal *it* with the King's ring: for the writing which is written in the King's name, and ſealed with the King's ring, * may no man [e] reverſe.

9 Then were the King's ſcribes called at that time in the third month (that *is* the month [f] Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the [g] writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the [h] King Ahaſuerus name, and ſealed *it* with the King's ring, and ſent letters by poſts on hors-back, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the King granted the Jews, which *were* in every city, to gather themſelves together, and to [i] ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey:

12 Upon one day, in all the provinces of King Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month [k] Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to [l] avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtned, and preſſed on by the King's commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the King, in royal apparel of ‡ blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoyced and was glad:

16 The Jews had [m] light and gladneſs, and joy, and honour.

17 And in every province, and in every city, whitherſoever the King's commandment and

† Heb. *that they ſhould deſtroy and kill, and cauſe to perish.*

b Haman could not ſo much profit the King by this his malice, as he ſhould hinder him by the loſs of the Jews, and the tribute which he hath of them.
† Heb. *whoſe heart hath filled him*
† Heb. *The man adverſary.*
‡ Or, *at the preſence of.*

c His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.
d He fell down at the beds feet or couch, whereupon ſhe ſate, and made requeſt for his life.
† Heb. *with me.*
e This was the manner of the Perſians when one was out of the King's favour.
† Heb. *tree.*
f Which diſcovered the conſpiracy againſt the King, *Chap.* 2. 21, 22.

a *That is*, was received into the King's favour and preſence.
b That he was her uncle, and had brought her up.

† Heb. *and ſhe wept and beſought him.*
c *Meaning*, That he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Jews.
d *Chap.* 5. 2.

† Heb. *the device.*
‡ Or, *who wrote.*
† Heb *be able, that I may ſee.*

* *Chap.* 1. 19.
e This was the Law of the Medes and Perſians, as *Dan.* 6. 16. notwithſtanding the King revoked the former decree granted to Haman for Eſther's ſake.
f Which containeth part of *May* and part of *June.*

g *That is*, In ſuch letters and language, as was uſual in every province.

h *That is*, To defend themſelves againſt all that would aſſail them.

i Which hath part of *February*, and part of *March.*
† Heb. *revealed.*
k The King gave them liberty to kill all that did oppreſs them.

‡ Or, *violet.*

l He ſheweth by theſe words that follow, what this light was.

and

and his decree came, the Jews had joy and gladneſs, a feaſt and a good day: and many of the people of the land [m] became Jews: for the fear of the Jews fell upon them.

m Conformed themſelves to the Jews religion.

CHAP. IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) ſlay their enemies, with the ten ſons of Haman.*
12 *Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, and Haman's ſons to be hanged.*
20 *The two days of Purim are made feſtival.*

NOw in the twelfth month (that *is*, the month Adar) on the thirteenth day of the ſame, when the King's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was [a] turned to the contrary, that the Jews had rule over them that hated them)

a This was by God's great providence, who turneth the joy of the wicked into ſorrow, and the tears of the godly into gladneſs.

2 The Jews gathered themſelves together in their cities, throughout all the provinces of the King Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and †officers of the King, [b] helped the Jews: becauſe the fear of Mordecai fell upon them.

† Heb. *thoſe which did the buſineſs that* belonged *to the King.*
b Did them honour, and ſhewed them friendſhip.

4 For Mordecai *was* great in the King's houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their [c] enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did † what they would unto thoſe that hated them.

c Which had conſpired their death, by the permiſſion of wicked Haman.
† Heb. *according to their will.*

6 And in Shuſhan the palace the Jews ſlew and deſtroyed [d] five hundred men.

d Beſides thoſe three hundred, that they ſlew the ſecond day, *as verſe* 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Portha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their [e] hand.

e Whereby they declared that this was God's juſt judgment upon the enemies of his church, ſo farſmuch as they ſought not their own gain, but to execute his vengeance.
† Heb. *came.*

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, † was brought before the King.

12 ¶ And the King ſaid unto Eſther the Queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the King's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the King, let it be granted to the Jews which *are* in Shuſhan, to do to [f] morrow alſo according unto this days decree, and † let Haman's ten ſons be hanged upon the gallows.

f This ſhe requireth not for deſire of vengeance, but with zeal to ſee God's judgments executed againſt his enemies.
† Heb. *let men hang.*

14 And the King commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the King's provinces, gathered themſelves together, and [g] ſtood for their lives, and had reſt from their enemies, and ſlew of their [h] foes ſeventy and five thouſand; but they laid not their hands on the prey.

g *Read Ch.* 8. 11.
h *Meaning*, that they laid hands on none that were not the enemies of God.

17 On the [i] thirteenth day of the month Adar, and on the fourteenth day † of the ſame, reſted they, and made it a day of feaſting and gladneſs.

i *Meaning*, in all places ſaving in Shuſhan.
† Heb. *in it.*

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the [k] fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

k As the Jews do even to this day, calling it in the *Perſians* language Purim, *that is*, the days of lots.

20 ¶ And Mordecai [l] wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the King Ahaſuerus, *both* nigh and far,

l The Jews gather hereof, that *Mordecai* wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

21 To eſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly:

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of [m] ſending portions one to another, and gifts to the poor.

m He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of God's deliverance, the maintenance of mutual friendſhip, and relief of the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had [n] caſt Pur (that *is*, the lot) to † conſume them, and to deſtroy them:

n *Read Ch.* 3. 7.
† Heb. *cruſh.*

25 But [o] when *Eſther* came before the King, he commanded by letters, that his [p] wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

o To intreat for her people.
p Theſe are the words of the Kings commandment to diſannul *Haman's* wicked enterpriſe.

26 Wherefore they called theſe days Purim, after the name of [q] Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

q *That is*, lot.

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not † fail, that they would keep theſe [q] two days, according to their writing, and according to their *appointed* time every year:

† Heb *paſs.*
q *Meaning*, the fourteenth and the fifteenth day of the month Adar.

28 And that theſe days *ſhould be* remembred, and kept throughout every generation, every family, every province, and every city,

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† Heb. *paſs.* and that theſe days of Purim ſhould not † fail from among the Jews, nor the memorial of them † periſh from their ſeed.

† Heb. *be ended.*

29 Then Eſther the Queen the daughter of Abihail, and Mordecai the Jew, wrote with † all authority, to confirm this ſecond letter of Purim.

† Heb. *all ſtrength.*

30 And he ſent the letters unto all the Jews to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* [r] words of peace and truth:

r Which were letters declaring unto them quietneſs, and aſſurance, and putting them out of doubt and fear.

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, & Eſther the Queen had enjoyned them, and as they had decreed † for themſelves and for their ſeed, the matters of the [s] faſtings and their cry.

† Heb. *for their ſouls.*

s That they would obſerve this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word, *their cry.*

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the Book.

Chap. X.

1 *Ahaſuerus his greatneſs.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the King † advanced him, *are* they not written in the Book of the Chronicles of the Kings of Media and Perſia?

† Heb. *made him great.*

a Theſe three points are here ſet forth as commendable & neceſſary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle, and loving toward them.

3 ¶ For Mordecai the Jew *was* next unto King Ahaſuerus, and great among the Jews, and [a] accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

THE BOOK OF JOB.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience: for this holy man Job was not onely extreamly afflicted in outward things, and in his body; but alſo in his mind and conſcience by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtil diſputations brought him almoſt to deſpair: for they ſet forth God as a ſevere Judge, and mortal enemy unto him, which had caſt him off; therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſs. In this ſtory we have to mark, That Job maintaineth a good cauſe, but handleth it evil: againſt his adverſaries have an evil matter, but they defend it craftily: for Job held that God did not alway puniſh men according to their ſins, but that he hath ſecret judgments, whereof man knew not the cauſe; and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences; and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſs, grounding upon God's providence, his juſtice, and man's ſins, yet their intention is evil: for they laboured to bring Job into deſpair, and ſo they maintain an evil cauſe. Ezekiel commendeth Job as a juſt man, Ezek. 14. 14. And James ſetteth out his patience for an example James 5. 11.

Chap. I.

1 *The holineſs, riches, and religious care of Job for his children.* 6 *Satan appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Underſtanding of the loſs of his goods and children, in his mourning he bleſſeth God.*

THERE was a man in the land of [a] Uz, whoſe name *was* Job, and that man was * perfect and [b] upright, and one that [c] feared God, and eſchewed evil.

a *That is*, of the country of Idumea, *as Lament.* 4. 21. or bordring thereupon: for the land was called by the name of *Uz*, of *Uz* the ſon of *Diſhan* the ſon of *Seir*, *Gen.* 36. 28.

* *Chap.* 2. 3.

b Foraſmuch as he was a Gentile, and not a Jew, and yet is pronounced upright and without hypocriſy, it declareth that amongſt the heathen God hath his.

2 And there were born unto him ſeven ſons, and three daughters.

3 His ‡ [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great ‡ houſhold; ſo that this man was the greateſt of all the † men of the [e] eaſt.

‡ Or, *cattel.*

c *Hereby is declared*, what is meant by an upright and juſt man

d His children and riches are declared to commend his virtue in his proſperity, and his patience and conſtancy, when God had taken them from him.

‡ Or, *husbandry.*

† Heb. *ſons of the eaſt.*

e *Meaning*, the Arabians, Chaldeans, Idumeans, &c.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and [f] ſanctified them, and roſe up early in the morning, [g] & offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and [h] curſed God in their hearts. Thus did Job † [i] continually.

f *That is*, commanded them to be ſanctified: *meaning*, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

g *That is*, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

h In Hebrew it is, *and bleſſed God*, which is ſometimes taken for blaſpheming and curſing, *as here*, & 1 *Kings*, 21. 10, 13, *&c.*

† Heb. *all the days.*

i While the feaſt laſted.

6 ¶ Now there was a day, when the [k] ſons

k *Meaning*, the Angels which are called the ſons of God, becauſe they are willing to execute his will.

of

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He ſmiteth him with ſore boyls.* 9 *Job reproveth his wife, moving him to curſe God.* 11 *His three friends condole with him in ſilence.*

AGain there was a day, when the [a] ſons of God came to preſent themſelves before the LORD, and [b] Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And *Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, *a perfect and an upright man, one that feareth God, and eſcheweth evil? [c] and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, † to deſtroy him [d] without cauſe.

4 And Satan anſwered the LORD, and ſaid, [e] Skin for skin, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his [f] bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand, ‡ but [g] ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore [h] boyls, from the ſole of his foot unto his crown.

8 And he took him a [i] potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his [k] wife unto him, Doſt thou ſtill [l] retain thine integrity? [m] curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not [n] receive evil? In all this did not Job ſin with his [o] lips.

11 ¶ Now when Job's three [p] friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and ſprinkled [q] duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very [r] great.

1 Because our infirmity cannot comprehend God in his Majeſty, he is ſet forth unto us as a King, that our capacity may be able to underſtand that which is ſpoken of him.
† Heb. *the adverſary.*
m This declareth, that although Satan be adverſary to God, yet he is compelled to obey him, and to do him all homage, without whoſe permiſſion and appointment he can do nothing.
† Heb. *in the midſt of them.*
n This queſtion is asked for our infirmity: for God knew whence he came.
o 1 *Pet.* 5. 8.
o Herein is deſcribed the nature of Satan: which is ever ranging for his prey.
† Heb. *haſt thou ſet thy heart on.*
p He feareth thee not for thine own ſake, but for the commodity that he receiveth by thee.
q *Meaning*, the grace of God, which ſerved Job as a rampart againſt all temptations.
‡ Or, *cattel.*
r *This ſignifieth*, that Satan is not able to touch us, but it is God that muſt do it.
† Heb. *if he curſe thee not to thy face.*
ſ Satan noteth the vice whereunto men are commonly ſubject, *that is*, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their adverſity.
† Heb. *hand.*
t God giveth not Satan power over man to gratify him, but to declare that he hath no power over man, but that which God giveth him.
u *That is*, went to execute that which God had permitted him to do: for elſe he can never go out of God's preſence.
x *That is*, the Arabians.
‡ Or, *a great fire.*
y Which thing was alſo done by the craft of Satan, to tempt Job the more grievouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made war againſt him.
† Heb. *ruſhed.*
z This laſt plague declareth that when one plague is paſt, which ſeemeth hard to be born, God can ſend us another far more grievous to try his, & teach them obedience.

a *That is*, the Angels, *as Ch.* 1. 6.
b *Ch.* 1. 6.
* *Chap.* 1. 7.
* *Chap.* 1. 1, 8.
c He proveth Job's integrity by this, that he ceaſed not to fear God when his plagues were grievouſly upon him.
† Heb. *to ſwallow him up.*
d *That is*, when thou hadſt nought againſt him, *or*, when thou waſt not able to bring thy purpoſe to paſs.
e *Hereby he meant*, that a man's own skin is dearer unto him then any other man's.
f *Meaning*, his own perſon.
‡ Or, *onely.*
g Thus Satan can go no further in puniſhing, then God hath limited him.
h This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, *Exod.* 9. 9. & threatneth to puniſh the rebellious people, *Deut.* 28. 27. So that this temptation was moſt grievous: for if Job had meaſured God's favour by the vehemency of his diſeaſe, he might have thought that God had caſt him off.
i As deſtitute of all other help and means, and wonderfully afflicted with the ſorrow of his diſeaſe.
k Satan uſeth the ſame inſtrument againſt Job, as he did againſt Adam.
l *Meaning*, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enemy? This is the moſt grievous temptation of the faithful, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain.
m For death was appointed to the blaſphemer, and ſo ſhe meant, that he ſhould be ſoon rid out of his pain.

15 And the [x] Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, ‡ The [y] fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I onely am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, [z] Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe:

19 And behold, there came a great wind † from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Job aroſe, and [a] rent his ‡ mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, *Naked came I out of my mother's womb, and naked ſhall I return [b] thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor ‡ [c] charged God [d] fooliſhly.

n Herein he confeſſeth that God is juſt and good, although his hand be ſore upon him. d But declareth that God did all things according to juſtice and equity.

o He ſo bridled his affections, that his tongue through impatiency did not murmur againſt God. p Which were men of authority, wiſe and learned, *and as the Septuagint write*, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an evil opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins. q This was alſo a ceremony, which they uſed in thoſe countreys, as the renting of their clothes in ſign of ſorrow, *&c.* r And therefore thought that he would not have hearkned to their counſel.

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CHAP. III.

1 *Job curſeth the day and ſervices of his birth.* 13 *The eaſe of death.* 20 *He complaineth of life, becauſe of his anguiſh.*

a The ſeven days ended, *Ch.* 2. 13.
b Here Job beginneth to feel his great imperfection, in this battel between the ſpirit and the fleſh, *Rom.* 7. 18. and after a manner yeildeth, yet in the end he getteth victory, though he was in the mean time greatly wounded.
† Heb: *anſwered.*
* *Chap.* 10. 18, 19. *Jer.* 20. 14.
c Men ought not to be weary of their life, and curſe it becauſe of the infirmities that it is ſubject unto, but becauſe they are given to ſin and rebellion againſt God.
d Let it be put out of the number of days, and let it not have the light of the Sun to ſeparate it from the night.
e *That is*, moſt obſcure darkneſs, which maketh them afraid of death, that are in it.
‡ Or, *challenge it.*
‡ Or, *let them terrify it as thoſe who have a bitter day.*
‡ Or, *let it not rejoyce among the days.*
f Which curſe the day of their birth, let them lay that curſe upon this night.
‡ Or, *a leviathan.*
g Let it be always night, and never ſee day.
† Heb. *the eye-lids of the morning.*
h *This, and that which followeth declareth*, that when man giveth place to his paſſions, he is not able to ſtay, nor keep meaſure, but runneth headlong into all evil, except God call him back.
i The vehemency of his afflictions made him to utter theſe words, as though death were the end of all miſeries, and as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to burſt out into this errour of the wicked.
k He noteth the ambition of them, which for their pleaſure, as it were, change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortal.
l *That is*, by death the cruelty of the tyrants hath ceaſed.
† Heb. *wearied in ſtrength.*
m All they that ſuſtain any kind of calamity and miſery in this world: which he ſpeaketh after the judgment of the fleſh. n He ſheweth that the benefits of God are not comfortable, except the heart be joyful, and the conſcience quieted. † Heb. *wait.* o That ſeeth not how to come out of his miſeries, becauſe he dependeth not on God's providence. * *Chap.* 19. 8. † Heb. *before my meat.* † Heb. *I feared a fear, and it came upon me.* p In my proſperity I looked ever for a fall, as is now come to paſs. q The fear of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

AFter[a] this opened Job his mouth, and [b]curſed his day.

2 And Job † ſpake, and ſaid,

3 * Let the day [c] periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived.

4 Let that day be darkneſs, let not God [d] regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the * ſhadow of death ‡ ſtain it, let a cloud dwell upon it, ‡ let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it, ‡ let it not be joyned unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that [f] curſe the day, who are ready to raiſe up ‡ their mourning.

9 Let the ſtars of the twilight thereof be dark, let it look for light but *have* none, neither let it [g] ſee † the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mothers* womb, nor hid ſorrow from mine eyes.

11 [h] Why died I not from the womb? [i] *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt;

14 With Kings and counſellers of the earth, which built [k] deſolate places for themſelves:

15 Or with Princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked [l] ceaſe *from* troubling: and there the † weary be at reſt.

18 *There* the [m] priſoners reſt together, they hear not the voice of the oppreſſour.

19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and [n] life unto the bitter *in* ſoul?

21 Which † long for death, but it *cometh* not, and dig for it more then for hid treaſures?

22 Which rejoyce exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is [o] hid, * and whom God hath hedged in?

24 For my ſighing cometh † before I eat, and my roarings are poured out like the waters.

25 For † the thing which I greatly [p] feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet: yet [q] trouble came.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful viſion, to humble the excellencies of creatures before God.*

THen Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay † to commune with thee, wilt thou be grieved? but † [a] who can withhold himſelf from ſpeaking?

3 Behold, thou haſt [b] inſtructed many, and thou haſt ſtrengthned the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthned † the feeble knees.

5 But now it is come upon thee, and thou faintеſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy [c] fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being [d] innocent? or where were the righteous cut off?

8 Even as I have ſeen, * they that [e] plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the [f] blaſt of God they periſh, and [“] by the breath of his noſtrils are they conſumed.

10 The roaring of the [g] lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad.

12 Now a thing was † [h] ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear † came upon me, and trembling, which made † all my bones to [i] ſhake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, ‡ *there was* [k] ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more [l] juſt then God? ſhall a man be more pure then his maker?

18 Behold, he * put no truſt in his ſervants; ‡ and his [m] Angels he charged with folly:

19 How much leſs *on* them that dwell in * houſes of [n] clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are † deſtroyed from [o] morning to evening: they periſh for ever without any [p] regarding *it*.

21 Doth not their excellency *which is* in them, go away? they die, even without [q] wiſdom.

† Heb. *a word.*
† Heb. *who can refrain from words?*
a *Seeing* this thine impatiency.
b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelf.
† Heb. *the bowing knees.*
c This he concludeth, that Job was but an hypocrite and had no true fear nor truſt in God.
d He concludeth that Job was reproved, ſeeing that God handled him ſo extreamly, which is the argument that carnal men make againſt the children of God.
* *Prov.* 22. 8. *Hoſ.* 10. 13.
e They that do evil, cannot but receive evil.
f He ſheweth that God needeth no great preparation to deſtroy his enemies for he can do it with the blaſt of his mouth.
“ *That is*, by his anger, *as Iſa.* 30. 33.
g Though men according to their office do not puniſh tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his juſtice will puniſh them.
† Heb. *by ſtealth.*
h A thing that I knew not before, was declared unto me by viſions, *that is*, that whoſoever thinketh himſelf juſt, ſhall be found a ſinner, when he cometh before God.
† Heb. *met me.*
† Heb. *the multitude of my bones.*
i In theſe viſions which God ſheweth to his creatures, there is ever a certain fear joyned, that the authority thereof might be had in greater reverence.
‡ Or, *I heard a ſtill voice.*
k When all things were quiet, or when the fear was ſomwhat aſſwaged, as God appeared to Elijah, 1 *King* 19. 12.
l He proveth that if God did puniſh the innocent, the creature ſhould be more juſt then the Creator, which were a blaſphemy. * *Chap.* 15. 15. 2 *Pet.* 2. 4. ‡ Or, *nor in his Angels* in whom *he put light.* m If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhall he lay folly to man's charge, when he would juſtify himſelf againſt God? * 2 *Cor.* 5. 1. n *That is*, in this mortal body, ſubject to corruption, 2 *Cor.* 5. 1.
† Heb. *beaten in pieces.* o They ſee death continually before their eyes, and daily approaching toward them. p No man for all this doth conſider it. q *That is*, before that any of them were ſo wiſe as to think on death.

Chap. V.

1 *The harm of inconsideration.* 3 *The end of the wicked in misery.* 6 *God to be regarded in affliction.* 17 *The happy end of God's correction.*

CAll now, if there be any that will [a] answer thee; and to which of the saints wilt thou ‡ turn?

2 For [b] wrath killeth the foolish man, and ‡ envy slayeth the silly one.

3 I have seen the [c] foolish taking root: but suddenly I [d] cursed his habitation.

4 His [e] children are far from safety, and they are crushed in the [f] gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the [g] thorns, and the robber swalloweth up their substance.

6 Although ‡ affliction cometh not forth of the dust, neither doth trouble spring out of the [h] ground:

7 Yet man is born unto ‡ [i] trouble, as † the sparks flie upward.

8 I would seek unto [k] God, and unto God would I commit my cause:

9 *Which doth great [l] things † and unsearchable; marvellous things † without number.

10 Who [m] giveth rain upon the earth, and sendeth waters upon the † fields:

11 *To set up on high those that be low; that those which mourn may be exalted to safety.

12 * He disappointeth the devices of the crafty, so that their hands ‡ cannot perform *their* enterprise.

13 *He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 *They ‡ meet with [n] darkness in the daytime, and [o] grope in the noon-day as in the night.

15 But he saveth the [p] poor from the sword, from their [q] mouth, and from the hand of the mighty.

16 *So the poor hath hope, and iniquity [r] stoppeth her mouth.

17 *Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastning of the Almighty:

18 *For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 *He shall deliver thee in [s] six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and *in* war † from the power of the sword..

21 Thou shalt be hid ‡ from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt [t] laugh: neither shalt thou be afraid of the beasts of the earth.

23 * For thou *shalt be* in league with the [u] stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know ‡ that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‡ [x] sin.

25 Thou shalt know also that thy seed *shall be* ‡ great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a [y] full age, like as a shock of corn † cometh in, in his season.

27 Lo [z] this, we have searched it, so it *is*; hear it, and know thou *it* † for thy good.

a He willeth Job to consider the example of all them that have lived, or do live godly, whether any of them be like unto him, in raging against God as he doth.
‡ Or, *look.*
b Murmuring against God in afflictions increaseth the pain, and uttereth man's folly.
‡ Or, *indignation.*
c *That is*, the sinner that hath not the fear of God.
d I was not moved with his prosperity, but knew that God had cursed him, and his.
e Though God sometime suffer the fathers to pass in this world; yet his judgments will light upon their wicked children.
f By publick Judgment they shall be condemned, and none shall pity them.
g Though there be but two or three ears left in the hedges, yet these shall be taken from him.
‡ Or, *iniquity*
h *That is*, the earth is not the cause of barrenness and man's misery, but his own sin.
‡ Or, *labour*
i Which declareth that sin is ever in our corrupt nature, for before sin it was not subject to pain and affliction.
† Heb. *the sons of the burning coal lift up to fly.*
k If I suffered as thou dost, I would seek unto God.
* *Chap.* 9. 10. *Psal.* 72. 18. *Rom.* 11. 33.
l He counselleth Job to humble himself unto God, to whom all creatures are subject, and whose works declare that man is inexcusable, except he glorify God in all his works.
† Heb. *and there is no search.*
† Heb. *till* there be *no number.*
m He sheweth by particular examples what the works of God are.
† Heb. *outplaces.*
* 1 *Sam* 2. 7. *Psal* 113. 7.
* *Nehem.* 4. 15. *Psal.* 33. 10. *Isa.* 8. 10.
‡ Or, *cannot perform any thing.*
* 1 *Cor.* 3. 19.
* *Deut.* 28. 29.
† Or, *run into.*
n In things plain, and evident, they shew themselves fools in stead of wise men.
o *This declareth*, that God punisheth the worldly wise, as he threatned *Deut.* 28. 29.
p *That is*, He that humbleth himself before God.
q He compareth the slander of the wicked to sharp swords.
* *Psal.* 107 42. 1 If the wicked be compelled at God's works to stop their mouths, much more they that profess God.
* *Prov.* 3. 12. *Heb.* 12. 5. *James* 1. 12. *Rev.* 3. 19.
* *Deut.* 32. 39. 1 *Sam.* 2. 6. *Isa.* 30 26 *Hos.* 6. 1.
* *Psal.* 91. 3.
‡ He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall have a comfortable issue, even in the greatest and the last, which is here called the seventh.
† Heb *from the hands.*
‡ Or, *when the tongue scourgeth.*
t Whereas the wicked lament in their troubles, thou shalt have occasion to rejoyce.
* *Hos.* 2. 18.
u When we are in God's favour, all creatures shall serve us.
‡ Or, *that peace is thy tabernacle.*
‡ Or, *err.*
x God shall so bless thee, that thou shalt have occasion to rejoyce in all things and not to be offended.
‡ Or, *much.*
y Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
† Heb. *ascendeth.*
z We have learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth cometh for his own sin.
† Heb. *for thy self.*

Chap. VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUt Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity † laid in the [a] balances together?

3 For now it would be heavier then the sand of the sea: therefore ‡ my words are [b] swallowed up.

4 * For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrours of God do [c] set themselves in aray against me.

5 Doth the [d] wild ass bray † when he hath grass? or loweth the ox over his fodder?

6 Can that which is [e] unsavory be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch, *are* as my sorrowful meat.

8 O that I might have my [f] request! and that God would grant *me* † the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off.

10 Then should I yet have comfort, yea, I would harden my self in sorrow; let him not spare, [g] for I have not concealed the words of the holy One.

11 What *is* my strength, that I should hope? and what *is* mine [h] end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh † of brass?

13 *Is* not my [i] help in me? and is wisdom driven quite from me?

14 † To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a [k] brook, *and* as the stream of brooks they pass away:

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

† Heb. *lifted up*
a To know whether I complain without just cause
‡ *That is*, I want words to express my grief.
b My grief is so great, that I lack words to express it.
* *Psal.* 38. 2.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battel that the faithful can have.
d Think you that I cry without cause, seeing the bruit beasts do not complain when they have what they would?
† Heb *at grass.*
e Can a man's taste delight in that that hath no savour? *meaning*, that none take pleasure in affliction, seeing they cannot away with things that are unsavory to the mouth.
f Herein he sinneth double, both in wishing through impatiency to die, and also in desiring of God a thing which was not agreeable to his will.
† Heb. *my expectation.*
g *That is*, let me die at once, before I come to distrust in God's promise through mine impatiency.
h He feared least he should be brought to inconvenience, if his sorrows should continue.
† Heb *brasen.*
i Have I not sought to help my self as much as was possible?
† Heb. *to him that melteth.*
k He compareth those friends which comfort us not in misery, to a brook, which in summer when we need water is dry; in winter is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

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† Heb. *they are cut off.*
† Heb. *in the heat thereof.*
† Heb. *extinguished.*

17 What time they wax warm, † they vanish: † when it is hot, they are † consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [l] Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 ‡† For now ye are †[m] nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? Or give a reward for me of your [n] substance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will [o] hold my tongue: and cause me to understand wherein I have erred.

25 How [p] forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to [q] reprove words, and the speeches of one that is desperate, which *are* as wind?

27 Yea, † ye overwhelm the fatherless, and you dig *a pit* for your friend.

28 Now therefore be content, [r] look upon me, for *it is* † evident unto you, if I lie.

29 Return I pray you, let it not be iniquity; yea, return again, my righteousness *is* [s] in it.

30 Is there iniquity in my tongue? cannot † my taste discern perverse things?

l They that pass thereby to go into the hot countries of Arabia, think to find water there to quench their thirst, but they are deceived.
‡ Or, *for now ye are* like *to them.*
† Heb. *to it.*
† Heb. *not.*
m *That is*, like to this brook, which deceiveth them that think to have water there in their need, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessity will give part of their goods, and much more these men, which would not give him comfortable words.
o Shew me wherein I have erred, and I will confess my fault.
p He that hath a good conscience doth not shrink at the sharp words or reasonings of others, except they be able to persuade him by reason.
q Do you cavil at my words because I should be thought to speak foolishly, which am now in misery.

† Heb. *ye cause it fall upon.* r Consider whether I speak as one that is driven to this impatiency through very sorrow, or as an hypocrite, as you condemn me. † Heb. *before your face.* [s] *That is*, in this matter. † Heb. *my palate.*

Chap. VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness, and God's watchfulness.*

‡ Or, *a warfare.*

IS *there* not ‡ an appointed time to man upon earth? *are not* his days also like the days of an [a] hireling?

a Hath not an hired servant some rest and ease? then in this my continual torment I am worse then an hireling.

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

† Heb *gapeth after.*

3 So am I made to possess [b] months of vanity, and wearisom nights are appointed to me.

b My sorrow hath continued from month to month, and I have looked for hope in vain.

4 When I lie down, I say, When shall I arise, and † the night be gone? and I am full of tossings to and fro unto the dawning of the day.

† Heb. *the evening be measured.*

5 My flesh is [c] clothed with worms and clods of dust, my skin is broken, and become loathsom.

c *This signifieth*, that his disease was rare and most horrible.

6 *My days are swifter then a [d] weaver's shuttle, and are spent without hope.

* *Chap.* 16. 22. *Psal.* 90. 6. & 102. 11. & 103. 15. & 144. 4. *Isai.* 40. 6. *Jam.* 4. 14.

d Thus he speaketh in respect of the brevity of man's life, which passeth without hope of returning, in consideration whereof he desireth God to have compassion on him.

7 O remember that my life *is* wind: mine eye † shall no more ‡ see good.

† Heb. *shall not return.*
‡ Or, *To see*, that is, *to enjoy.*

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me and [e] I *am* not.

[e] *That is*, I can live no longer.

9 [f] *As* the cloud is consumed, and vanisheth away: so he that goeth down to the grave, shall come up [f] no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not [g] refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

e If thou behold me in thine anger, I shall not be able to stand in thy presence. f Shall no more enjoy this mortal life. g Seeing I can by no other means comfort my self, I will declare my grief by words: and thus he speaketh as one overcome with grief of mind.

12 *Am* I a sea, or a [h] whale, that thou settest a watch over me?

h Am not I a poor wretch? what needeth thou then to lay so much pain on me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint:

i So that I can have no rest, night nor day.

14 Then thou [i] scarest me with dreams, and terrifiest me through visions.

k He speaketh as one overcome with sorrow, and not of judgment, *or*, of the examination of his faith.

15 So that my soul [k] chooseth strangling, *and* death rather † then my life.

† Heb. *then my bones.*

16 I loath *it*, I would not live alway: let me [l] alone, for my days *are* vanity.

l Seeing my term of life is so short, let me have some rest and ease.

17 *What *is* man, that thou shouldest [m] magnify him? and that thou shouldest set thine heart upon him?

* *Psal.* 8. 4. & 144. 3. *Heb.* 2. 6.

m Seing that man of himself is so vile, why dost thou give him that honour to contend against him? Job useth all kinds of persuasion with God, that he might stay his hand.

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have [n] sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self?

n After all temptations, faith bursteth forth, and leadeth Job to repentance; yet it was not in such perfection, that he could bridle himself from reasoning with God, because that he still tried his faith.

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* [o] not *be*.

o *That is*, I shall be dead.

Chap. VIII.

1 *Bildad sheweth God's justice, in dealing with men according to their works.* 8 *He alledgeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth God's just dealing to Job.*

THen answered Bildad the Shuhite, & said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a [a] strong wind?

a He declareth that their words which would diminish any thing from the justice of God, is but as a puff of wind that vanisheth away.

3 *Doth God pervert judgment? or doth the Almighty pervert justice?

* *Deut.* 32. 4. 2 *Chron.* 19. 7. *Dan.* 9. 14.

4 If thy children have sinned against him, and he have cast them away † for their [b] transgression:

† Heb. *in the hand of their transgression.*

b *That is*, hath rewarded them according to their iniquity, *meaning*, that Job ought to be warned by the example of his children, that he offend not God.

5 *If thou wouldest [c] seek unto God betimes, and make thy supplication to the Almighty;

* *Chap.* 22. 23.

c *That is*, if thou turn betime while God calleth thee to repentance.

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was [d] small, yet thy latter end should greatly increase.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the end thou shalt have sufficient occasion to content thy self.

8 *[e] For enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.

* *Deut.* 4. 32.

e He willeth Job to examin all antiquity, and he shall find it true which he here saith.

9 (For * we *are but of* [f] yesterday, and know † nothing, because our days upon earth *are* a shadow)

* *Gen.* 47. 9. 1 *Chron.* 29. 15. & 7. 6. *Psal.* 39. 5. & 144. 4.

f *Meaning*, that it is not enough to have the experience of our

10 Shall they not teach thee, *and* tell thee, and utter words out of their heart?

11 Can the [g] rush grow up without mire? can the flag grow without water?

12 *Whilest it *is* yet in his greenness, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the * hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* † [h] a spider's web.

selves, but to be confirmed by the examples of them that went before us. † Heb. *net.* g As rush cannot grow without moistness, so cannot the hypocrite because he hath not faith, which is moistned with God's Spirit. * *Psal* 129. 6. *Jer.* 17. 6. * *Chap.* 11. 20. & 18. 14 *Psal.* 112. 10. *Prov.* 10. 28. † Heb. *a spider's house.* h Which is to day and to morrow swept away.

15 He

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the Sun, and his [i] branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* [k] ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* [l] the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect *man*, neither will he † help the evil-doers:

21 Till he fill thy mouth with [m] laughing, and thy lips with † rejoycing.

22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked † ſhall come to nought.

i He compareth the juſt to a tree, which although it be removed out of one place unto another, yet flouriſheth: ſo the affliction of the godly turneth to their profit.
k *That is*, ſo that there remain nothing there to prove whether the tree had grown there or no.
l To be planted in another place, where it may grow at pleaſure.
† Heb. *take the ungodly by the hand.*
m If thou be godly, he will give thee occaſion to rejoyce and if not, thine affliction ſhall increaſe. † Heb. *ſhouting for joy.* † Heb. *ſhall not be.*

CHAP. IX.

1 *Job acknowledging God's juſtice, ſheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THen Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould * man be [a] juſt ‡ with God?

3 If he will contend with him, he cannot anſwer him one of a [b] thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardned *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [c] ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the Sun, and it riſeth not: and ſealeth up the ſtars.

8 * Which alone ſpreadeth out the heavens, and treadeth upon the † waves of the ſea.

9 * Which maketh † [d] Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 * Which doth great things paſt finding out, yea, and wonders without number.

11 Lo, he [e] goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 * Behold, he taketh away, † [f] who can hinder him? who will ſay unto him, What doſt thou?

13 *If* God [g] will not withdraw his anger, the † proud helpers do [h] ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my [i] words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I [k] not anſwer, *but* I would make ſupplication to my judge.

16 If I had [l] called, and he had anſwered me; *yet* would I not believe that he had hearkned unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds [m] without cauſe.

* *Pſal* 143. 2.
a Joo here anſwereth to that point of Eliphaz and Bildad's oration, touching the juſtice of God, and his innocency; confeſſing God to be infinite in juſtice, and man to be nothing in reſpect.
‡ Or, *before God.*
b Of a thouſand things which God could lay to his charge man cannot anſwer him one
c He declareth what is the infirmity of man, by the mighty and incomprehenſible power that is in God, ſhewing what he could do, if he would ſet forth his power.
* *Gen.* 1. 6.
† Heb. *heights.*
* *Chap.* 38. 31. *Amos* 5. 8.
† Heb. *Aſh, Ceſil, & Cimah.*
d Theſe are the names of certain ſtars, whereby he meaneth that all ſtars both known and unknown are at his appointment.
* *Chap.* 5. 9.
e I am not able to comprehend his works, which are common and daily before mine eyes, much leſs in thoſe things, which are hid and ſecret.
* *Iſa.* 45. 9. *Jer.* 18. 6. *Rom* 9. 20.
† Heb. *who can turn him away?*
f He ſheweth that when God doth execute his power, he doth it juſtly, foraſmuch as none can controll him.
g God will not be appeaſed for ought that man can ſay for himſelf for his juſtification. † Heb. *helpers of pride*, or, *ſtrength.* h *That is*, all the reaſons that men can ſay to approve their cauſe. i How ſhould I be able to anſwer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they ſpake. k *Meaning*, in his own opinion, *ſignifying*, that man will ſometime flatter himſelf to be righteous, which before God is abomination. l Whiles I am in my pangs, I cannot but burſt forth into many inconveniences, although I know ſtill that God is juſt. m I am not able to feel my ſins ſo great, as I feel the weight of his plagues: and this he ſpeaketh to condemn his dulneſs and to juſtify God.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo *he is* [n] ſtrong: and if of judgment, who ſhall ſet me a time *to plead?*

20 If I juſtify my ſelf, mine own mouth ſhall condemn me: *if I ſay*, I *am* [o] perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge [q] ſlay ſuddenly, he will [r] laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he [s] covereth the faces of the judges thereof; if not, [t] where, *and* who *is* he?

25 Now my days are ſwifter then a poſt: they flee away, they ſee no good.

26 They are paſſed away as the † ‡ ſwift ſhips: as the eagle *that* haſteth to the prey.

27 [u] If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf:*

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then [x] labour I in vain?

30 [y] If I waſh my ſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own [z] clothes ſhall ‡ abhor me.

32 For *he is* not a man as I *am, that* I ſhould anſwer him, *and* we ſhould come together in judgment.

33 Neither is there † any ‡ [a] days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I ſpeak, and not fear him; † [b] but *it is* not ſo with me.

n After he hath accuſed his own weakneſs, he continueth to juſtify God and his power.
o If I would ſtand in mine own defence, yet God hath juſt cauſe to condemn me, if he examin mine heart and conſcience.
p If God puniſh according to his juſtice, he will deſtroy as well them that are counted perfect, as them that are wicked.
q *To wit*, the wicked.
r This is ſpoken accotding to our apprehenſion, as though he would ſay, *If God deſtroy but the wicked, as Chap.* 5. 2. why ſhould he ſuffer the innocents to be ſo long tormented by them?
ſ That they cannot ſee to do juſtice.
t That can ſhew the contrary.
† Heb. *ſhips of deſire.*
‡ Or, *ſhips of Eheb.*
u I think not to fall into theſe affections, but my ſorrows bring me to theſe manifold infirmities, and my conſcience condemneth me.
x Why doth not God deſtroy me at once, thus he ſpeaketh according to the infirmity of the fleſh.
y Though I ſeem never ſo pure in mine own eyes, yet all is but corruption before God.
z Whatſoever I would uſe to cover my filthineſs with, ſhall diſcloſe me ſo much more.
‡ Or, *make me to be abhorred.* † Heb. *me that ſhould argue.* ‡ Or, *umpire.* a Which might make an accord between God and me, ſpeaking of impatiency, and yet confeſſing God to be juſt in puniſhing him. † Heb. *but I* am *not ſo with my ſelf.* b *Signifying*, that God's judgments keep him in awe.

CHAP. X.

1 *Job, taking liberty of complaint, expoſtulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little eaſe before death.*

MY ſoul is ‡ [c] weary of my life, I will leave my [b] complaint upon my ſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, Do not [c] condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee, that thou ſhouldeſt [d] oppreſs? that thou ſhouldeſt deſpiſe † the work of [e] thine hands? and [f] ſhine upon the counſel of the wicked?

4 Haſt thou eyes of [g] fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the [h] days of man? *are* thy years as man's days,

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

‡ Or, *cut off while I live.*
a I am more like to a dead man then to one that liveth.
b I will make an ample declaration of my torments accuſing my ſelf and not God.
c He would not that God ſhould proceed againſt him by his ſecret juſtice, but by the ordinary means that he puniſheth others.
d Is it agreeable to thy juſtice to do me wrong?
† Heb. *the labour of thine hands.*
e Wilt thou be without compaſſion? f Wilt thou gratify the wicked and condemn me? g Doſt thou this of ignorance? h Art thou inconſtant and changeable as the times; to day a friend, to morrow an enemy?

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7 † Thou knowest that I am not [i] wicked, and *there is* none that can deliver out of thine hand.

8 [k] Thine hands † have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the [l] clay, and wilt thou bring me into dust again?

10 * Hast thou not poured me out as milk, and crudled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast † fenced me with bones and sinews.

12 Thou hast granted me life and [m] favour, and thy [n] visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I [o] know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I [p] not lift up my head: *I am* full of confusion, therefore see thou mine affliction:

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thy self [q] marvellous upon me.

17 Thou renewest ‡ thy witnesses against me, and increasest thine indignation upon me; [r] changes and war *are* against me.

18 * Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been, I should have been carried from the womb to the grave.

20 * *Are* not my days few? [s] cease *then, and* let me alone that I may take comfort a little:

21 Before I go *whence* I shall [t] not return, *even* to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness *it self*, *and* of the shadow of death, without any [u] order, and *where* the light *is* as darkness.

i By affliction thou keepest me as in a prison, and restrainest me from doing evil, neither can any set me at liberty.
k *In these 8 verses following*, he depicteth the mercy of God in the wonderful creation of man: and thereon groundeth that God should not shew himself rigorous against him.
† Heb. *took pains about me.*
l As brittle as a pot of clay.
* *Psal.* 139. 14, 15, 16.
† Heb. *hedged.*
m *That is*, reason and understanding, and many other gifts whereby man excelleth all earthly creatures.
n *That is*, thy fatherly care and providence, whereby thou preservest me, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needs confess that it is so.
p I will alway walk in fear and humility, knowing that none is just before thee.
q Job being sore assaulted in this battel between the flesh and the spirit, bursteth out into these affections, wishing rather short days then long pain.
‡ That is, *thy plagues.*
r *That is*, diversity of diseases, and in great abundance: shewing that God hath infinite means to punish man.
* *Chap.* 3. 11.
* *Chap.* 7. 6. & 8. 9.
s He wisheth that God would leave off his affliction, considering his great misery, and the brevity of his life.
t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of God's judgments, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.
u No distinction between light and darkness, but where all is very darkness it self.

Chap. XI.

1 *Zophar reproveth Job for justifying himself.* 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk be [a] justified?

3 Should thy ‡ lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My [b] doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee;

† Heb. *a man of lips.*
a Should he perswade by his great talk, that he is just?
‡ Or, *devices.*
b He chargeth Job with this, that he should say, that the thing which he spake was true, and that he was without sin in the sight of God.

6 And that he would shew thee the [c] secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* then thine iniquity *deserveth.*

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* † as high as heaven, what canst thou do? [d] deeper then hell, what canst thou know?

9 The measure thereof *is* longer then the earth, and broader then the sea.

10 If he ‡ cut off, and [e] shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For † vain man would be wise, though man be born *like* a [f] wild asse's colt.

13 If thou [g] prepare thine heart, and stretch out thine hands towards him;

14 If iniquity *be* in thine hand, [h] put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy [i] face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age † shall be clearer then the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope; yea, thou shalt dig *about thee, and* * thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall † make suit unto thee.

20 But the eyes of the wicked shall [k] fail, and † they shall not escape, and * their hope *shall be as* ‡ the giving up the ghost.

c Which is not to stand in justifying of thy self: he signifieth that man will never be overcome, whiles he reasoneth with another, and therefore God must break off the controversy, and stop man's mouth.
† Heb. *the heights of heaven.*
d *That is*, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creatour?
‡ Or, *make no change.*
e If God should turn the state of things, and establish a new order in nature, who could control him?
† Heb. *who can turn him away?*
† Heb. *empty.*
f *That is*, without understanding: so that whatsoever gifts he hath afterward, come of God and not of nature.
g If thou repent, and pray unto him.
h Renounce thine own evil works, and see that they offend not God.
i He declareth what quietness of conscience and success in all things such shall have, which turn to God by true repentance.
† Heb. *shall arise above the noon-day.*
* *Levit.* 26. 5.
† Heb *intreat thy face.*
k He sheweth that contrary things shall come unto them that do not repent.
† Heb. *flight shall perish from them.*
* *Chap.* 8. 14. & 18. 14.
‡ Or, *a puff of breath.*

Chap. XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

ANd Job answered and said,

2 No doubt but ye *are* the people, and [a] wisdom shall die with you.

3 But I have † understanding as well as you; † *I am* not inferiour to you: yea, † who knoweth not such things as these?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, & [c] he answereth him: the just upright *man is* laughed to scorn.

5 [d] He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the [e] beasts, and they shall

a Because you feel not that which you speak, you think the whole standeth in words, and so flatter your selves, as though none knew any thing, or could know but you.
† Heb. *an heart.*
† Heb. *I fall not lower then you.*
† Heb. *with whom are not such as these?*
b He reproveth these his friends of two faults: the one that they thought they had better knowledge then indeed they had: and the other that in stead of true consolation, they did deride, and despise their friend in his adversity.
c The which neighbour being a mocker and a wicked man thinketh that no man is in God's favour but he, because he hath all things that he desireth.
d As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity, to adversity.
e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts do daily teach.

teach

teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

10 In whose hand *is* the ‡ soul of every living thing, and the breath of † all mankind.

11 * Doth not the ear [f] try words? and the † mouth taste his meat?

12 With the [g] ancient *is* wisdom; and in length of days, understanding.

13 ‡ With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he * shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the [h] deceiver *are* his.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 [i] He looseth the [k] bond of Kings, and girdeth their loyns with a girdle.

19 He leadeth Princes away spoiled, and overthroweth the mighty.

20 * He removeth away † the speech of the [l] trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon Princes, and ‡ weakneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He [m] increaseth the nations, and destroyeth them: he enlargeth the nations, and † straitneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to † stagger like *a* drunken *man*.

‡ Or, *life.*
† Heb. *all flesh of man.*
* *Chap.* 34. 3.
f He exhorteth them to be wise in judging, and as well to know the right use why God hath given them ears, as he hath done a mouth.
† Heb. *palate.*
g Though men by age, and continuance of time attain to wisdom, yet it is not comparable to God's wisdom, nor able to comprehend his judgments, wherein he answereth to that, which was alledged, *Chap.* 8. 8.
‡ That is, *with God.*
* *Isa.* 22. 22. *Rev.* 3. 7.
† Heb. *upon.*
h He sheweth that there is nothing done in this world without God's will and ordinance: for else he should not be almighty.
i He taketh wisdom from them.
k He abateth the honor of Princes, & bringeth them into the subjection of others.
* *Chap.* 32. 9.
† Heb. *the lip of the faithful.*
l He causeth that their words have no credit, which is when he will punish sin.
‡ Or, *looseth the girdle of the strong.*
m In this discourse of God's wonderful works Job sheweth that whatsoever is done in this world both in the order and change of things, is by God's will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in words as they that reasoned against him were.
† Heb. *leadeth in.* † Heb. *wander.*

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God,* 20 *and intreateth to know his own sins, and God's purpose in afflicting him.*

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferiour unto you.

3 Surely I would speak to the Almighty, and I desire to [a] reason with God.

4 But ye *are* forgers of lies, ye *are* all [b] physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak [c] wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shal not his excellency make you afraid? and his dread fall upon you?

12 Your [d] remembrances *are* like unto ashes, your bodies to bodies of clay.

13 † Hold your peace, let me alone that I may speak, and let come on me what *will*.

14 Wherefore do I [e] take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will † maintain mine own ways before him.

16 He also *shall be* my salvation: for an [f] hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be [g] justified.

19 Who *is* he *that* will [h] plead with me? for now if I hold my tongue, I shall give up the [i] ghost.

20 Onely do not two *things* unto me: then will I not hide my self from thee.

21 [k] Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine [l] iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and * makest me to possess the iniquities of my [m] youth.

27 Thou puttest my feet also in the [n] stocks, and † lookest narrowly unto all my paths: thou settest a print upon the † heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

c He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but alway grated on God's justise, as though it was not evidently seen in Job, except they had undertaken the probation thereof.
d Your fame shall come to nothing.
† Heb. *be silent from me.*
e Is not this a maniest sign of mine affliction, and that I do not complain without cause, seeing that I am thus tormented, as though I should tear mine own flesh, and put my life in danger.
† Heb. *prove*, or, *argue.*
f Whereby he declareth that he is not an hypocrite, as they charged him.
g *That is*, cleared and not cast off for my sins as you reason.
h To prove that God doth thus punish me for my sins.
i If I defend not my cause, every man will condemn me.
k He sheweth what these two things are.
l His pangs thus move him to reason with God, not denying but that he had sinned, but he desired to understand what were is great sins that had deserved such rigour, wherein he offended, that he would know a cause of God why he did punish him.
* *Psal.* 25. 7.
m Thou punishest me now for the faults that I committed in my youth.
n Thou makest me thy prisoner, and dost so press me, that I cannot stir hand nor foot.
† Heb. *observest.*
† Heb. *roots.*

CHAP. XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN [a] *that is* born of a woman, *is* † of few days, and full of trouble.

2 * He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an [b] one, and bringest me unto judgment with thee?

a Taking occasion of his adversaries words, he describeth the state of man's life from his birth to his death.
† Heb. *short of days.*
* *Chap.* 8. 9. *Psal.* 102. 11. & 103. 15. & 144. 4.
b *His meaning is*, that seeing that man is so frail a creature, God should not handle him so extreamly: wherein Job sheweth the wickedness of the flesh, when it is not subject to the Spirit.

a For although he knew that God had a justice, which was manifest in his ordinary working, and another in his secret counsel, yet he would utter his affection to God, because he was not able to understand the cause why he did thus punish him. b You do not well apply your medicine to the disease.

4 † Who

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† Heb. *who will give?*
* *Pſal.* 51. 5.
* *Chap.* 7. 1.

4 † Who * can bring a clean *thing* out of an unclean? not one.

5 * Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

† Heb. *ceaſe.*
c Until the time that thou haſt appointed for him to die which he deſireth as the hireling waiteth for the end of his labour to receive his wages.

6 Turn from him that he may † reſt, till he ſhall accompliſh, as an [c] hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſent of water it will bud, and bring forth boughs like a plant.

d He ſpeaketh not here as though he had not hope of the immortality, but as a man in extream pain, when reaſon is overcome by affections and torments.
† Heb. *is weakned, or, cut off.*

10 [d] But man dieth, and † waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the floud decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

e Hereby he declareth that the fear of God's judgment was the cauſe why he deſired to die.
f *That is,* releaſe my pains, and take me to mercy
g *Meaning,* unto the day of the reſurrection, when he ſhould be changed and renewed.
h Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.
* *Pſal.* 139. 2, 3.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy [e] wrath be paſt, that thou wouldeſt appoint me a ſet time, and [f] remember me.

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my [g] change come.

15 Thou ſhalt call, and I will [h] anſwer thee: thou wilt have a deſire to the work of thine hands.

16 * For now thou numbreſt my ſteps, doſt thou not watch over my ſin?

i Thou layeſt them all together, and ſuffereſt none of my ſins unpuniſhed.
† Heb. *fadeth.*
k He murmureth through the impatiency of the fleſh againſt God, as though he uſed as great ſeverity againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.
† Heb *overfloweſt.*
l Yet whiles he liveth, he ſhall be in pain and miſery.

17 My tranſgreſſion *is* ſealed up in a [i] bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling † cometh to nought: and the [k] rock is removed out of his place.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his [l] fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

Chap. XV.

1 *Eliphaz reproveth Job of impiety in juſtifying himſelf.* 17 *He proveth by tradition the unquietneſs of wicked men.*

THen anſwered Eliphaz the Temanite, and ſaid,

† Heb. *knowledge of wind.*
a *That is,* vain words and without conſolation?
b *Meaning* with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt-wind dryeth up the moiſture aſſoon as it falleth.
† Heb. *thou makeſt void.*

2 Should a wiſe man utter † [a] vain knowledge, and fill his belly with the [b] eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, † thou caſteſt off [c] fear, and reſtraineſt ‡ prayer before God.

5 For thy mouth † uttereth thine iniquity, and thou chooſeſt the [d] tongue of the crafty.

c He chargeth Job as though his talk cauſed men to caſt off the fear of God and prayer.
‡ Or, *ſpeech.* † Heb. *teacheth.*

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

d Thou ſpeakeſt as do the mockers and contemners of God.

7 *Art* thou the [e] firſt man *that* was born? or waſt thou made before the hills?

e *That is,* the moſt ancient, and ſo in reaſon the moſt wiſe?
* *Rom.* 11. 34.

8 * Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to [f] thy ſelf?

f Art thou onely wiſe?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder then thy father.

11 *Are* the conſolations of God [g] ſmall with thee? is there any ſecret thing with thee?

g He accuſeth Job's pride and ingratitude, that will not be comforted by God, nor by their counſel.

12 Why doth thine heart [h] carry thee away? and what do thine eyes wink at,

h Why doſt thou ſtand in thine own conceit?
* 1 *Kings* 8. 46. 2 *Chron.* 6. 36. *Chap.* 14. 4. *Pſal.* 14. 3. *Prov.* 20. 9. 1 *Joh.* 1. 8.

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 * What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be [i] righteous?

i His purpoſe is to prove that Job as an unjuſt man and an hypocrite is puniſhed for his ſins, like as he did before, *Chap.* 4. 18.
* *Chap.* 4. 18.

15 * Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which [k] drinketh iniquity like water?

k Which hath a deſire to ſin, as he that is thirſty to drink.

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was [l] given, and no ſtranger paſſed among them.

l Who by their wiſdom ſo governed, that no ſtranger invaded them, and ſo the land ſeemed to be given to them alone.

20 The wicked man travelleth with pain all *his* days, and the number of [m] years is hidden to the oppreſſour.

m The cruel man is ever in danger of death, and never quiet in conſcience.

21 † A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

† Heb. *a ſound of fears.*

22 He believeth not that he ſhall return out of [n] darkneſs, and he is waited for of the ſword.

n Out of that miſery wherein he once falleth.

23 He [o] wandereth abroad for bread, *ſaying,* Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

o God doth not onely impoveriſh the wicked oftimes: but even in their proſperity he puniſheth them with a greedineſs evermore to gather: which is as a beggery

24 [p] Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a King ready to the battel.

p He ſheweth what weapons God uſeth againſt the wicked, which lift up themſelves againſt him, *to wit,* terrour of conſcience, and outward afflictions.

25 For he ſtretcheth out his hand againſt God, and ſtrengthneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his [q] fatneſs, and maketh collops of fat on *his* flanks.

q *That is,* he was ſo puft up with great proſperity and abundance of all things, that he forgot God: *meaning,* that Job in his felicity, had not the true fear of God.

28 And he dwelleth in [r] deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

r Though he build and repair ruinous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperity into extream miſery.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong [s] the perfection thereof upon the earth.

s *Meaning,* that his ſumptuous buildings ſhould never come to perfection.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his [t] recompence.

t He ſtandeth ſo in his own conceit, that he will give no place to good counſel, therefore his own pride ſhall bring him to deſtruction.

32 It ſhall be ‡ accompliſhed before his time, and his branch ſhall not be green.

‡ Or, *cut off.*

33 He shall shake off his unripe grape [u] as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of [x] bribery.

35 * They [y] conceive mischief, and bring forth ‡ vanity, and their belly prepareth deceit.

Chap. XVI.

1 *Job reproveth his friends of unmercifulness.* 7 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocency.*

THen Job answered and said,

2 I have heard many such things: ‡ * miserable comforters *are* ye all.

3 Shall † [a] vain words have an end? or what emboldneth thee that thou [b] answerest?

4 I also could speak as ye *do*: [c] if your soul were in my soul's stead, I could heap up words against you, and [d] shake mine head at you.

5 *But* I would [e] strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not [f] assuaged: and *though* I forbear, † what am I eased?

7 But now [g] he hath made me weary: thou hast made desolate all my [h] company.

8 And thou hast filled me with [i] wrinkles, *which* is a witness *against me*: and my leanness rising up in me, beareth witness to my face.

9 He [k] teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpneth his eyes upon me.

10 They have gaped upon me with their mouth, they have smitten me upon the [l] cheek reproachfully, they have gathered themselves together against me.

11 God † hath delivered me to the ungodly, and turned me over into the [m] hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His [n] archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my [o] gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sowed sackcloth upon my skin, and defiled my [p] horn in the dust.

16 My face is foul with weeping, and on my eye-lids *is* the shadow of death:

17 Not for *any* injustice in [q] mine hands: also my prayer *is* [r] pure.

18 O earth, cover not thou my [s] bloud, and let my cry have no place.

19 Also now, behold, my [t] witness *is* in heaven, and my record *is* † on high.

20 My friends † [u] scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might [x] plead for a man with God, as a man *pleadeth* for his ‡ neighbour.

22 When † a few years are come, then I shall go the way *whence* I shall not return.

Chap. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted, may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

MY ‡ breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not [a] mockers with me? and doth not mine eye † continue in their [b] provocation?

3 [c] Lay down now, put me in a surety with thee; who *is* he *that* will [d] strike hands with me?

4 For thou hast hid their heart from [e] understanding: therefore shalt thou not exalt *them*.

5 [f] He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a [g] by-word of the people, and ‡ afore-time I was as a [h] tabret.

7 Mine eye also is dim by reason of sorrow, and all ‡ my members *are* as a shadow.

8 Upright *men* shall be [i] astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall [k] hold on his way, and he that hath clean hands † shall be stronger and stronger.

10 But as for you [l] all, do you return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* † the thoughts of my heart.

12 They change the [m] night into day: the light *is* † short, because of darkness.

13 If I wait, the [n] grave *is* mine house: I have made my bed in the darkness.

14 I have † said to corruption, Thou *art* my [o] father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 [p] They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Chap. XVIII.

1 *Bildad reproveth Job of presumption and impatiency.* 5 *The calamities of the wicked.*

THen answered Bildad the Shuhite, and said,

2 [a] How long *will it be*, *ere* you make an end of words? mark, and afterwards we will speak.

3 [b] Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 [c] He teareth † himself in his anger: shall [d] the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put [e] out,

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u As one that gathered grapes before they be ripe.

x Which were built or maintained by powling and bribery. * *Psal.* 7. 14. *Isa.* 59. 4.

y And therefore all their vain devices shall turn to their own destruction.

‡ Or, *iniquity*.

‡ Or, *troublesom.* * *Chap.* 13. 4.

† Heb. *words of wind.*

a Which serve for vain ostentation, and for no true comfort.

b For Eliphaz did repiy against Job's answer.

c If you felt that which I do.

d *That is*, mock at your misery, as you do at mine.

e If this were in my power, yet would I comfort you, and not do as ye do to me.

f If they would say, why dost thou not then comfort thy self? he answered that the judgments of God are more heavy, than he is able to assuage either by words or silence.

† Heb. *what goeth from me?*

g *Meaning*, God.

h *That is*, destroyed most of my family.

i In token of sorrow and grief.

k *That is*, God by his wrath; and in this diversity of words and high stile, he expresseth how grievous the hand of God was upon him.

l *That is*, hath handled me most contemptuously: for so smiting on the cheek, signifieth, 1 *King.* 22. 24. *Mat.* 14. 65.

† Heb. *hath shut me up.*

m They have led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p *Meaning*, his glory was brought low.

q *Signifying*, that he is not able to comprehend the cause of this his grievous punishment.

r *That is*, unfeigned, and without hypocrisy.

s Let my sin be known if I be such a sinner, as mine adversaries accuse me, and let me find no favour.

t Though man condemn me, yet God is witness of my case. † Heb. *in the high places.* † Heb. are *my formers.* u Use painted words in stead of true consolation. x Thus by his great torments he is carried away, and bursteth out into passions, and speaketh unadvisedly, as though God should intreat man more gently, seeing he hath but a short time here to live.

‡ Or, *friend.* † Heb. *years of number.*

‡ Or, *my spirit is spent.*

a Instead of comfort, being now at death's door, he had but them that mocked at him, and discouraged him.

† Heb. *lodge.*

b I see still that they seek but to vex me.

c He reasoneth with God as a man beside himself, to the intent that his cause might be brought to light.

d And answer for thee.

e That these mine afflictions are thy just judgments, though man know not the cause.

f He that flattereth a man, and only judgeth him happy in his prosperity, shall not himself only, but in his posterity be punished.

g God hath made all the world to speak of me, because of mine afflictions.

‡ Or, *before* them.

h *That is*, as a continual sound in their ears.

‡ Or, *my thoughts.*

i *To wit*, when they see the godly punished, but in the end they shall come to understanding, and know what shall be the reward of the hypocrite.

k *That is*, will not be discouraged, considering that the godly are punished, as well as the wicked.

† Heb. *shall add strength.*

l Job speaketh to them three, that came to comfort him.

† Heb. *the possessions.*

m *That is*, have

brought me sorrow instead of comfort. † Heb. *near.* n Though I should hope to come from adversity to prosperity as your discourse pretendeth. † Heb. *cried*, or, *called.* o I have no more hope in father, mother, sister or any worldly thing: for the dust-worms shall be to me instead of them. p All worldly hope, and prosperity fail, which you say, are onely signs of God's favour: but seeing that these things perish, I set mine hope in God, and in the life everlasting.

a Which count your selves just, as *Chap.* 12. 4.

b *As Chap.* 12. 7.

c *That is*, like a mad man.

† Heb. *his soul.*

d Shall God change the order of nature for thy sake by dealing with thee otherwise then he doth with all men.

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e When the wicked is in his prosperity, then God changeth his state: and this is his ordinary working for their sins.
‡ Or, *lamp.*
f *Meaning*, that the wicked are in continual danger.

† Heb. *hidden.*

† Heb. *scatter him.*

g That which should nourish him, shall be consumed by famine.
† Heb. *bars.*
h *That is*, some strong and violent death shall consume his strength: or, *as the Hebrew word signifieth*, his members or parts.
* *Chap.* 8. 14. & 11. 20. *Psal.* 112. 10. *Prov.* 10. 28.
i *That is*, with most great fear.
k *Meaning*, not truely come by.
l Though all the world would favour him, yet God would destroy him and his.
* *Prov.* 2. 22.
† Heb. *they shall drive him.*
m He shall fall from prosperity to adversity.

a When they shall see what came unto him.
‡ Or, *lived with him.*
† Heb. *laid hold on horrour.*

a *That is*, many times, *as Neh.* 4. 12.
‡ Or, *harden your selves against me.*

b *That is*, I my self shall be punished for it, or you have not yet confuted it.
c He burseth out again into his passions, and declareth still that his affliction cometh of God, though he be not able to feel the cause in himself.
‡ Or, *violence.*
d *Meaning*, out of his afflictions.

e *Meaning*, his children, and whatsoever was dear unto him in this world.
f Which is pluckt up and hath no more hope to grow.

e out, and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his ‡ candle shall be put out with him.
7 The steps of his strength shall be straitned, and his own counsel shall cast him down.
8 For he is cast into a net by his own feet, and he walketh upon a f snare.
9 The grin shall take *him* by the heel, *and* the robber shall prevail against him.
10 The snare *is* † laid for him in the ground, and a trap for him in the way.
11 Terrours shall make him afraid on every side, and shall † drive him to his feet.
12 His strength shall be g hunger-bitten, and destruction *shall be* ready at his side.
13 It shall devour the † strength of his skin: *even* the h first-born of death shall devour his strength.
14 * His confidence shall be rooted out of his tabernacle, and it shall bring him to the i King of terrours.
15 It shall dwell in his tabernacle, because *it is* k none of his: l brimstone shall be scattered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.
17 * His remembrance shall perish from the earth, and he shall have no name in the street.
18 † He shall be driven from m light into darkness, and chased out of the world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* shall be astonied at his n day, as they that ‡ went before † were affrighted.
21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

Chap. XIX.

1 Job complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.

THen Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?
3 These a ten times have ye reproached me: you are not ashamed *that* you ‡ make your selves strange to me.
4 And be it indeed *that* I have erred, mine errour b remaineth with my self.
5 If indeed ye will magnify *your selves* against me, and plead against me my reproach:
6 Know now that God hath c overthrown me, and hath compassed me with his net.
7 Behold, I cry out of ‡ wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 He hath fenced up my way that I d cannot pass, and he hath set darkness in my paths.
9 He hath stript me of my glory, and taken the e crown *from* my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a f tree.
11 He hath also kindled his wrath against me, and he counteth me unto him, as *one of* his enemies.
12 His g troops come together, and raise up their way against me, and encamp round about my tabernacle.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 h They that dwell in mine house, and my maids, count me for a stranger: I am an aliant in their sight,
16 I called my servant, and he gave *me* no answer: I entreated him with my mouth.
17 My breath is strange to my wife, though I entreated for the childrens *sake* of † i mine own body.
18 Yea, ‡ young children despised me; I arose, and they spake against me.
19 * All † my inward friends abhorred me: and they whom I loved, are turned against me.
20 My bone k cleaveth to my skin, ‡ and to my flesh, and I am escaped with the l skin of my teeth.
21 Have pity upon me, have m pity upon me, O ye my friends, for the hand of God hath touched me.
22 Why do ye persecute me as n God, and are not satisfied with my o flesh?
23 † O that my words were now written, oh that they were printed in a book!
24 That they were graven with an p iron pen and lead, in the rock for ever!
25 For I know *that* my q redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.
26 ‡ And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I r see God:
27 Whom I shall see for my self, and mine eyes shall behold, and not † another; *though* my reins be consumed † within me.
28 But ye should say, Why persecute we him, ‡ seeing the f root of the matter is found in me?
29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a t judgment.

g His manifold affliction.

h Mine household servants: by all these losses Job sheweth that touching the flesh he had great occasion to be moved.

† Heb. *my belly.*
i Which were hers and mine.

‡ Or, *the wicked.*

* *Psal.* 41. 9. & 55. 13, 14, 20.
† Heb. *the men of my secret.*

k Besides these great losses and most cruel unkindness, he was touched in his own person as followeth.
‡ Or, *as.*
l All my flesh was consumed.

m Seeing I have these just causes to complain, condemn me not as an hypocrite, specially ye which should comfort me
n Is it not enough that God doth punish me, except you by reproaches increase my sorrow?
o To see my body punished, except ye trouble my mind.

† Heb. *who will give*, &c.
p He protesteth, that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they judged him.
q I do not so justify my self before the world, but I know that I shall come before the great Judge, who shall be my Deliverer and Saviour.
‡ Or, *after I shall awake though this body be destroyed, yet out of my flesh shall I see God.* r Herein Job declareth plainly that he had a full hope, that both the soul and body should enjoy the presence of God in the last resurrection. † Heb. *a stranger.* † Heb. *in my bosom.* ‡ Or, *and* what *root of matter is found in me?*
f Though his friends thought that he was but persecuted of God for his sins, yet he declareth that there was a deeper consideration: *to wit*, the trial of his faith and patience, and so to be an example for others. t God will be avenged of this hasty judgment, whereby you condemn me.

Chap. XX.

Zophar sheweth the state and portion of the wicked.

THen answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.
3 I have heard a the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,

† Heb. *my haste is in me.*
a He declareth that two things moved him to speak, *to wit*, because Job seemed to touch him, and because he thought he had knowledge sufficient to confute him.

5 * That

5 * That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

6 Though his [b] excellency mount up to the heavens, and his head reach unto the † clouds:

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall flie away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night

9 The eye also *which* saw him, shall *see him* no more; neither shall his place any more behold him.

10 ‡ His children shall seek to [c] please the poor, and his hands shall [d] restore their goods.

11 His bones are full *of the sin* of his youth, which shall [e] lie down with him in the dust.

12 Though wickedness be [f] sweet in his mouth, *though* he hide it under his tongue;

14 *Though* he spare it, and forsake it not; but keep it still † within his mouth.

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the [g] poyson of asps: the vipers tongue shall slay him.

17 He shall not see the [h] rivers, ‡ the flouds, the brooks of hony and butter.

18 That which he laboured for, shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not [i] rejoyce *therein*.

19 Because he hath † oppressed, *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not:

20 * Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.

21 ‡ There shall none of his [k] meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: [l] every hand of the ‡ wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall [m] rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn and cometh out of the [n] body; yea, the glistring sword cometh out of his gall; terrours *are* upon him.

26 [o] All darkness *shall be* hid in his secret places: [p] a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity: and the earth shall rise up against him.

28 The [q] increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from [r] God, and the heritage † appointed unto him by God.

* *Psal.* 37. 35, 36.
† Heb. *from near.*
b His purpose is to prove Job to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversity.
† Heb. *cloud.*
§ Or, *the poor shall oppress his children.*
c Whereas the father, through ambition and tyranny, oppressed the poor, the children, through poverty and misery, shall seek favour at the poor.
d So that the thing, which he hath taken away by violence, shall be restored again by force.
e *Meaning*, that he shall carry nothing away with him, but his sin.
f As poison that is sweet in the mouth bringeth destruction when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
† Heb. *in the midst of his palate.*
g He compareth evil gotten goods to the venome of asps, which serpent is most dangerous: noting that Job's great riches were not truely come by, and therefore God did plague him justly for the same.
h Though God give to all other abundance of his blessings, yet he shall have no part thereof.
‡ Or, *streaming brooks.*
† Heb. *according to the substance of his exchange.*
i *That is*, these raveners and spoilers of the poor shall enjoy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.
† Heb. *crushed.*
* *Eccles.* 5. 13, 14.
† Heb. *know.*
‡ Or, *there shall be none left for his meat.*
k He shall leave nothing to his posterity.
l The wicked shall never be in rest: for one wicked man shall seek to destroy another.
‡ Or, *troublesom.*
m *Some read*, upon his flesh, alluding to Job, whose flesh was smitten with a scab.
n *Some read*, of the quiver.
o All fear and sorrow shall light upon him, when he thinketh to escape.
p *That is*, fire from heaven, or the fire of God's wrath.
q *Meaning*, the children of the wicked shall flow away like rivers, and be dispersed in divers places.
r Thus God will plague the wicked.
† Heb. *of his decree from God.*

Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometime their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUt Job answered and said,

2 Hear diligently my speech, and let [a] this be your consolations.

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, [b] *is* my complaint to man? and if *it were so*, why should not my spirit be † troubled?

5 † Mark me, and be astonished, and lay *your* hand upon *your* [c] mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 * Wherefore do the wicked [d] live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendreth and faileth not, their cow calveth and casteth not her calf.

11 They send forth their little ones like a [e] flock, and their children dance.

12 They take the timbrel and harp, and rejoyce at the sound of the organ.

13 They spend their days ‡ in wealth, and in a [f] moment go down to the grave.

14 * Therefore they say unto God, Depart from us; for we desire not the [g] knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their [h] hand: the [i] counsel of the wicked is far from me.

17 How oft is the ‡ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* destributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

19 God layeth up his [k] iniquity for his children: he rewardeth him, and he shall know *it*.

20 [l] His eyes shall see his destruction, and he shall drink of the wrath of the Almighty

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach [l] God knowledge? seeing he judgeth those that are high.

23 [m] One dieth † in his full strength, being wholly at ease and quiet.

24 His ‡ breasts are full of milk, and his bones are moistned with marrow.

25 And [n] another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the [o] dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

a Your diligent marking of my words shall be to me a great consolation.
b *As though he would say*, I do not talk with man, but with God, who will not answer me, and therefore my mind must needs be troubled.
† Heb. *shortned?*
† Heb. *look sorrowful.*
c He chargeth them, as though they were not able to comprehend this his feeling of God's judgment, and exhorteth them therefore to silence.
* *Psal.* 17. 10. & 73. 3, 12. *Jer.* 12. 1. *Hab.* 1. 16.
d Job proveth against his adversaries, that God punisheth not straightways the wicked, but oftimes giveth them long life and prosperity: so that we must not judge God just or unjust by the things that appear to our eye.
† Heb. *are peace from fear.*
e They have store of children, lusty and healthful and in these points he answereth to that which Zophar alledged before.
‡ Or, *in mirth.*
f Not being tormented with long sickness.
* *Chap.* 22. 17.
g They desire nothing more then to be exempt from all subjection that they should bear to God: thus Job sheweth his adversaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better dealt withal, then they that love him.
h It is nor their own, but God onely lendeth it unto them
i God keep me from their prosperity
‡ Or, *lamp.*
† Heb. *stealeth away.*
k *That is*, the punishment of his iniquity.
k When God recompenseth his wickedness, he shall know that his prosperity was but vanity.
l Who sendeth to the wicked prosperity, and punisheth the godly.
m *Meaning*, the wicked.
† Heb. *in his very perfection*, or, *in the strength of his perfection.*
‡ Or, *milk-pails.*
n *To wit*, the godly.
o As concerning their bodies: and this he speaketh according to the common judgment.

28 For ye say, Where *is* the [p] house of the prince? and where *are* † the dwelling-places of the wicked?

29 Have ye not [q] asked them that go by the way? and do ye not know their tokens?

30 * That the wicked is [r] reserved to the day of destruction; they shall be brought forth to † the day of wrath.

31 Who shall declare his [s] way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the † grave, and shall † remain in the tomb.

33 The [t] clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 [u] How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?

p Thus they called Job's house in derision, concluding that it was destroyed because he was wicked. † Heb. *the tent of the tabernacles of the wicked.*

q Which through long travelling have experience and tokens thereof, *to wit*, that the wicked do prosper, and the godly live in affliction. * *Prov.* 16. 4.

r Though the wicked flourish here, yet God will punish him in the last day. † Heb. *the day of wraths.*

s Though men do flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account. † Heb *graves.* † Heb. *watch in the heap.*

t He shall be glad to lie in a slimy pit, which before could not be content with a royal palace.

u *Saying*, that the just in this world have prosperity, and the wicked adversity. † Heb. *transgression.*

CHAP. XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THen Eliphaz the Temanite answered & said,

2 [a] Can a man be profitable unto God, ‡ as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for [b] fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a [c] pledge from thy brother for nought, and † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* † the mighty man, he had the [d] earth, and the † honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been [e] broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness *that* thou canst not see, and abundance of [f] waters cover thee.

12 *Is* not God in the [g] height of heaven? & behold † the height of the [h] stars, how high they are

13 And thou sayest, ‡ How doth God [i] know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he seeth not, and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have [k] troden?

16 Which were [l] cut down out of time, † whose foundation was overflown with a flood.

17 * Which said unto God, Depart from us: and what can the Almighty do ‡ for them?

18 Yet he [m] filled their houses with good *things*: but * the counsel of the wicked is far from me.

a Though man were just, yet God could have no profit of this his justice: and therefore when he punisheth him, he hath no regard to his justice, but to his sin.

‡ Or, *if he may be profitable*, doth his *good success* depend *thereon*?

b Lest thou should reprove, or, hurt him.

c Thou hast been cruel, and without charity, and wouldest do nothing for the poor, but for thine own advantage. † Heb *stripped the clothes of the naked.*

† Heb. *the man of arm.*

d When thou wast in power and authority, thou didst not justice, but wrong. † Heb. *eminent*, or, *accepted for countenance.*

e Thou hast not onely not shewed pity, but oppressed them.

f *That is*, manifold afflictions.

g He accuseth Job of impiety and contempt of God, as though he would say, if thou pass not for men, yet consider the height of God's majesty. † Heb. *the head of the stars.*

h That so much the more by that excellent work, thou mayest fear God, and reverence him.

‡ Or, *what.*

i He reproveth Job as though he denied God's providence, and that he could not see the things that were done in this world.

k How God hath punished them from the beginning.

l He proveth God's providences by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to pass. † Heb. *a flood was poured upon their foundation.* * *Chap.* 21. 14. ‡ Or, *to them.*

m He answereth to that, which Job had said, *Ch.* 1. 7. that the wicked have prosperity in this world: desiring that he might not be partaker of the like.

* *Chap.* 21. 16.

19 * The righteous see *it*, and are glad: and the innocent [n] laugh them to scorn.

20 Whereas our ‡ substance is [o] not cut down, but ‡ the [p] remnant of them the fire consumeth.

21 [q] Acquaint now thy self [“] with him, and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.

23 * If thou return to the Almighty, thou shalt be [r] built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold ‡ as [s] dust, & the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ‡ defence and thou shalt have † plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the [t] light shall shine upon thy ways.

29 [u] When *men* are cast down, then thou shalt say, *There is* lifting up: and he shall save † the humble person.

30 ‡ He shall deliver the [x] island of the innocent: and it is delivered by the pureness of thine hands.

n The just rejoyce at the destruction of the wicked for two causes: *first*, because God sheweth himself Judge of the world, and by this means continueth his honour and glory. *Secondly*, because God sheweth that he hath care over his, in that he punisheth their enemies.

‡ Or, *estate.*

o *That is*, the state and preservation of the godly is hid under God's wings.

† Or, *their excellency.*

p *Meaning*, of the wicked.

q He exhorteth Job to repentance, and to return to God.

“ *That is*, with God.

* *Chap.* 8. 5, 6.

r God will restore to thee all thy substance.

‡ Or, *on the dust.*

s Which shall be in abundance like dust.

‡ Or, *gold.* † Heb. *silver of strength.*

t *That is*, the favour of God.

u God will deliver his when the wicked are destroyed round about them, as in the flood, and in Sodom.

† Heb. *him that hath low eyes.*

‡ Or, *the innocent* even for the just *shall deliver the island.*

x God will deliver a whole country from peril, man's sake.

CHAP. XXIII.

1 *Job longeth to appear before God, 6 in confidence of his mercy.* 8 *God who is invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THen Job answered and said,

2 Even to day *is* my complaint [a] bitter: † my stroke is heavier then my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he [b] plead against me with *his* great power? No, but he would [c] put *strength* in me.

7 [d] There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [e] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*.

10 But he knoweth † [f] the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, † I have esteemed the

a He sheweth the just cause of his complaining, and as touching that Eliphaz had exhorted him to return to God, *Chap.* 22. 21. he declareth that he desireth nothing more: but it seemeth that God would not be found of him. † Heb. *my hand.*

b Using his absolute power, and saying, *Because I am God, I may do what I will.*

c Of his mercy he would give me power to answer him.

d When he of his mercy hath given strength to maintain their cause.

e *Meaning*, that if he consider God's justice, he is not able to comprehend his judgments, on what side or part soever he turneth himself.

† Heb. *the way that is with me.*

f God hath this preeminence above me, that he knoweth my way: *to wit*, that I am innocent, and I am not able to judge of his works: he sheweth also his confidence, that God doeth visit him for his profit. † Heb. *I have hid*, or, *laid up.*

g His word is more pecious untome, then the meat wherewith the body is ſuſtained.
‡ Or, *my appointed portion.*
h Job confeſſeth that at this preſent he felt not God's favour, and yet was aſſured, that he had appointed him to a good end.
* *Pſal.* 115. 3.
i In many points man is not able to attain to God's judgments.
k That I ſhould not be without fear.
l He ſheweth the cauſe of his fear, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

g words of his mouth, more then ‡ my neceſſary *food.*

13 But he *is* in one *mind*, and [h] who can turn him? and *what* * his ſoul deſireth, even *that* he doth.

14 For he performeth *the thing that is* appointed for me: and [i] many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart [k] ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the [l] darkneſs, *neither* hath he covered the darkneſs from my face.

Chap. XXIV.

1 Wickedneſs goeth often unpuniſhed. 17 There is a ſecret judgment for the wicked.

a The times of God's judgments are ſo known to himſelf, as that he doth not ordinarily reveal the knowledge thereof, unto his deareſt children: therefore it is not poſſible that any certain rules can be preſcribed by any man touching it.
b Know his judgments which either here or hereafter the wicked ſhall ſuffer.
* *Deut.* 19. 14. & 27. 17.
‡ Or, *feed* them.
c And for cruelty and oppreſſion dare not ſhew their faces.
d *That is*, ſpare no diligence.
e He and his live by robbing and murthering.
f *Meaning*, the poor man's.
† Heb. *mingled corn*, or, *dredge.*
† Heb. *the wicked gather the vintage.*
g *Signifying*, that one wicked man will not ſpoil another, but for neceſſity.
h The poor are driven by the wicked into rocks and holes, where they cannot lie dry for the rain.
i *That is*, they ſo powl and peel the poor widow, that ſhe cannot have to ſuſtain her ſelf, that ſhe may be able to give her child ſuck.
k *That is*, his garment wherewith he ſhould be covered or clad.
l In ſuch places which are appointed for that purpoſe: *meaning*, that thoſe that labour for the wicked, are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out and call for vengeance.
o God doth not condemn the wicked, but ſeemeth to paſs over it by his long ſilence.

WHy, ſeeing times are [a] not hidden from the Almighty, do they that know him, not ſee his [b] days?

2 *Some* remove the * land-marks; they violently take away flocks, and ‡ feed *thereof.*

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth [c] hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, [d] riſing betimes for a prey: the wilderneſs [e] *yeildeth* food for them *and* for *their* children.

6 They reap *every one* [f] his † corn in the field; and † they gather the [g] vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowrs of the mountains, and embrace the [h] rock for want of a ſhelter.

9 They pluck the fatherleſs from the [i] breaſt, and take a [k] pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry,

11 *Which* make oyl within their [l] walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men [m] groan from out of the city, and the ſoul of the [n] wounded crieth out: yet God layeth [o] not folly *to them.*

13 They are of thoſe that rebell againſt the [p] light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye alſo of the [q] adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and † diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

p *That is*, God's word, becauſe they are reproved thereby. q By theſe particular vices and the licence thereunto, he would prove that God puniſheth not the wicked, nor rewardeth the juſt. † Heb *ſetteth his face in ſecret.*

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrours of the ſhadow of death.

18 He *is* ſwift as the [r] waters, their [ſ] portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat † conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have [t] ſinned.

20 [u] The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.

21 [x] He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He draweth alſo the [y] mighty with his power: he riſeth up, ‡ and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but † are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not [z] ſo now, who will make me a liar, and make my ſpeech nothing worth?

r He fleeth to the waters for his ſuccour.
ſ They think that all the world is bent againſt them, and dare not go by the high-way.
† Heb. *violently take.*
t As the dry ground is never full with waters, ſo will they never ceaſe ſinning, till they come to the grave.
u Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Job cometh to himſelf, and ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pity others.
y He declareth that after that the wicked have deſtroyed the weakeſt, they will do the like to the ſtronger, & therefore are juſtly prevented by God's judgments.
‡ Or, *he truſteth not* his own *life.* † Heb. *are not.* † Heb. *cloſed up.* z *That is*, that contrary to your reaſoning, if you give a perfect reaſon of God's judgments, let me be reproved.

Chap. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his [b] light ariſe?

4 * How then can man be [c] juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it ſhineth not; yea the [d] ſtars are not pure in his ſight.

6 How much leſs man *that is* * a worm: and the ſon of man *which is* a worm?

a His purpoſe is to prove that albeit God try and afflict the juſt, yet ſoon after he ſendeth proſperity, and becauſe he did not ſo to Job, he concludeth, that he is wicked.
b Who can hide him from his preſence?
* *Chap* 4. 17. & 15. 14.
c *That is*, be juſt in reſpect of God.
d If God ſhew his power, the moon and ſtars cannot have that light which is given them, much leſs can man have any excellency, but of God.
* *Pſal.* 22. 6.

Chap. XXVI.

1 Job reproving the uncharitable ſpirit of Bildad, 5 acknowledgeth the power of God to be infinite and unſearchable.

BUt Job anſwered and ſaid,

2 [a] How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing, [b] as it is?

4 To whom haſt thou uttered words? and whoſe [c] ſpirit came from thee?

5 Dead [d] *things* are formed from under the waters, ‡ and the inhabitants thereof.

6 * Hell *is* [e] naked before him, and [f] deſtruction hath no covering.

7 He ſtretcheth out the [g] north over the empty place, *and* hangeth the earth upon nothing.

a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of all help, neither yet ſpeakeſt ſufficiently in God's behalf, who hath no need of thy defence.
b But thou doſt not apply it to the purpoſe.
c *That is*, moveth thee to ſpeak this.
d Job beginneth to declare the force of God's power and providence in the mines and mettals in the deep places of the earth.
‡ Or, *with the inhabitants.*
* *Prov.* 15. 11.
e There is nothing hid in the bottom of the earth, but he ſeeth it. f *Meaning*, the grave wherein things putrify. g He cauſeth the whole heaven to turn about the north-pole.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne *and* [h] spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, †[i] until the day and night come to an end.

11 The [k] pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through †the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked [l] serpent.

14 Lo, these *are* parts of his ways, but how [m] little a portion is heard of him? but the thunder of his power who can understand?

h *That is*, He hideth the heavens, which are called his throne.
† Heb. *until the end of light with darkness.*
i So long as this world endureth.
k Not that heaven hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heaven it self is not able to abide his reproach.
† Heb. *pride.*
l Which is a figure of stars fashioned like a serpent, because of the crookedness.
m If these few things which we see daily with our eyes, declare his great power and providence, how much more would they appear, if we were able to comprehend all his works?

Chap. XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have, are turned into curses.*

† Heb. *added to take up.*

MOreover, Job †continued his parable, and said,

2 *As* God liveth, *who* hath taken away my [a] judgment, and the Almighty, *who* hath †vexed my soul;

3 All the while my breath *is* in me, and ‡the spirit of God *is* in my nostrils;

4 My lips shall [b] not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should [c] justify you: till I die, I will not remove my [d] integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* †so long as I [e] live.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 * For what *is* the [f] hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 * Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ‡ [g] by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye your selves have [h] seen *it*, why then are ye thus altogether [i] vain?

13 This *is* the [k] portion of a wicked man with God, and the heritage of oppressours, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and * his widows [l] shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

a He hath so sore afflicted me, that men cannot judge of mine uprightness: for they judge onely by outward signs.
† Heb. *made my soul bitter.*
‡ That is, *The breath which God gave him.*
b However men judge of me, yet will I not speak contrary to that which I have said, and so do wickedly in betraying the truth
c Which condemn me as a wicked man, because the hand of God is upon me.
d I will not confess that God doth thus punish me for my sins.
† Heb. *from my days.*
e Of my life past.
* *Matth.* 16. 26.
f What advantage hath the dissembler to gain never so much, seeing he shall lose his own soul?
* *Prov.* 1. 28. *Ezek.* 8. 18. *John* 9. 31. *Jam.* 4. 3.
‡ Or, being *in the hand*, &c.
g *That is*, what God reserveth to himself, and whereof he giveth not the knowledge to all.
h *That is*, These secret judgments of God, and yet do not understand them.
i Why maintain you then this error?
k Thus will God order the wicked and punish him, even unto his posterity.
* *Psal.* 78. 64.
l None shall lament him.

18 He buildeth his house as a [m] moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall [n] not be gathered: he openeth his eyes, and he *is* not.

20 * Terrours take hold on him as waters, a tempest stealeth him away in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: †he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

m Which breedeth in another man's possession or garment, but is soon shaken out.
n He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honourably.
* *Chap.* 18. 11.
† Heb. *in fleeing he would flee.*

Chap. XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

‡ Or, *a mine.*

SUrely, there is ‡ [a] a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the ‡ earth, and brass *is* molten *out of* the stone.

3 He setteth an [b] end to darkness, and searcheth out all perfection: the stones of darkness and the shadow of death.

4 The flood breaketh out from the [c] inhabitant; *even the waters* [d] forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh [e] bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of [f] sapphires: and it hath ‡ dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen.

8 The lions whelps have not troden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‡ [g] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11 He bindeth the floods †from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where shall wisdom be found? and [h] where *is* the place of understanding?

13 Man knoweth not the [i] price thereof; neither is it found in the land of the living.

14 * The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 † It * cannot be gotten for [k] gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ‡ jewels of fine gold.

18 No mention shall be made of ‡ coral, or of [l] pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 * Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living,

a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God.
‡ Or, *dust.*
b There is nothing but it is compassed within certain limits, and hath an end, but God's wisdom.
c *Meaning*, him that dwelleth thereby.
d Which a man cannot wade through.
e *That is*, Corn, and underneath is brimstone or cole, which eatily conceiveth fire.
f He alludeth to the mines and secrets of nature, which are under the earth, whereinto neither fowls nor beasts can enter.
‡ Or, *gold-ore.*
‡ Or, *flint.*
g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.
† Heb. *from weeping.*
h Though God's power & wisdom may be understood in earthly things, yet his heavenly wisdom cannot be attained unto.
i It is too high a thing for man to attain unto in this world.
* *Rom.* 11. 33, 34.
† Heb. *fine gold shall not be given for it.*
* *Prov.* 3. 13, 14. & 8. 11, 19. & 16. 16.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
‡ Or, *vessel of fine gold.*
‡ Or, *Ramoth.*
l In Hebrew, *gabish*, which is thought to be a kind of precious stone.
* *Vers.* 12.

living, and kept close from the [m] fowls of the ‡ air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the [n] way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and ‡ declare it, he prepared it, yea and searched it out.

28 And unto man he said, Behold, *[*o] the fear of the Lord, that *is* wisdom, and to depart from evil *is* understanding.

m *Meaning*, that there is no natural means, whereby man might attain to the heavenly wisdom: which he meaneth by the fowls, that fly high.
‡ Or, *heaven.*
n He maketh God onely the authour of this wisdom, and the giver thereof.

‡ Or, *number it.*
* *Psal.* 111. 10. *Prov.* 1. 7. & 9. 10.
o He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God, and departing from evil.

Chap. XXIX.

1 *Job bemoaneth himself of his former prosperity and honour.*

MOreover, Job † continued his parable, and said,

† Heb: *added to take up.*

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me:

3 When his ‡ [a] candle shined upon my head, *and when* by his light I walked *through* [b] darkness:

‡ Or, *lamp.*
a When I felt his favour.
b I was free from affliction.

4 As I was in the days of my youth, when the [c] secret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

c *That is*, seemed by evident tokens to be more present with me.

6 When I washed my steps with [d] butter, and the rock poured † me out rivers of oyl:

d By these similitudes he declareth the great prosperity that he was in, so that he had none occasion to be such a sinner as they accused him.
† Heb. *with me.*

7 When I went out to the gate, through the city, *when* I prepared my seat in the street.

8 The young men saw me, and [e] hid themselves: and the aged arose, *and* stood up.

e Being ashamed of their lightness, and afraid of my gravity.

9 The princes refrained talking, and laid *their* hand on their [f] mouth.

f Acknowledging my wisdom.

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

† Heb. *The voice of the nobles was hid.*

11 When the [g] ear heard *me*, then it blessed me; and when the eye saw *me*, it gave [h] witness to me:

g All that heard me, praised me.
h *Testifying*, That I did good justice.

12 Because I delivered the [i] poor that cried, and the fatherless, and *him that had* none to help him.

i Because his adversaries did so much charge him with wickedness, he is compelled to render account of his life.

13 The [k] blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy.

k *That is*, I did succour him that was in distress, and so he had cause to praise me.

14 I [l] put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

l I delighted to do justice, as others did to wear costly apparel.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not, I searched out.

17 And I brake † the jaws of the wicked, and † pluckt the spoil out of his teeth.

† Heb. *the jawteeth*, or, *the grinders.*
† Heb. *cast.*

18 Then I said, I shall die in my [m] nest, and I shall multiply *my* days as the sand.

m *That is*, At home in my bed, without all trouble and unquietness.

19 My root *was* † [n] spread out by the waters, and the dew lay all night upon my branch.

† Heb. *opened.*
n My felicity did increase.

20 My glory *was* † fresh in me, and my bow was † renewed in my hand.

† Heb. *new.*
† Heb. *changed.*

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again, and my speech [o] droped upon them.

o *That is*, was pleasant unto them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* [p] for the latter rain.

p As the dry ground thirsteth for the rain.

24 *If* I [q] laughed on them, they believed *it* not, and the light of my countenance they [r] cast not down.

q *That is*, They thought it not to be a jest, or they thought not that I would condescend unto them.
r They were afraid to offend me, and cause me to be angry.

25 I chose out [r] their way, and sat chief, and dwelt as a King in the army, as one *that* comforteth the mourners.

r I had them at command.

Chap. XXX.

1 *Job's honour is turned into extream contempt;* 15 *his prosperity into calamity.*

BUt now *they that are* † younger then I, have me in [a] derision, whose fathers I would have disdained to have set with the [b] dogs of my flock.

† Heb. *of fewer days then I.*
a *That is*, Mine estate is changed, and whereas before, the ancient men were glad to do me reverence, the young men now contemn me.
b *Meaning*, to be my shepherds, or to keep my dogs.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was [c] perished?

c *That is*, Their fathers died for famine before they came to age.

3 For want and famine *they were* ‡ solitary: fleeing into the wilderness † in former time desolate and waste:

‡ Or, *dark as the night.*
† Heb. *yesternight*

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were [d] driven forth from among *men*, (they cried after them, as *after* a thief)

d Job sheweth that these that mocked him in his affliction were like to their fathers, wicked, and lewd fellows, such as he here describeth.

6 To dwell in the clifts of the valleys, *in* † caves of the earth, and *in* the rocks.

† Heb. *holes.*

7 Among the bushes they brayed, under the nettle they were gathered together.

8 *They were* children of fools, yea, children of † base men: they were viler then the earth.

† Heb. *men of no name.*

9 * And now am I their [e] song, yea, I am their by-word.

* *Psal.* 35. 15. & 69. 12.
e They make songs of me, and mock at my misery.

10 They abhor me, they flee far from me, † and spare not to spit in my face.

† Heb. *and withhold not spittle from my face.*

11 Because he hath loosed my [f] cord and afflicted me, they have also let [g] loose the bridle before me.

f God hath taken from me the force, credit, and authority wherewith I kept them in subjection.
g He said that the young men when they saw him, hid themselves, *as Ch.* 29. 8. and now in his misery they were impudent and licentious.

12 Upon *my* right *hand* rise the youth, they push away my feet, and they raise up against me the [h] ways of their destruction.

h *That is*, They sought by all means how they might destroy me.

13 They mar my path, they set forward my calamity, they *have* no [i] helper.

i They need none to help them.

14 They came *upon me* as a wide breaking in *of waters*: in the [k] desolation they rolled themselves *upon me.*

k By my calamity they took an occasion against me.

15 Terrours are turned upon me: they pursue † my soul as the wind: and my welfare passeth away as a cloud.

† Heb. *no principal one.*

16 And now my soul is [l] poured out upon me; the days of affliction have taken hold upon me.

l My life faileth me; and I am as half dead.

17 My bones are [m] pierced in me in the night-season: and my sinews take no rest.

m *Meaning*, through sorrow.

18 By the great force *of my disease*, is my garment changed: it bindeth me about as the collar of my coat.

19 [n] He hath cast me into the mire, and I am become like dust and ashes.

n *That is*, God hath brought me into contempt.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not*.

21 Thou art † become ° cruel to me: with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

22 Thou liftеſt me up to the ᵖ wind: thou cauſeſt me to ride *upon it*, and diſſolveſt my ‡ ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit ᵠ he will not ſtretch out *his* hand to the † grave, though they cry in his deſtruction.

25 *Did not I weep † for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then ʳ evil came *unto me*: and when I waited for light, there came darkneſs.

27 My bowels boiled and reſted not: the days of affliction prevented me:

28 I went mourning ˢ without the Sun: I ſtood up, *and* I ᵗ cried in the congregation.

29 *I am a brother to ᵘ dragons, and a companion to ‡ owls.

30 My skin is black upon me, and my bones are burnt with ˣ heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

† Heb. *turned to be cruel.*
° He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelf.
† Heb. *the ſtrength of thy hand.*
ᵖ He compareth his afflictions to a tempeſt, or whirlewind.
‡ Or, *wiſdom.*
ᵠ None can deliver me thence, though they lament at my death.
† Heb. *heap.*
* *Pſal.* 35. 13. *Rom.* 12. 15.
† Heb. *for him that was hard of day.*
ʳ In ſtead of comforting they mocked at me.
ˢ Not delighting in any wordly thing, no not ſo much as in the uſe of the Sun.
ᵗ Lamenting them that were in affliction, and moving others to pity them.
* *Pſal.* 102. 6.
ᵘ I am like the wild beaſts that deſire moſt ſolitary places.
‡ Or, *oſtriches.*
ˣ With the heat of affliction.

CHAP. XXXI.

1 *Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.*

I Made a covenant with mine ᵃ eyes; why then ſhould I think upon a ᵇ maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 *Doth not he ᶜ ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 † Let me be weighed in an even ballance, that God may know mine ᵈ integrity.

7 If my ſtep hath turned out of the way, and mine heart ᵉ walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another ᶠ eat; yea, let my offſpring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours door:

10 *Then* let my wife ᵍ grind unto another, and let others bowe down upon her.

11 For this *is* an heinous crime, yea it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to ʰ deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they ⁱ contended with me:

14 What then ſhall I do when God ᵏ riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, ˡ make him? and ‡ did not one faſhion us in the womb?

16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to ᵐ fail:

17 Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof:

18 (For from my youth he was brought up with me, as *with* ⁿ a father, and I have guided ‡ her from my mother's womb)

19 If I have ſeen any periſh for want of clothing, or any poor without covering:

20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have ° lift up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then* let ᵖ mine arm fall from my ſhoulder-blade, and mine arm be broken from ‡ the bone.

23 For deſtruction *from* ᵠ God *was* a terrour to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to fine gold, *Thou art* my confidence:

25 If I rejoyced becauſe my wealth *was* great, and becauſe mine hand had † gotten much:

26 If I beheld † the ʳ Sun when it ſhined, or the Moon walking † *in* brightneſs:

27 And my heart hath been ſecretly enticed, or † my mouth hath ˢ kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have ᵗ denied the God *that is* above.

29 If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him:

30 (Neither have I ſuffered † my mouth to ſin, by wiſhing a curſe to his ſoul)

31 If the men of my ᵘ tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors ‡ to the traveller.

33 If I ˣ covered my tranſgreſſions, ‡ as Adam: by hiding mine iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families ʸ terrify me: that I ᶻ kept ſilence, *and* went not out of the door?

35 O that one would hear me! ‡ behold, my ᵃ deſire *is*, *that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a ᵇ crown to me.

37 I would declare unto him the number of my ſteps, as a ᶜ prince would I go near unto him.

38 If my land ᵈ cry againſt me, or that the furrows likewiſe thereof ‡ complain:

a I kept mine eyes from all wanton looks.
b would not God then have puniſhed me?
* 2 *Chro.* 16. 9. & 34. 21. *Prov.* 5. 21. & 15. 3.
c Job declareth that the fear of God was a bridle to ſtay him from all wickedneſs.
† Heb. *let him weigh me in ballances of juſtice.*
d He ſheweth wherein his uprightneſs ſtandeth, *that is*, Inaſmuch as he was blameleſs before men, & ſinned not againſt the ſecond table.
e *That is*, Hath accompliſhed the luſt of mine eye.
f According to the curſe of the Law, *Deut.* 28. 33.
g Let her be made a ſlave.
h *He ſheweth*, That albeit man neglect the puniſhment of adultery, yet the wrath of God will never ceaſe till ſuch be deſtroyed
i When they thought themſelves evil intreated by me.
k If I had oppreſſed others, how ſhould I have eſcaped God's judgment?
l He was moved to ſhew pity unto ſervants, becauſe they were God's creatures as he was.
‡ Or, *did he not faſhion us in one womb?*
m By long waiting for her requeſt.
n He nouriſhed the fatherleſs, and maintained the widows cauſe.
‡ That is, *the widow.*
o To oppreſs him and do him injury.
p Let me rot in pieces
‡ Or, *the channel-bone.*
q I refrained not from ſinning for fear of men, but becauſe I feared God.
† Heb. *found much.*
† Heb. *the light.*
r If I was proud of my wordly proſperity and felicity, which is meant by the ſhining of the Sun and the brightneſs of the Moon.
† Heb. *bright.*
† Heb. *my hand hath biſſed my mouth.*
s If mine own doings delighted me.
t By putting confidence in any thing but in him alone.
† Heb. *my palate.*
u My ſervants moved me to be revenged of mine enemy, yet did I never wiſh him hurt.
‡ Or, *to the way.*
x And not confeſſed it freely: whereby it is evident, that he juſtified himſelf before men, and not before God.
‡ Or, *after the manner of men.*
y *That is*, I reverenced the moſt weak and contemned, and was afraid to offend them.
z I ſuffered them to ſpeak evil of me, and went not out of my houſe to revenge it.
‡ Or, *behold my ſign* that is *the Almighty will anſwer me.*
a This is a ſufficient token of my righteouſneſs, that my deſire is to have God to witneſs and to juſtify my cauſe. b Should not this Book of his accuſations be a praiſe and commendation to me? c I will make him account of all my life, without fear. d As though I had withholden their wages that laboured in it.
† Heb. *weep.*

39 If I have eaten † the fruits thereof without mony, or have † caused the owners thereof to [e] lose their life:

40 Let thistles grow in stead of wheat, and ‡ cockle in stead of barley. The [f] words of Job are ended.

CHAP. XXXII.

1 *Elihu is angry with Job, and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased † to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the [a] Buzite, of the kindred of [b] Ram: against Job was his wrath kindled, because he justified † himself [c] rather then God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had † waited till Job had spoken, because [d] they *were* † elder then he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* † young, and ye *are* very old; wherefore I was afraid, and † durst not shew you mine opinion.

7 I said, [e] Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and * the [f] inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me, I also will shew mine opinion.

11 Behold, I waited for your words, I gave ear to your † [g] reasons, whilst you searched out † what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have [h] found out wisdom: God thrusteth him down, not man.

14 Now [i] he hath not ‡ directed *his* words against me: neither will I answer him with [k] your speeches.

15 They were amazed, they answered no more: † they left off speaking.

16 When I had waited, (for they spake not, but stood still *and* answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am [l] full of † matter, † the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* † hath no vent, it is ready to burst like new bottles.

20 I will speak † that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me [m] give flattering titles unto man.

22 For I know not to give [n] flattering titles, *in so doing* my maker would soon take me away.

CHAP. XXXIII.

1 *Elihu offereth himself in stead of God, with sincerity and meekness to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministery.* 31 *He inciteth Job to attention.*

WHerefore Job, I pray thee, hear my speches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The [a] spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 * Behold, I *am* † according to thy wish in [b] God's stead: I also am † formed out of the clay.

7 Behold, my terrour shall not make thee afraid, neither shall my hand be [c] heavy upon thee.

8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I *am* [d] clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater then man.

13 Why dost thou strive against him? for † he giveth [e] not account of any of his matters.

14 For God speaketh once, yea [f] twice, *yet man* perceiveth it not.

15 In a dream, in a [g] vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed:

16 Then † he openeth the ears of men, and [h] sealeth their instruction,

17 That he may withdraw man *from his* † purpose, and hide [i] pride from man.

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

19 He is chastned also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 * So that his [k] life abhorreth bread, and his soul † dainty meat.

21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the [l] destroyers.

23 If there be a [m] messenger with him, an interpreter, one among a [n] thousand, to shew unto man his uprightness:

24 Then he is [o] gracious unto him, and saith,

---

† Heb. *the strength thereof.*
† Heb. *caused the soul of the owners thereof to expire*, or, *breath out.*
e *Meaning*, that he was no briber nor extortioner.
‡ Or, *noisom weeds.*
f *That is*, The talk which he had with his three friends.

† Heb. *from answering.*

a Which came of *Buz*, the son of *Nahor*, *Abraham's* brother.
b Or, *as the Chaldee paraphrast readeth*, Abram.
† Heb. *his soul.*
c By making himself innocent, and by charging God of rigour.
† Heb. *expected Job in words.*
d *That is*, The three mentioned before
† Heb. *elder for days.*

† Heb. *few of days.*

† Heb. *fear'd.*

e *Meaning*, the ancient, which have experience.

b *Chap.* 38. 36. *Prov.* 2. 6. *Eccles.* 2. 26. *Dan.* 1. 17. & 2. 21.
f It is a special gift of God that man hath understanding, & cometh neither of nature, nor by age.

† Heb. *understandings.*
g To prove that Job's affliction came for his sins.
† Heb. *words.*

h And flatter yourselves, as though you had overcome him.
i To wit, Job.
‡ Or, *ordered his words.*
k He useth almost the like arguments, but without taunting and reproaches.
† Heb. *they removed speeches from themselves.*

l I have conceived in my mind great store of reasons.
† Heb. *words.*
† Heb. *the spirit of my belly.*
† Heb. *is not opened.*
† Heb. *that I may breath.*
m I will neither have regard to riches, credit, nor authority, but will speak the very truth.

n *The Hebrew word signifieth*, To change the name, as to call a fool a wise man, *meaning*, That he would not cloke the truth to flatter men.

† Heb. *in my palate.*

a I confess the power of God, and am one of his, therefore thou oughtest to hear me.
* *Chap.* 9. 35. & 13. 20, 21.
† Heb. *according to thy mouth.*
b Because Job had wished to dispute his cause with God, *Chap.* 16. 21. so, that he might do it without fear, Elihu saith, he will reason in God's stead, whom he needeth not to fear, because he is a man made of the same matter that he is.
† Heb. *cut out of the clay.*
c I will not handle thee so roughly as these others have done.
† Heb *in mine ears*
d He repeateth Jobs words, whereby he protested his innocency in divers places, but specially in the 13, 16, & 30. *Ch.*
† Heb. *he answereth not.*
e The cause of his judgments is not always declared to man.
f Though God by sundry examples of his judgments speak unto man, yet the reason thereof is not known: yea, and though God should speak, yet he is not understood.
g God, saith he, speaketh commonly, either by visions to teach us the cause of his judgments, or else by afflictions, or by his messengers.
† Heb. *he revealeth*, or, *uncovereth.*
h *That is*, Determined to send upon them.
† Heb *work.*
i He sheweth for what end God sendeth afflictions: to beat down mans pride and to turn from evil.
† Heb. *from passing by the sword.*
* *Psal.* 107. 18.
k *That is*, His painful and miserable life.
† Heb. *meat of desire.*
l To the worms that shall eat him.
m A man sent of God to declare his will.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein man's righteousness standeth, which is through the justice of Jesus Christ and faith therein. o He sheweth that it is a sure token of God's mercy toward sinners, when he causeth his word to be preached unto them.

p *That is*, The miniſter ſhall by the preaching of the word pronounce unto him the forgiveneſs of his ſins.
‡ Or, *an atonement.*
q He ſhall feel God's favour and rejoyce: declaring hereby, wherein ſtandeth the true joy of the faithful: and that God will reſtore him to health of body, which is a token of his bleſſing.
† Heb. *then childhood.*
r God will forgive his ſins, and accept him, as juſt.
‡ Or, *he ſhall look upon men, and ſay, I have ſinned*, &c.
ſ *That is*, Done wickedly.
t But my ſin hath been the cauſe of God's wrath toward me.
‡ Or, *he hath delivered my ſoul*, &c. *and my life.*
u God will forgive the penitent ſinner.
† Heb. *twice* & *thrice.* x *Meaning*, as oft as a ſinner doth repent. y If thou doubt of any thing, or ſee occaſion
z *That is*, To ſhew thee wherein man's juſtification conſiſteth.

p Deliver him from going down to the pit, I have found ‡ a ranſom.

25 His fleſh ſhall be q freſher † then a child's: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his r righteouſneſs.

27 ‡ He looketh upon men, and *if any* ſay, I have ſinned, and r perverted *that which was* right, and it profited t me not;

28 ‡ He will u deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God † x oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightned with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt y any thing to ſay, anſwer me: ſpeak, for I deſire to z juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

Chap. XXXIV.

1 *Elihu accuſeth Job for charging God with injuſtice.* 10 *God omnipotent cannot be unjuſt.* 31 *Man muſt humble himſelf unto God.* 34 *Elihu reproveth Job.*

FUrthermore Elihu anſwered and ſaid,

2 Hear my words, O ye a wiſe *men*, and give ear unto me, ye that have knowledge.

3 * For the ear trieth words, as the † mouth taſteth meat.

4 Let us b chooſe to us judgment: let us know among our ſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath c taken away my judgment.

6 Should d I lie againſt my right? † my wound *is* incurable e without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up f ſcorning like water?

8 Which goeth in g company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, h It profiteth a man nothing, that he ſhould i delight himſelf with God.

10 Therefore hearken unto me, ye † men of underſtanding: * far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 * For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed † the whole world?

14 * If he k ſet his heart † upon man, *if* he gather unto himſelf his l ſpirit and his breath;

15 * All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right † m govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a n King, *Thou art* wicked? *and* to Princes, *Ye are* ungodly?

19 *How much leſs to him* that * accepteth not the perſons of Princes, nor regardeth the rich more then the poor? for they all *are* the work of his hands.

20 In a o moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and † the mighty ſhall be p taken away without hand.

21 * For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *then right*; that he ſhould † q enter into judgment with God.

24 He ſhall r break in pieces mighty men † without number, and ſet others in their ſtead.

25 Therefore he knoweth their ſ works, and he overturneth *them* in the t night, ſo that they are † deſtroyed.

26 He ſtriketh them as wicked men † in the u open ſight of others:

27 Becauſe they turned back † from him, and would not conſider any of his ways.

28 So that they cauſe the cry of the poor to x come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man onely:

30 That the y hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will z not offend *any more.*

32 *That which* I ſee not, a teach thou me; if I have done iniquity, I will do no more.

33 † b *Should it be* according to thy mind? he will recompence it, whether c thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

34 Let men † of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 ‡ My deſire *is that* Job may be d tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he e addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

a Which are eſteemed wiſe of the world.
* *Chap.* 12. 11.
† Heb. *palate.*
b Let us examin the matter uprightly.
c *That is*, Hath afflicted me without meaſure.
d Should I ſay, I am wicked, being an innocent?
† Heb. *mine arrow.*
e I am ſorer puniſhed then my ſin deſerveth.
f Which is compelled to receive the reproach and ſcorns of many for his fooliſh words.
g *Meaning*, that Job was like to the wicked, becauſe he ſeemed not to glorify God and ſubmit himſelf to his judgments.
h He wreſteth Job's words, who ſaid, That God's children are ofttimes puniſhed in this world, and the wicked go free.
i *That is*, Live godly, *as Gen.* 5. 22.
† Heb. *men of heart*
* *Deut.* 32. 4. *Chap.* 8. 3. & 36. 23. *Pſal.* 92. 15. *Rom.* 9. 14.
* *Pſal.* 62. 12. *Prov.* 24. 12. *Jer.* 32. 19. *Ezek.* 33. 20. *Matt.* 16. 27. *Rom.* 2. 6. 2 *Cor.* 5. 10. 1 *Pet.* 1. 17. *Rev.* 22. 12.
† Heb. *all of it.* * *Pſal.* 104. 29. k To deſtroy him. † Heb *upon him.* l The breath of life which he gave man. * *Gen.* 3. 19. *Eccleſ.* 12. 7. † Heb. *bind.* m If God were not juſt, how could he govern the world?
n If man of nature fear to ſpeak evil of ſuch as have power, then much more ought he to be afraid to ſpeak evil of God.
* *Deut.* 10. 17. 2 *Chron.* 19. 7. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Epheſ.* 6. 9. *Coloſ.* 3. 25. 1 *Pet.* 1. 17.
o When they look not for it.
† Heb. *they ſhall take away the mighty.*
p By the meſſengers or viſitation that God ſhall ſend.
* 2 *Chron.* 16. 9. & 31. 4. *Prov.* 5. 21. & 15. 3. *Jer.* 16. 17.
† Heb. *go.*
q God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.
r For all his creatures are at hand to ſerve him, ſo that by their power they cannot reſiſt him.
† Heb. *without ſearching out.*
ſ Make them manifeſt, that they are wicked.
t Declare the things that were hid.
† Heb. *crushed.*
† Heb. *in the place of beholders.*
u *Meaning*, openly in the ſight of all men.
† Heb. *from after him.*
x By their cruelty and extortion.
y When tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrites; and oppreſs the people, it is a ſign that God hath drawn back his countenance and favour from that place.
z Leſt I ſhould procure greater puniſhment then what is already laid upon me.
a Thus Elihu ſpeaketh in the perſon of God, as it were, mocking Job, becauſe he would be wiſer then God.
† Heb. ſhould is be *from with ther.*
b Will God uſe thy counſel in doing his works.
c Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.
† Heb. *of heart.*
‡ Or, *my father, let Job be tried.* d That he may ſpeak as much as he can, that we may anſwer him and all the wicked that ſhall uſe ſuch arguments. e He ſtandeth ſtubbornly in the maintenance of his cauſe.

Chap. XXXV.

1 *Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELihu ſpake moreover and ſaid,

2 Thinkeſt thou this to be right, *that* thou a ſaidſt, My righteouſneſs *is* more then God's?

a Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

‡ Or, by it *more then by him.*

† Heb. *I will return to thee words.*
b Such as are in the like errour.
c If thou canst not controul the clouds, wilt thou presume to instruct God?
d Neither doth thy sin hurt God, nor thy justice profit him: for he will be glorified without thee.
* *Chap.* 22. 3. *Psal.* 16. 2. *Rom.* 11. 35.

e The wicked may hurt man, & cause him to cry, who, if he sought to God, which sendeth comfort, should be delivered.

f Because they pray not in faith, as feeling God's mercies.
* *Chap.* 27. 9. *Prov.* 1. 29. *Isa.* 1. 13. *Jer.* 11. 11.

g God is just howsoever thou judgest of him.

‡ That is, *God.*

‡ That is, *Job.*

h For if he did punish thee as thou deservest, thou shouldest not be able to open thy mouth.

† Heb. *that there are yet words for God.*
a He sheweth that when we speak of God, we must lift up our spirits more high, then our natural sense is able to reach.
b Thou shalt perceive that I am a faithful instructour, & that I speak to thee in the name of God.
c Strong and constant, & of understanding: for these are the gifts of God, & he loveth them in man: but forasmuch as God punisheth now Job, it is a sign that these are not in him.
† Heb. *heart.*
d Therefore he will not preserve the wicked: but to the humble and afflicted heart he will shew grace.
‡ Or, *afflicted.*
* *Psal.* 34. 15.
e He preferreth the godly to honour.
f He will move their hearts to feel their sins, that they may come to him by repentance, as he did Manasseh.
* *Chap.* 21. 13.

3 For thou saidst, What advantage will it be unto thee, *and,* What profit shall I have ‡ *if I be cleansed* from my sin.

4 † I will answer thee, and thy [b] companions with thee.

5 Look unto the heavens, and see and behold the [c] clouds *which* are higher then thou.

6 If thou sinnest, [d] what dost thou against him? or *if* thy transgressions be multiplied, what dost thou unto him?

7 * If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*, and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions, they make *the oppressed* to [e] cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night?

11 Who teacheth us more then the beasts of the earth, and maketh us wiser then the fowls of heaven.

12 There they cry, ([f] but none giveth answer) because of the pride of evil men.

13 * Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayst thou shalt not see him, *yet* judgment *is* [g] before him, therefore trust thou in him.

15 But now because *it is* not *so*, ‡ he hath visited in his anger, yet ‡ he knoweth *it* not in great extremity:

16 Therefore doth Job [h] open his mouth in vain: he multiplieth words without knowledge.

Chap. XXXVI.

1 *Elihu sheweth how God is just in his ways,* 16 *how Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELihu also proceeded, and said,

2 Suffer me a little, and I will shew thee, † that *I have* yet to speak on God's behalf.

3 I will [a] fetch my knowledge from afar, and will ascribe righteousness to my maker.

4 For truly, my words *shall* not *be* false: he that is [b] perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any: he is* [c] mighty in strength *and* † wisdom.

6 [d] He preserveth not the life of the wicked: but giveth right to the ‡ poor.

7 * He withdraweth not his eyes from the righteous: but with [e] Kings *are they* on the throne, yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he sheweth them their [f] work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall * spend their days in prosperity, and their years in pleasures.

12 But if they obey not, † they shall perish by the sword, & they shall die [g] without knowledge.

13 But the hypocrites in [h] heart heap up wrath: they [i] cry not when he bindeth them.

14 † They die in [k] youth, and their life *is* among the ‡ unclean.

15 He delivereth the ‡ poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness, and † that which should be set on thy [l] table, *should be* full of fatness.

17 But thou hast [m] fulfilled the judgment of the wicked: ‡ judgment and justice take hold *on thee.*

18 Because *there is* wrath, [n] *beware* lest he take thee away with *his* stroke: then a great ransome cannot † deliver thee.

19 Will he esteem thy riches? *no* not gold, nor all the forces of strength.

20 Desire not the [o] night, when people are cut off in their place.

21 Take heed, regard not [p] iniquity: for this hast thou chosen rather then affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoyned him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it, man may behold *it* [q] afar off.

26 Behold, God *is* great, and we know *him* [r] not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain [s] according to the vapour thereof:

28 Which the clouds do drop, *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his [t] tabernacle?

30 Behold, he spreadeth his light upon [u] it, and covereth † [x] the bottom of the sea.

31 For by them judgeth he the [y] people, he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine*, by *the cloud* that cometh [z] betwixt.

33 The [a] noise thereof sheweth concerning it, the cattel also concerning † the vapour.

† Heb. *they shall pass away by the sword.*
g *That is,* In their folly or obstinacy, and so shall be cause of their own destruction.
h Which are malitiously bent against God, and flatter themselves in their vices.
i When they are in affliction, they seek not to God for succour, as Asa, 2 *Chron* 16. 12. *Revel.* 16. 11.
† Heb. *their soul dieth.*
k They die of some vile death, and that before they come to age.
‡ Or, *Sodomites.*
‡ Or, *afflicted.*
† Heb. *the rest of thy table.*
l If thou hadst been obedient to God, he would have brought thee to liberty and wealth.
m Thou art altogether after the manner of the wicked: for thou dost murmur against the justice of God.
‡ Or, *judgment and justice should uphold* thee.
n God doth punish thee, lest thou shouldest forget God in thy wealth and so perish.
† Heb. *turn thee aside.*
o Be not thou curious in seeking the cause of God's judgments, when he destroyeth any.
p And so murmur against God through impatiency.
q The works of God are so manifest, that a man may see them afar off, and know God by the same
r Our infirmity hindereth us so, that we cannot attain to the perfect knowledge of God.
s *That is,* The rain cometh of those drops of water, which he keepeth in the clouds.
t *Meaning,* Of the clouds, which he calleth the tabernacle of God.
u Upon the cloud
† Heb *the roots.*
x That men cannot come to the knowledge of the springs thereof.
y He sheweth that the rain hath double use: the one, that it declareth God's judgments, when it doth overflow any place: and the other, that it maketh the land fruitful. z *That is,* One cloud to dash against another. a The cold vapour sheweth him: *that is,* The cloud of the hot exhalation, which being taken in the cold cloud, mounteth up toward the place where the fire is, and so anger is ingendred, *that is,* Noise and thunder-claps. † Heb. *that which goeth up.*

Chap. XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

AT [a] this also my heart trembleth, and is moved out of his place.

2 † Hear attentively the [b] noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

4 After it a voice roareth: he thundreth

a At the marvelling of the thunder and lightnings; whereby he declareth that the faithful are lively touched with the majesty of God, when they behold his works
† Heb. *hear in hearing.*
b *That is,* The thunder, whereby he speaketh to men to weaken their dulness, and to bring them to the consideration of his works. † Heb. *light.* † Heb. *wings of the earth.*

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with the voice of his excellency, and he will not ſtay [e] them when his voice is heard.

5 God thundreth marvellouſly with his voice; great things doth he, which we cannot comprehend.

6 For * he ſaith to the ſnow, Be thou *on* the earth; † likewiſe to the [d] ſmall rain, and to the great rain of his ſtrength.

7 He [e] ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 † Out of the ſouth cometh the whirlwind: and cold out of the [f] north.

10 By the breath of God, froſt is given: and the breadth of the waters is [g] ſtraitned.

11 Alſo by watering he [h] wearieth the thick cloud: he ſcattereth † [i] his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, [k] whether for † correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, & cauſed the [l] light of his cloud to ſhine?

16 Doſt thou know the [m] balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* [n] warm, when he quieteth the earth by the ſouth-*wind?*

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten [o] looking-glaſs?

19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of [p] darkneſs.

20 Shall it be [q] told him that I ſpeak? if a man [r] ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the [s] bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them.

22 [t] Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will [u] not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

e *Meaning*, the rain and thunders.

* *Pſal.* 147. 16, 17.
† Heb. *and to the ſhowers of rain, and to the ſhowers of rain of his ſtrength.*
d So that neither ſmall rain, nor great, ſnow, nor any thing elſe cometh without God's appointment
e By rains and thunders God cauſeth men to keep themſelves within their houſes.
† Heb. *one of the chamber.*
f In Hebrew it is called, *the ſcattering wind*; becauſe it driveth away the clouds, and purgeth the air.
g *That is*, is frozen up, and dried.
h Gather the vapours, & move to and fro to water the earth.
† Heb. *the cloud of his light.*
i *That is*, the cloud that hath lightning in it.
k Rain, cold, heat, tempeſts, and ſuch like, are ſent of God, either to puniſh man, or to profit the earth, or to declare his favour toward man, *as Chap.* 36. 31.
† Heb. *a rod.*
l *That is*, the lightning to break forth in the clouds.
m Which is ſometime changed into rain, ſnow, or hail, or ſuch like.
n Why thy clothes ſhould keep thee warm when the ſouth-wind bloweth, rather then when any other wind bloweth?
o For their clearneſs.
p *That is*, our ignorance: *ſignifying*, that Job was ſo preſumptuous, that he would controul the works of God.
q Hath God need that any ſhould tell him, when man murmureth againſt him?
r Againſt God's adminiſtrations.
s The cloud ſtoppeth the ſhining of the Sun, that man cannot ſee it till the wind have chaſed away the cloud: and if man be not able to attain to the knowledge of theſe things, how much leſs of God's judgments?
t *Heb.* Gold, *Meaning*, Fair weather and clear as Gold.
u *Meaning*, without cauſe.

Chap. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

Then the Lord anſwered Job out of the [a] whirlwind, and ſaid,

2 Who *is* this that [b] darkneth counſel by words without knowledge?

3 Gird up now thy loyns like a man; for I will [c] demand of thee, and † anſwer thou me.

a That his words might have greater majeſty, and that Job might know with whom he had to do.
b Which by ſeeking out the ſecret counſel of God by man's reaſon, maketh it more obſcure, and ſheweth his own folly.
c Becauſe he had wiſhed to diſpute with God, *Chap.* 13. 3. God reaſoneth with him, to declare his raſhneſs.
† Heb. *make me know.*

4 * Where waſt thou when I laid the [d] foundations of the earth? declare, † if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the † foundations thereof † faſtned? or who laid the corner-ſtone thereof?

7 When the morning ſtars [e] ſang together, and all the [f] ſons of God ſhouted for joy.

8 * Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs [g] a ſwadling-band for it,

10 And ‡ brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and [h] here ſhall † thy proud waves be ſtayed.

12 Haſt thou commanded the [i] morning ſince thy days? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the † ends of the earth, that the wicked might be [k] ſhaken out of it?

14 It is turned as [l] clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the [m] ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof?

20 That thou ſhouldeſt [n] take it ‡ to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have [o] reſerved againſt the time of trouble, againſt the day of battel and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs wherein *there is* no man?

27 To ſatisfy the deſolate and waſt *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath

* *Pſal* 104. 5. *Prov.* 30. 4.
d Seeing he could not judge of thoſe things which were done ſo long before he was born, he was not able to comprehend all God's works: much leſs the ſecret cauſes of his judgments.
† Heb. *if thou knoweſt underſtanding.*
† Heb. *ſockets.*
† Heb. *made to ſink.*
e The ſtars and dumb creatures are ſaid to praiſe God, becauſe his power, wiſdom and goodneſs is manifeſt and known therein.
f *Meaning*, the Angels.
* *Pſal.* 104. 9.
g As though the great ſea were but as a little babe in the hands of God to turn to and fro.
‡ Or, *eſtabliſhed my decree upon it.*
h *That is*, God's decree and commandment, *as verſ.* 10.
† Heb *the pride of thy waves.*
i *To wit*, to riſe, ſince thou waſt born.
† Heb. *wings.*
k Who having in the night been given to wickedneſs cannot abide the light, but hide themſelves.
l The earth which ſeemed in the night to have no form, by the riſing of the Sun is as if were created anew, and all things therein clad with new beauty.
m If thou art not able to ſeek out the depth of the ſea, how much leſs art thou able to comprehend the counſel of God?
n That thou mighteſt appoint it his way and limits.
‡ Or, *at.*
o To puniſh mine enemies with them, *as Exod.* 9. 18. *Joſh.* 10. 11.

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?

30 The waters are [p] hid as *with* a stone, and the face of the deep † is frozen.

31 Canst thou bind the sweet influences of ‡ † [q] Pleiades, or loose the bands of † [r] Orion?

32 Canst thou bring forth ‡ [s] Mazzaroth in his season, or canst thou † guid [t] Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the [u] dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, † Here we *are?*

36 *Who hath put wisdom in the [x] inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or † who can stay the [y] bottles of heaven?

38 ‡ When the dust † groweth into hardness, and the [z] clods cleave fast together?

39 *Wilt thou [a] hunt the prey for the lion? or fill † the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 *Who provideth for the raven his food? when his young ones *cry unto God, they wander for lack of meat.

p The ice covereth it, as though it were paved with stone.
† Heb. *is taken.*
‡ Or, *the seven stars.*
† Heb. *Cimah.*
q Which stars arise when the Sun is in *Taurus*, which is the spring time, and bring flowrs.
† Heb. *Cesil.*
r Which star bringeth in winter.
‡ Or, *the twelve signs.*
s Certain stars so called, some think they were the twelve signs.
† Heb. *guid them.*
t The north-star with those that are about him?
u Canst thou cause the heavenly bodies to have any power over the earthly bodies?
† Heb. *behold us.*
* *Chap.* 32. 8. *Eccles.* 2. 26.
x In the secret parts of man.
† Heb. *who can cause to lie down.*
y *That is*, the clouds wherein the water is contained as in bottles.
‡ Or, *when the dust is turned into mire.*
† Heb. *is poured.*
z For when God doth not open these bottles, the earth cometh to this inconvenience. * *Psal.* 140. 3. a After he had declared God's works in the heavens, he sheweth his marvellous providence in earth, even toward the bruit beasts.
† Heb. *the life.* * *Matth.* 6. 26. * *Psal.* 147. 9.

CHAP. XXXIX.

1 Of the wild goats and hinds, 5 Of the wild ass, 9 The unicorn, 13 the peacock, stork, and ostrich, 19 the horse, 26 the hawk, 27 the eagle.

KNowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when *[c] the hinds do calve?

2 Canst thou number the months *that* they [d] fulfil? or knowest thou the time when they bring forth?

3 They [e] bowe themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the † [f] barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the [g] unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it into* thy barn?

† *Psal.* 29. 9.
c He chiefly maketh mention of wild goats and hinds, because they bring forth their young with most difficulty.
d *That is*, how long they go with young?
e They bring forth with great difficulty.
† Heb. *salt places.*
f *That is*, the barren ground where no good fruits grow.
† Heb. *of the exaction.*
g Is it possible to make the unicorn tame? *signifying*, that if man cannot rule a creature, that it is much more impossible, that he should appoint the wisdom of God, whereby he governeth all the world.

13 *Gavest thou* the goodly wings unto the peacocks? or ‡ wings and feathers unto the ostrich?

14 Which leaveth her eggs in the [h] earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardned against her young ones, as though *they were* not [i] hers: her labour is in vain without fear;

17 Because God hath deprived her of [k] wisdom, neither hath he imparted to her understanding.

18 What time she [l] lifteth up her self on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with [m] thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* † terrible.

21 ‡ He [n] paweth in the valley, and rejoyceth in *his* strength. he goeth on to meet † the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He [o] swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha ha, and he smelleth the battel afar off, the thunder of the captains, and the shouting.

26 Doth the hawk flie by thy wisdom, *and* stretch her wings toward the [p] south?

27 Doth the eagle mount up † at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up bloud: and *where the slain *are*, there *is* she.

‡ Or, *the feather of the stork, and ostrich?*
h They write that the ostrich covereth her eggs in the sand, and because the country is hot, and the Sun still keepeth them warm, they are hatched.
i As if another should take care for them.
k *That is*, to have a care, and natural affection toward her young.
l When the young ostrich is grown up, he outrunneth the horse.
m *That is*, given him courage?
† Heb *terrours.*
‡ Or, his feet *dig.*
n He beareth with his hoof.
† Heb. *the armour.*
o He so tiddeth the ground, that it seemeth nothing under him.
p *That is*, when cold cometh, to flie into the warm countries.
† Heb. *by thy mouth.*
* *Matth.* 24. 28. *Luke* 17. 37.

CHAP. XL.

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power, and wisdom. 15 Of the Behemoth.

MOreover, the LORD answered Job, and said,

2 Shall he that [a] contendeth with the Almighty, instruct *him?* he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am [b] vile, what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer: yea, twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 *Gird up thy loyns now like a man: I will demand of thee, and declare thou unto me.

8 *Wilt thou also disanul my [c] judgment? wilt thou condemn me that thou mayest be righteous?

a Is this the way for a man that will learn, to strive with God? which thing he reproved in Job.
b Whereby he sheweth, that he repented, and desired pardon for his faults.
* *Chap.* 38. 3.
* *Psal* 51. 4. *Rom.* 3. 4.
c *Signifying*, that they that justify themselves, condemn God as unjust.

9 Hast

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 *Deck thy self now *with* [d] majesty and excellency, and aray thy self with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, & abase him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the [e] dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee, that thine own right hand can [f] save thee.

15 ¶ Behold now [g] Behemoth which I [h] made with thee, he eateth [i] grass as an ox.

16 Lo now, his strength *is* in his loyns, and his force *is* in the navel of his belly.

17 ‡ He moveth his tail like a cedar: the sinews of his stones are wrapt together.

18 His bones *are as* strong pieces of brass, his bones *are* like bars of iron.

19 [k] He *is* the chief of the ways of God: he that made him, [l] can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food: where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23 Behold, † he drinketh up a river, *and* [m] hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ‡ He taketh it with his eyes: *his* nose pierceth through snares.

Chap. XLI.

Of God's great power in the Leviathan.

CAnst thou draw out [a] Leviathan with an hook? or his tongue with a cord † *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many [b] supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a [c] servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the [d] battel, do no more.

9 Behold, the [e] hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to [f] stand before me?

11 Who hath [g] prevented me that I should repay *him?* * *whatsoever is* under the whole heaven is mine.

12 I will not [h] conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his [i] garment? *or* who can come *to him* ‡ [k] with his double bridle?

14 Who can open the [l] doors of his face? his teeth *are* terrible round about.

15 *His* † scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joyned one to another, they stick together, that they cannot be sundred.

18 By his [m] neesings a light doth shine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and † sorrow is turned into [n] joy before him.

23 † The flakes of his flesh are joyned together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone, yea as hard as a piece of the neither *milstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‡ habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 † Sharp stones [o] *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to [p] boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to [q] shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high *things:* he *is* a King over all the children of pride.

Chap. XLII.

1 *Job submitteth himself unto God.* 7 *God preferring Job's cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

THen Job answered the LORD, and said,

2 I know that thou canst *do* every *thing*, and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counsel without knowledge? therefore have I uttered that I understood not, things too [c] wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, [d] and declare thou unto me.

5 I have

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a *Psal.* 104. 1.
d *Meaning*, that these were proper unto God, and belonged to no man.

e Cause them to die if thou canst.

f Proving hereby that whosoever attributeth to himself power, and ability to save himself, maketh himself God.
g This beast is thought to be the Eliphant, or some other, which is unknown.
h Whom I made as well as thee.
i This commendeth the providence of God toward man: for if he were given to devour as a lion, nothing were able to resist him or content him.
‡ Or, *he setteth up.*
k He is one of the chiefest works of God among the beasts.
l Though man dare not come near him, yet God can kill him.

† Heb. *he oppresseth.*
m He drinketh at leisure, and feareth no body.

‡ Or, *will* any *take him in his sight*, or, *bore* his *nose with a gin?*

a *Meaning*, the whale, *or*, a whirpool.
† Heb. which *thou drownest.*

b Because he feareth lest thou shouldest take him.

c To do thy business, and be at thy commandment?

d If thou once consider the danger, thou wilt not meddle with him.
e *To wit*, that trusteth to take him.
f If none dare stand against a whale which is but a creature, who is able to compare with God the Creatour?
g Who hath taught me to accomplish my work?
* *Psal* 24. 1. & 50. 12. 1 *Cor.* 10. 26.

h The parts, and members of the whale.
i *That is*, who dare pull off his skin?
‡ Or, *within.*
k Who dare put a bridle in his mouth?
l Who dare look in his mouth?

† Heb. *strong pieces of shields.*

m *That is*, casteth out flames of fire.

† Heb. *sorrow rejoyceth.*
n Nothing is painfull or hard unto him.
† Heb. *the fallings.*

‡ Or, *breast-plate.*

† Heb. *sharp pieces of the potshard.*
o His skin is so hard that he lieth with as great ease on the stones, as in the mire.
p Either he maketh the sea to seem as if it boiled by his wallowing, or else he spouteth water in such abundance as it would seem that the sea boiled.
q *That is*, a white froth, and shining stream before him.
‡ Or, *who behaves themselves without fear.*
r He despiseth all other beasts and monsters, and is the proudest of all others.

a No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to pass.
b Is there any but I? for this God laid to his charge. *Chap.* 38. 2.
c I confess herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be God's scholar, to learn of him.

e I knew thee onely before by hearſay, but now thou haſt cauſed me to feel what thou art to me, that I may reſign my ſelf over unto thee.

5 I have e heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the* f *thing that is* g right, as my ſervant Job *hath*.

f You took in hand an evil cauſe, in that you condemned him by his outward afflictions, & comforted him not with my mercies.
g Who had a good cauſe, but handled it evil.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall h pray for you, for † him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

h When you have reconciled your ſelves to him for the faults that you have committed againſt him, he ſhall pray for you and I will hear him.
† Heb, *lift face*, or *perſon*.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted † Job.

† Heb *the face of Job*.

10 And the LORD turned the i captivity of Job, when he prayed for his friends: alſo the Lord † gave Job twice as much as he had before.

i He delivered him out of the affliction wherein he was.
† Heb. *added all that had been to Job unto the double.*

11 Then came there unto him all his k brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of mony, and every one an ear-ring of gold.

k *That is*, All his kindred, *Ch.* 19. 13.

12 So the LORD bleſſed the latter end of Job more then his beginning: for he had l fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

l God made him twice ſo rich in cattel as he was before, and gave him as many children, as he had taken from him.

13 He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt, m Jemima, and the name of the ſecond, n Kezia, and the name of the third, o Keren-happuch.

m *That is*, Of lovely life, or beautiful as the day.
n As pleaſant as Caſſia, or ſweet ſpice.
o *That is*, The horn of beauty.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died *being* old, and full of days.

THE BOOK OF
PSALMS.

‡ Or, *Praiſes*, according to the Hebrew, And were chiefly inſtituted to praiſe and give thanks to God for his benefits. They are called, *the Pſalms, or Songs of David*, becauſe the moſt part were made by him.

THE ARGUMENT.

THis Book of Pſalms is ſet forth unto us by the Holy Ghoſt, to be eſteemed as a moſt precious treaſure; wherein all things are contained that appertain to true felicity, as well in this life preſent, as in the life to come: for the riches of true knowledge and heavenly wiſdom are ſet open for us, to take thereof moſt abundantly. If we would know the great and high Majeſty of God, here we may ſee the brightneſs thereof ſhine moſt clearly: If we would ſeek his incomprehenſible wiſdom? here is the ſchool of the ſame profeſſion: If we would comprehend his ineſtimable bonnty, and approach near thereunto, and fill our hands with that treaſure? here we may have a moſt lively and moſt comfortable taſt thereof: If we would know wherein ſtandeth our ſalvation, and how to attain to life everlaſting; here is Chriſt our onely Redeemer, and Mediatour moſt evidently deſcribed. The rich man may learn the true uſe of riches: The poor man may find full contentation: He that will rejoyce, ſhall know the true joy, and how to keep meaſure therein: They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance: The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is ever againſt them, and though he ſuffer them to proſper for a while; yet he bridleth them, in ſomuch as they cannot touch an hair of ones head, except he permit them; and how in the end their deſtruction is moſt miſerable. Briefly, here we may have preſent remedies againſt all tentations, and troubles of mind and conſcience; ſo that, being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

PSAL. I.

1 The happineſs of the godly. 4 The unhappineſs of the ungodly.

BLeſſed * *is* the man that walketh not in the a counſel of the ‡ ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

I Day. *Morning prayer.*
* *Prov.* 4. 14.
a When a man hath once given place to evil counſel, or to his own concupiſcence, he beginneth to forget himſelf in his ſin, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.
‡ Or, *wicked.*

2 But his delight *is* in the Law of the LORD, * and in his b Law doth he meditate day and night.

* *Joſh.* 1. 8. *Pſal.* 119. 1
b In the holy Scriptures.

3 And he ſhall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither; and c whatſoever he doth ſhall proſper.

* *Jer.* 17. 8.
† Heb. *fade.*
c God's children are ſo moiſtned ever with his grace, that whatſoever cometh unto them tendeth to their ſalvation.

4 d The ungodly *are* not ſo: but *are* * like

d Though the wicked ſeem to bare the ſway in this world, yet the Lord driveth them down that they ſhall not riſe nor ſtand in the company of the righteous. * *Pſal.* 35. 5. *Iſa.* 17. 13.

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the chaff which the wind driveth away.

5 Therefore the ungodly shall not [e] stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD [f] knoweth the way of the righteous: but the way of the ungodly shall perish.

e But tremble when they feel God's wrath.

f Doth approve and prosper; like as, *Not to know*, is to reprove and reject.

PSAL. II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHy * do the [a] heathen ‡ rage, and the people † imagine a vain thing?

2 The Kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 [b] Let us break their bands asunder, and cast away their cords from us.

4 * He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 [c] Then shall he speak unto them in his wrath, and ‡ vex them in his sore displeasure.

6 Yet have I † set my King † upon my holy hill of Zion.

7 I will declare ‡ the [d] decree: the LORD hath said unto me, * Thou *art* my son, [e] this day have I begotten thee.

8 * Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost [f] parts of the earth *for* thy possession.

9 * Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

10 [g] Be wise now therefore, O ye Kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoyce with trembling.

12 [h] Kiss the son lest he be angry, and ye [i] perish *from* the way, when his wrath is kindled but a little: * blessed *are* all they that put their trust in him.

* *Acts* 4. 25.
a The conspiracy of the Gentiles, the murmuring of the Jews, and power of Kings cannot prevail against Christ.
‡ Or, *tumultuously assemble.*
† Heb. *meditate.*
b Thus the wicked say, *That they will cast off the yoke of God, and of his Christ.*
* *Prov.* 1. 26.
c God's plagues will declare that in resisting his Christ, they fought against him.
‡ Or, *trouble.*
† Heb. *anointed.*
† Heb. *upon Zion, the hill of my holiness.*
‡ Or, *for a decree.*
d To shew that my vocation to the kingdom is of God.
* *Acts* 13. 33. *Heb.* 1. 5.
e *That is to say*, as touching man's knowledge, because it was the first time that David appeared to be elect of God, so it is applied to Christ in his first coming and manifestation to the world.
* *Psal.* 72. 8.
f Not onely the Jews, but the Gentiles also.
* *Revel.* 2. 27. & 19. 15.
g He exhorteth all rulers to repent in time. h In sign of homage. i When the wicked shall say, *Peace and rest* seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1 *Thess.* 5. 3. * *Prov.* 16. 20. *Isa.* 30. 18. *Jer.* 17. 7. *Rom.* 9. 33. & 10. 11. 1 *Pet.* 2. 6.

PSAL. III.

The security of God's protection.

¶ A Psalm of David, * when he fled from Absalom his son.

LORD, how are they [a] increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. [b] Selah.

3 But thou, O LORD, *art* a shield ‡ for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 * I laid me down and slept; I awaked, for the LORD sustained me.

6 * I will not be afraid of [c] ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD, save me, O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

* 2 *Sam.* 15. 14.
a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b *Selah signifieth*, a lifting up of the voice, to cause us to consider the sentence, as a thing of great importance.
‡ Or, *about.*
* *Psal.* 4. 8.
* *Psal* 27. 3.
c When he considered the truth of God's promise, and tried the same, his faith increased marvellously.

8 * [d] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

d Be the danger never so great or many yet God hath ever means to deliver his.

PSAL. IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

¶ To the ‡ [a] chief musician on Neginoth, A Psalm of David.

HEar me when I call, [b] O God of my righteousness: thou hast enlarged me *when I was* in [c] distress, ‡ have mercy upon me, and hear my prayer.

2 O ye [d] sons of men, how long *will ye turn* my glory into shame? *how long* will ye [e] love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is [f] godly, for himself: the LORD will hear when I call unto him.

4 [g] Stand in aw, and sin not: commune with your own heart upon your bed, and [h] be still. Selah.

5 [i] Offer * the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* [k] good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more then in the time *that* their corn and their wine increased.

8 * I will both lay me down in peace, and sleep: for thou LORD [l] onely makest me dwell in safety.

‡ Or, *overseer.*
a Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my just cause.
c Both of mind and body.
‡ Or, *be gracious unto me.*
d Ye that think your selves noble in this world.
e Though your enterprises please you never so much, yet God will bring them to nought.
f A King that walketh in his vocation.
g For fear of God's judgment.
h Cease your rage.
i Serve God purely, and not with outward ceremonies.
* *Psal.* 50. 14. & 51. 19.
k The multitude seek worldly wealth, but David setteth his felicity in God's favour. * *Psal.* 3. 5.
l This word in Hebrew may be referred to God, as it is here translated, or to David, *signifying* that he should dwell as joyfully alone as if he had many about him, because the Lord is with him.

PSAL. V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David professing his faith, prayeth unto God to guid him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief musician upon ‡ Nehiloth, A Psalm of David.

GIve ear to my words, O LORD, consider my [a] meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 * My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will [b] look up.

4 For thou *art* not a God that hath pleasure in [c] wickedness: neither shall evil dwell with thee.

5 [d] The foolish shall not stand † in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor † the bloudy and deceitful man.

7 But as for me, [e] I will come into thy house in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

8 Lead me, O LORD, in thy righteousness, [f] because of † mine enemies; make thy way straight before my face.

9 For *there is* no ‡ faithfulness † in their mouth, their inward part *is* † very wickedness; * their throat *is* an open sepulchre, they flatter with their tongue.

10 ‡ Destroy thou them, O God; let them

‡ Or, *a musical instrument*, or, *tune.*
a *That is*, My vehement prayer & secret complaint and sighing.
* *Psal.* 130. 6.
b With patience and trust, till I be heard.
c Seeing that God of nature hateth wickedness, he must needs punish the wicked, & save the godly.
d Which run most ragingly after their carnal affections.
† Heb. *before thine eyes.*
† Heb. *the man of bloods and deceit.*
e In the deepest of his temptations he putteth his full confidence in God.
† Heb. *the temple of thy holiness.*
f Because thou art just, therefore lead me out of the dangers of mine enemies.
† Heb. *those which observe me.*
‡ Or, *stablishment.* Heb. *in his mouth*, that is, *in the mouth of any of them.* † Heb. *wickednesses.* * *Rom.* 3. 13. ‡ Or, *make them guilty.*

fall

g Let their devices come to nought.
‡ Or, *from their counſels.*
h Thy favour toward me ſhall confirm the faith of all others.
† Heb. *thou coverteſt over*, or, *protecteſt them.*

ſ fall ‡ by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 h But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy: becauſe † thou defendeſt them: let them alſo that love thy name, be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous, with i favour wilt thou † compaſs him as *with* a ſhield.

PSAL. VI.

1 *David's complaint in his ſickneſs. 7 By faith he triumpheth over his enemies.*

¶ To the chief muſician on Neginoth ‡ upon Sheminith, *A Pſalm* of David.

i So that he ſhall be ſafe from all dangers.
† Heb. *crown him*

I Day. *Evening prayer.*

‡ Or, *upon the eighth.*

O * LORD, k rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my l bones are vexed.

3 m My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.

5 * For in n death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 * o Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed p ſuddenly.

* *Pſal.* 38. 1.
k Though I deſerve deſtruction, yet let thy mercy pity my frailty.

l For my whole ſtrength is abated.
m His conſcience is alſo couched with the fear of God's judgment.

* *Pſal.* 30. 9. & 88. 11. & 115. 17. & 118. 17. *Iſa.* 38. 18.
n He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
‡ Or, *every night.*

* *Matth.* 7. 23. & 25. 41. *Luk.* 13. 27.
o God lendeth comfort and boldneſs in affliction, that we may triumph over our enemies.

p when the wicked think that the godly ſhall periſh, God delivereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

¶ Shiggajon of David, which he ſang unto the LORD, concerning the ‡ words of Cush the Benjamite.

‡ Or, *buſineſs.*

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt q he tear my ſoul like a lion, renting *it* in pieces, while *there is* † none to deliver.

3 O LORD my God, if I have done r this; If there be iniquity in my hands:

4 s If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine t honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the u judgment *that* thou haſt commanded.

q He deſireth God to deliver him from the rage of cruel Saul.
† Heb. *not a deliverer.*
r Wherewith Cuſh chargeth me.
s If I reverenced not Saul for affinitie's ſake and preſerved his life, 1 *Sam.* 26. 8, 9.

t Let me not onely die, but be diſhonoured for ever.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore x return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, * according to my righteouſneſs, and according to mine y integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: * for the righteous God trieth the z hearts and reins.

10 † My defence *is* of God, which ſaveth the upright in heart.

11 ‡ God judgeth the righteous, and God is angry *with the wicked* a every day.

12 If b he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death? he ordaineth his arrows againſt the perſecutours.

14 * Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 ‡ He made a pit and digged it, * and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his c righteouſneſs: and will ſing praiſe to the name of the LORD moſt high.

u In promiſing me the kingdom.

x Not onely for mine, but for thy churche's ſake declare thy power.
* *Pſal.* 18. 20.
y Astouching my behaviour toward Saul and mine enemies.
* 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. *Pſal.* 139. 1. *Jer.* 11. 20. & 17 10. & 20. 12.
z Though they pretend a juſt cauſe againſt me, yet God ſhall judge their hypocriſy.
† Heb. *my buckler is upon God.*
‡ Or, *God is a righteous judge.*
a He doth continually call the wicked to repentance by ſome ſigns of his judgments.
b Except Saul turn his mind, I die, for he hath both men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth God's grace.
* *Job.* 15. 35. *Iſa.* 59. 4. *Jam.* 1. 15.
† Heb. *he hath digged a pit.*
* *Pſal.* 9. 15. & 10. 2. *Prov.* 5. 22.
c In keeping faithfully his promiſe with me.

PSAL. VIII.

1 *God's glory is magnified by his works, and by his love to man.*

¶ To the chief muſician upon ‡ Gittith, *A Pſalm* of David.

‡ Or, *kind of inſtrument*, or, *tune.*

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 * Out of the mouth of a babes and ſucklings haſt thou † ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the Moon and the Stars which thou haſt ordained;

4 * What *is* b man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower then the c Angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; * thou haſt put all *things* under his feet:

7 † All d ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

* *Matth.* 21. 16.
a Though the wicked would hide God's praiſes: yet the very babes are ſufficient witneſſes of the ſame.
† Heb. *founded.*

* *Job.* 7. 17. *Pſal.* 144. 3. *Heb.* 2. 6.
b It had been ſufficient for him to have ſet forth his glory by the heavens, though he had not come ſo low as to man, which is but duſt.
c Touching his firſt creation.
* 1 *Cor.* 15. 27.

† Heb. *flocks and oxen, all of them.*
d By the temporal gifts of man's creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

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11 Day. *Morning prayer.*

PSAL. IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

¶ To the chief musician upon ‡ Muth-labben, *A Psalm* of David.

I Will praise *thee*, O LORD, with my [a] whole heart, I will shew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † [b] thou hast maintaned my right and my cause, thou satest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 ‡ [c] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And * he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 * The LORD also will be † a refuge for the [d] oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 * [e] When he maketh inquisition for blood, he remembreth them: he forgetteth not the cry of the ‡ humble.

13 Have mercy upon me, O LORD, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the [f] gates of the daughter of Zion: I will rejoyce in thy salvation.

15 * The heathen are [g] sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 [h] The LORD is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. Haggajon, Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the [i] expectation of the poor shall *not* perish for ever.

19 Arise, O LORD, let not man prevail, let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* [k] men. Selah.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

[a] WHy standest thou afar off, O LORD? *why* hidest thou *thy self* in times of trouble?

2 † The wicked in *his* pride doth persecute the poor: * let them be taken in the devices, that they have imagined.

3 For the wicked [b] boasteth of his † heart's desire, and ‡ blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: ‡ God *is* not in all his * thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I *shall* † never *be* [c] in adversity.

7 * His mouth is full of cursing, and † deceit, and fraud: under his tongue *is* mischief and ‡ vanity.

8 [d] He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poor.

9 He lieth in wait † secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 † He croucheth, *and* humbleth himself that the [e] poor may fall ‡ by his strong ones.

11 He hath said in his heart, God hath forgotten: * he hideth his face, he will never see *it*.

12 [f] Arise, O LORD, O God lift up thine hand: forget not the ‡ humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not [g] require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite to requite *it* with thy hand: the poor † [h] committeth himself unto thee, thou art the helper of the fatherless.

15 Break thou the arm of the wicked, and the evil *man*: seek out his wickedness *till* thou find [i] none.

16 * The LORD *is* King for ever and ever: the [k] heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ‡ prepare their heart, thou wilt cause thine ear to hear:

18 [l] To judge the fatherless and the oppressed, that the man of the earth may no more ‡ oppress.

PSAL. XI.

1 *David encourageth himself in God against his enemies* 4 *The providence and justice of God.*

¶ To the chief musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, [a] Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string: that they may † privily shoot at the upright in heart.

3 If the [b] foundations be destroyed, [c] what can the righteous do?

4 * The LORD *is* in his holy temple, the LORD'S

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‡ Or, *kind of instrument, or tune*: or, *for the death of Labben or Goliah.*

a God is not praised, except the whole glory be given to him alone.

† Heb. *thou hast made my judgment.*
b Howsoever the enemy seem for a time to prevail, yet God preserveth the just.
† Heb. *in righteousness.*

‡ Or, *the destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed*, &c.
c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliver his, and bring him into judgment.
* *Psal.* 96. 13. & 98. 9.
* *Psal.* 37. 39. & 46. 1. & 91. 2.
† Heb. *an high place.*
d Our miseries are means to cause us to feel God's present care over us.

* *Gen* 9. 5.
e Though God revengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.
‡ Or, *afflicted.*

f In the open assembly of the church.
* *Psal.* 7. 16.
g For God overthroweth the wicked in their enterprises.
h The mercy of God toward his saints must be declared, and the fall of the wicked must always be considered.

i God promiseth not to help us before we have felt the cross.

k Which they cannot learn without the fear of thy judgment.

a So soon as we enter into affliction, we think God should help us, but that is not always his due time.

† Heb. *in the pride of the wicked he doth persecute.*
* *Psal.* 7. 16. & 9. 16. *Prov.* 5. 22.
b The wicked man rejoyceth in his own lust, he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himself, and thus blasphemeth the Lord.
† Heb. *soul's.*
‡ Or, *the covetous blesseth* himself, *he abhorreth the* LORD.
‡ Or, *all his thoughts* are, there is *no God.*
* *Psal.* 14. 1. & 53. 1.
† Heb. *unto generation and generation.*
c The evil shall not touch me, *Isa.* 28. 15. *or else*, he speaketh thus because he never felt evil.
* *Rom.* 3. 14.
† Heb *deceits.*
‡ Or, *iniquity.*
d He sheweth that the wicked have many means to hide their cruelty, and therefore ought more to be feared
† Heb. *hide themselves*
† Heb. *in the secret places.*
† Heb. *he breaketh himself.*
e By the hypocrisy of them that have authority, the poor are devoured.
‡ Or, *into his strong parts.*
* *Psal.* 94. 7.
f He calleth to God for help, because wickedness is so far overgrown, that God must now help or never.
‡ Or, *afflicted.*
g Therefore thou must needs punish this their blasphemy.
† Heb. *seeketh.*
h To judge between the right and the wrong.
i For thou hast utterly destroyed him.
* *Psal.* 29. 10. & 145. 13. & 146. 10. *Jer.* 10. 10. *Lam.* 5. 19.
k The hypocrites, or such as live not after God's Law, shall be destroyed.
‡ Or, *establish.*
l God helpeth when man's help ceaseth.
‡ Or, *terrify.*

a This is the wicked counsel of his enemies to him and his companions, to drive him from the hope of God's promise.
† Heb. *in darkness.*
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
* *Hab.* 2. 20.

LORD'S throne *is* in heaven: his [d] eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, [e] fire and brimstone, and ‡ an horrible tempest: *this shall be* the [f] portion of their cup.

7 For the righteous LORD loveth righteousness, his countenance doth behold the upright.

d Though all things in earth be out of order, yet God will execute judgment from heaven.

e As in the destruction of Sodom and Gomorrah

‡ Or, *a burning tempest.*

f which they shall drink even to the dregs, *Ezek.* 23. 34.

PSAL. XII.

1 *David destitute of human comfort, craveth help of God* 3 *He comforteth him self with God's judgments on the wicked, and confidence in God's tried promises.*

¶ To the chief musician ‡ upon Sheminith, *A Psalm* of David.

‡ Or, *eighth.*

‡ HElp LORD, for the [a] godly man ceaseth? for the faithful fail from among the children of men.

‡ Or, *save.*

a which dare defend the truth, and shew mercy to the oppressed.

2 They speak vanity every one with his neighbour: *with* [b] flattering lips, *and* with † a double heart do they speak.

b *He meaneth*, The flatterers of the court, which hurt him more with their tongues, then with their weapons.

† Heb. *an heart and an heart.*

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh † proud things.

† Heb. *great things.*

4 Who have said, [c] With our tongue will we prevail, our lips † *are* our own: who *is* lord over us?

c They think themselves able to perswade whatsoever they take in hand.

†Heb Are *with us.*

5 [d] For the oppression of the poor, for the sighing of the needy, now will I arise (saith the LORD) I will [e] set *him* in safety *from him that* ‡ puffeth at him.

d The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

e Because the Lord's work and promise is true & unchangeable, he will perform it, and preserve the poor from this wicked generation.

‡ Or, *would ensnare him.*

6 The words of the LORD *are* pure words: * *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt [f] keep them, O LORD, thou shalt preserve † them from this generation for ever.

8 The wicked walk on every side, when † the vilest men are [g] exalted.

* 2 *Sam.* 22. 31 *Psal.* 18. 30. & 119. 140. *Prov.* 30. 5. f *That is*, Thine, though he were but one man. † Heb. *him*, that is, *every one of them.* † Heb. *the vilest of the sons of men are exalted.* g For they suppress the godly, and maintain the wicked.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

¶ To the ‡ chief musician, *A Psalm* of David

‡ Or, *overseer.*

HOw long wilt thou forget me, O LORD, [a] for ever? how long wilt thou hide thy face from me?

a He declareth that his afflictions lasted a long time, and that his faith fainted not.

2 How long shall I take [b] counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

b Changing my purpose as the sick man doth his place.

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep *the sleep* of death?

4 Lest mine enemy say, I have [c] prevailed against him? *and* those that trouble me, rejoyce when I am moved.

c Which might turn to God's dishonour, if he did not defend his.

5 But I have trusted in thy [d] mercy, my heart shall rejoyce in thy salvation.

d The mercy of God is the cause of our salvation.

6 I will sing unto the LORD, because he hath [e] dealt bountifully with me.

e Both by the benefits past, and by others to come.

PSAL. XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

¶ To the chief musician, *A Psalm* of David.

THE *fool hath said in his heart, *There is* [a] no God: they are [b] corrupt, they have done abominable works, *there is* none that doth good.

* *Psal.* 10. 4. & 53. 1.

a He sheweth that the cause of all the wickedness is to forget God.

b There is nothing but disorder and wickedness among them.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 [c] They are all gone aside, they are *all* together become † filthy: *there is* none that doth good, no not one.

c David here maketh comparison between the faithful and the reprobate, but S. Paul speaketh the same of all men natural, *Rom* 3. 10.

† Heb *stinking.*

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

d where they think themselves most sure.

5 [d] There † were they in great fear: for God *is* in the generation of the righteous.

† Heb *they feared a fear*

6 You have [e] shamed the counsel of the poor, because the LORD *is* his refuge.

e You mock them that put their trust in God.

7 † O that the salvation of [f] Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

† Heb. *who will give*, &c.

f He prayeth for the whole church, whom he is assured God will deliver: for none but he onely can do it.

PSAL. XV.

David describeth a citizen of Zion.

¶ *A Psalm* of David.

III Day. *Morning prayer.*

LORD, * who shall † abide in thy tabernacle? who shall dwell in thy holy hill?

* *Psal.* 24. 3. &c

† Heb. *sojourn.*

2 * He that [a] walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

* *Isa* 33. 15.

a *First*, God requireth uprightness of life: *next*, doing well to others: and *thirdly*, truth and simplicity in our words.

3 *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor ‡ taketh up a reproach against his neighbour.

‡ Or, *receiveth*, or, *endureth.*

4 [b] In whose eyes a vile person is contemned, but he honoureth them that fear the LORD: *he that* sweareth to *his own* hurt, and changeth not.

b He that flattereth not the ungodly in their wickedness

5 * *He that* [c] putteth not out his mony to usury, nor taketh reward against the innocent. He that doth these *things*, [d] shall never be moved.

* *Exod.* 22. 25. *Levit.* 25. 36. *Deut.* 23. 19. *Ezek.* 18. 8. & 22. 12.

c To the hindrance of his neighbour.

d *That is*, Shall not be cast forth of the church as hypocrites.

PSAL. XVI.

1 *David in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

¶ ‡ Michtam of David.

‡ Or, *a golden Psalm of David.*

PReserve me, O God: for in thee do I put my [a] trust.

a He sheweth that we cannot call upon God, except we trust in him.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: * my [b] goodness *extendeth* not to thee:

* *Job* 22. 2. & 35. 7. *Psal.* 50. 9.

b Though we cannot enrich God, yet we must bestow God's gifts to the use of his children.

3 *But* to the saints that *are* in the earth, and *to* the excellent in whom *is* all my delight.

4 Their [c] sorrows shall be multiplied, *that* ‡ hasten *after* another *God*: their [d] drink-offerings of bloud will I not offer, nor take up their names into my lips.

c As grief of conscience and miserable destruction

‡ Or *give gifts to another.*

5 * The LORD *is* the portion † of mine inheritance, and of my cup: thou maintainest my lot.

b He would neither by outward profession, nor in heart, nor in mouth consent to their idolatry.

* *Deut.* 32. 9. *Lam.* 3. 24.

† Heb. *of my part.*

6 The [e] lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

e wherewith my portion is measured.

7 I will bless the LORD, who hath given me counsel: my [f] reins also instruct me in the night-seasons.

f God teacheth me continually by secret inspiration.

8 * I have set the LORD always before me:

* *Acts* 2. 25.

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because *he is* at my right hand, I shall not be [g] moved.

9 Therefore my [h] heart is glad, and my glory rejoyceth: my flesh also shall † rest in hope.

10 *For thou [i] wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence *is* fulness of joy, at thy right hand *there are* pleasures for evermore.

g The faithful are sure to persevere to the end.
h *That is*, I rejoyce both in body and in soul.
† Heb. *dwell confidently.*
* *Acts* 2. 31. & 13. 35.
i This is chiefly meant of Christ, by whose resurrection all his members have immortality.
k Where God favoureth, there is perfect felicity.

PSAL. XVII.

1 David in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope.

¶ A prayer of David.

HEar † [a] the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* † not out of feigned lips.

2 Let [b] my sentence come forth from thy presence: let thine eyes behold the things that are equal.

3 Thou hast [c] proved mine heart, thou hast visited *me* in the night, thou hast tried me, *and* shalt find nothing: I am purposed *that* my [d] mouth shall not transgress.

4 Concerning the works of men, by the [e] word of thy lips, I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps † slip not.

6 I have called upon thee, for thou [f] wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous loving kindness, O thou ‡ that savest by thy right hand, them which put their trust *in thee*, from those that [g] rise up *against them*.

8 Keep me as the apple of the eye: hide me under the shadow of thy wings,

9 From the wicked † that oppress me, *from* † my [h] deadly enemies, *who* compass me about.

10 They are inclosed in their own [i] fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth:

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion † lurking in secret places.

13 Arise, O LORD, † [k] disappoint him, cast him down: deliver my soul from the wicked, ‡ *which is* thy sword:

14 [l] ‡ From men *which are* thy hand, O LORD, from men of the world, *which have* their [m] portion in *this* life, and whose belly thou fillest with thy hid *treasure*: ‡ they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy [n] face in righteousness: I shall be satisfied, when I [o] awake, with thy likeness.

† Heb. *justice.*
a My righteous cause.
† Heb. *without lips of deceit.*
b The vengeance that thou shalt shew against mine enemies
c When thy Spirit examined my conscience.
d I was innocent toward mine enemy both in deed and thought.
e Though the wicked provoked me to do evil for evil, yet thy word kept me back.
† Heb. *he not moved.*
f He was assured that God would not refuse his request.
‡ Or, *that savest them which trust in thee from those that rise up against thy right hand.*
g For all rebel against thee, which trouble thy church.
† Heb. *that wast me.*
† Heb. *my enemies against the soul.*
h For their cruelty cannot be satisfied but with my death.
i They are puft up with pride, as the stomack that is choked with fat.
† Heb. *the likeness of him* (that is, *of every one of them*) *is as a lion* that *desireth to ravin.*
† Heb. *sitting.*
† Heb. *prevent his face.*
k Stop his rage.
‡ Or, *by thy sword*
l *Meaning*, by thine heavenly power.
‡ Or, *from men by thine hand.*
m And feel not the smart that God's children oftimes do.
‡ Or, *their children are full.*
n This is the full felicity, comforting against all assaults, to have the face of God, and his favourable countenance opened unto us.
o And am delivered out of my great troubles.

PSAL. XVIII.

David praiseth God for his manifold and marvellous blessings.

III Day. *Evening prayer.*

¶ To the chief musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of * this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said.

* 2 *Sam.* 22.

I Will love thee, O LORD my strength.

2 [a] The LORD *is* my rock, and my fortress, and my deliverer: my God, † my strength in whom I will trust, my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD *who is* worthy to be [b] praised: so shall I be saved from mine enemies.

4 *The [c] sorrows of death compassed me, and the floods of † ungodly men made me afraid.

5 The ‡ sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 [d] Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke † out of his nostrils, and [e] fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also and came down: and [f] darkness *was* under his feet.

10 And he rode upon a [g] cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his [h] secret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail-*stones*, and coals of fire.

13 The LORD also thundred in the heavens, and the Highest gave [i] his voice; hail-*stones* and coals of fire.

14 Yea, he sent out his [k] arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the chanels of waters were seen, and the [l] foundations of the world were discovered: at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of ‡ [m] many waters.

17 He delivered me from my [n] strong enemy, and from them which hated me: for they were [o] too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place: [p] he delivered me, because he delighted in me.

20 The LORD rewarded me according to [q] my righteousness, according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, & have not wickedly departed from my God.

22 For

a He useth this diversity of names to shew that as the wicked have many means to hurt, so God hath many ways to help.
† Heb. *my rock.*
b For none can obtain their requests of God, that joyn not his glory with their petition.
* *Psal.* 116. 3.
c He speaketh of the dangers and malice of his enemies, from the which God had delivered him.
† Heb *Belial.*
‡ Or, *cords.*
d A description of the wrath of God against his enemies, after he had heard his prayers.
† Heb. *by his.*
e He sheweth how horrible God's judgments shall be to the wicked.
f *Darkness signifieth*, The wrath of God, As the clear light, *signifieth*, God's favour.
g This is described at large, *Psal.* 104.
h As a King angry with the people, will not shew himself unto them.
i Thundred, lightned, and hailed.
k His lightnings.
l *That is*, The deep bottoms were seen when the red sea was divided.
‡ Or, *great waters.*
m Out of sundry and great dangers.
n *To wit*, Saul.
o Therefore God sent me succour.
p The cause of God's deliverance is his onely favour and love to us.
q David was sure of his righteous cause and good behaviour toward Saul and his enemies, & therefore was assured of God's favour and deliverance.

22 For all his judgments *were* before me, and I [r] did not put away his statutes from me.

23 I was also upright † before him: and I kept my self from [r] mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hand † in his eye-sight.

25 [t] With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt ‡ shew thy self froward.

27 For thou wilt save the afflicted people: [u] but wilt bring down high looks.

28 For thou wilt light my ‡ candle: the LORD my God will enlighten my darkness.

29 For by * thee I have ‡ run through a troup: and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: * the [y] word of the LORD is ‡ tried: he *is* a buckler to all those that trust in him.

31 * For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my [z] way perfect.

33 He maketh my feet like hinds *feet*, and setteth me upon my [a] high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the [b] shield of thy salvation: and thy right hand hath holden me up, and ‡ [c] thy gentleness hath made me great.

36 Thou hast enlarged my steps under me; that † my feet did not slip.

37 [d] I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battel: thou hast † subdued under me those that rose up against me.

40 Thou hast also given me the [e] necks of mine enemies: that I might destroy them that hate me.

41 [f] They cried, but *there was* none to save *them*: *even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people: *and* thou hast made me the head of the [g] heathen: a people *whom* I have [h] not known shall serve me.

44 † As soon as they hear of me, they shall obey me: † the strangers shall ‡ [i] submit themselves unto me.

45 The strangers shall [k] fade away, and be afraid out of their close places.

46 The LORD liveth, and blessed *be* my rock: and let the God of my salvation be exalted.

47 *It is* God that † avengeth me, and ‡ subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the † [l] violent man.

49 Therefore will I ‡ [m] give thanks unto thee, O LORD, among the heathen: and sing praises unto thy name.

50 Great deliverance giveth he to his King: and sheweth mercy to his anointed, to David, and to his [n] seed for evermore.

PSAL. XIX.

1 *The creatures shew God's glory,* 7 *the word his grace.* 12 *David prayeth for grace.*

¶ To the chief musician, *A Psalm* of David.

THE * [a] heavens declare the glory of God: and the firmament sheweth his handy work.

2 [b] Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor [c] language, ‡† *where* their voice is not heard.

4 * ‡ Their [d] line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the Sun,

5 Which *is* as Bridegroom coming out of his * chamber, *and* rejoyceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ‡ [f] Law of the LORD *is* perfect, ‡ converting the soul: the testimony of the LORD *is* sure making wise the simple.

8 The statutes of the LORD *are* right, rejoycing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* † [g] true *and* righteous [h] altogether.

10 More to be [i] desired *are they* then gold, * yea, then much fine gold: * sweeter also then hony, and † the hony-comb.

11 Moreover, by them is thy servant warned: *and* in keeping of them *there is* great [k] reward.

12 Who can understand *his* [l] errours? cleanse thou me from secret *faults*.

13 Keep back thy servant also from [m] presumptuous *sins*, let them not have dominion over me: [n] then shall I be upright, and I shall be innocent from ‡ the great transgression.

14 Let the words of my mouth, and the [o] meditation of my heart be acceptable in thy sight, O LORD † my strength and my redeemer.

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r For all his dangers, he exercised himself in the law of God.
† Heb. *with.*
s I neither gave place to their wicked temptations, nor to mine own affections.
† Heb. *before his eyes.*
t Here he speaketh of God according to our capacity, who sheweth mercy to his, and punisheth the wicked, as is laid also. *Levit.* 26. & 21. 24.
‡ Or, *wrestle.*
u When their sin is come to the full measure.
‡ Or, *lamp.*
x He attributeth it to God, that he both got the victory in the field, and also destroyed the cities of his enemies.
‡ Or, *broken.*
* *Psal.* 12. 6. & 119. 140. *Prov.* 30. 5.
y Be the dangers never so many or great, yet God's promise must take effect.
‡ Or, *refined.*
* *Deut.* 32. 39.
z *Sam.* 2. 2. *Psal.* 86. 8. *Isa.* 45. 5.
z He giveth good success to all mine enterprises.
a As towers and forts, which he took out of the hand of God's enemies.
b To defend me from dangers.
‡ Or, *with thy meekness thou hast multiplied me.*
c He attributeth the beginning, continuance, and increase in well doing onely to God's favour.
† Heb. *mine ancles.*
d David declareth that he did nothing besides his vocation, but was stirred up by God's spirit to execute his judgment.
† Heb. *caused to bow.*
e Thou hast given them into mine hands to be slain.
f They that reject the cry of the afflicted, God will also reject them, when they cry for help: for either pain or fear cause those hypocrites to cry.
g Which dwell round about me.
h The Kingdom of Christ is in David's Kingdom prefigured: who by the preaching of his word bringeth all to his subjection.
† Heb. *at the hearing of the ear.*
† Heb. *the sons of the stranger.*
‡ Or, *yeild feigned obedience.*
i Heb. *lie*: *signifying*, A subjection constrained and not voluntary.
k Fear shall cause them to be afraid and come forth of their secret holes and holds to seek pardon.
† Heb. *giveth avengments for me.*
‡ Or, *destroyeth.*
† Heb. *man of violence.*
l *That is*, Saul, who of malice persecuted him.
‡ Or, *confess.*
m This prophecy appertaineth to the Kingdom of Christ and vocation of the Gentiles, *as Rom.* 15. 9.
n This did not properly appertain to Solomon, but to Jesus Christ.

IV Day. *Evening Prayer.*

* *Gen.* 1. 6.
a He reproacheth unto man his ingratitude, seeing the heavens, which are dumb creatures, set forth God's glory.
b The continual success of the day and night is sufficient to declare God's power and goodness.
c The heavens are a schoolmaster to all nations, be they never so barbarous.
‡ Or, *without these their voice is heard.*
† Heb. *without their voice heard.*
* *Rom.* 10. 18.
‡ Or, *their rule or direction.*
d The heavens are as a line of great capital letters, to shew unto us God's glory.
e Or, *vail.* The manner was that the bride & bridegroom should stand under a vail together, and after come forth with great solemnity and rejoycing of the assembly.
‡ Or, *doctrine.*
f Though the creatures cannot serve, yet this ought to be sufficient to lead us unto him.
‡ Or, *restoring.*
† Heb *truth.*
g So that all man's inventions and intentions are lies.
h Every one without exception.
i Except God's word be esteemed above all wordly things, it is contemned.
* *Psal.* 119. 72. & 127. *Prov.* 8. 19.
* *Psal.* 119. 103.
† Heb. *the dropping of hony-combs.*
k For God accepteth our indeavour, though it be far unperfect.
l Then there is no reward of duty, but of grace: for where sin is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppress my wicked affections by thine holy Spirit.
‡ Or, *much.*
o That I may obey thee in thought, word, and deed.
† Heb. *my rock.*

PSAL. XX.

1 *The church blesseth the King in his exploits.* 7 *Her confidence in God's succour.*

¶ To the chief musician, *A Psalm* of David.

THE [a] LORD hear thee in the day of trouble, the [b] name of the God of Jacob † defend thee.

a Hereby Kings are also admonished to call to God in their affairs.
b The virtue, power, and grace of God
† Heb *set thee on an high place.*

2 Send † thee help from the sanctuary: and † strengthen thee out of Zion.

† Heb. *thy help.*
† Heb. *support thee.*

3 Remember all thy offerings, and † [c] accept thy burnt-sacrifice. Selah.

† Heb. *turn to ashes.* or, *make fat.*
c In token that they are acceptable unto him.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will [d] rejoyce in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

d Granted to the King, in whose wealth our felicity standeth.

6 Now [e] know I, that the LORD saveth his anointed: he will hear him † from his [f] holy heaven, † with the saving strength of his right hand.

e The church feeleth that God hath heard their petition.
† Heb. *from the heaven of his holiness.*
f *That is*, The highest heaven: that heaven is said to be holy, because God who is holiness it self, there dwels (as it were) in his Palace, or Temple.
† Heb. *by the strength of the salvation of his right hand.*

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 [g] They are brought down and fallen, but we are risen and stand upright.

9 Save LORD, [h] let the King hear us when we call.

g The worldlings that put not their only trust in God.
h Let the King be able to deliver us by thy strength, when we seek unto him for succour.

PSAL. XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

¶ To the chief musician, *A Psalm* of David.

THE King shall [a] joy in thy strength, O LORD, and in thy salvation how greatly shall he rejoyce!

a When he shall overcome his enemies, and so be assured of his vocation.

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou [b] preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

b Thou declaredst thy liberal favour toward him before he prayed.

4 [c] He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

c David did not onely obtain life, but also assurance that his posterity should reign for ever.

5 His glory *is* great in thy salvation, honour and majesty hast thou laid upon him.

6 For thou hast † made him [d] most blessed for ever: thou hast † made him exceeding glad with thy countenance.

† Heb. *set him* to be *blessings.*
d Thou hast made him thy blessing to others, and a perpetual example of thy favour for ever.
† Heb. *gladded him with joy.*

7 For the King trusteth in the LORD, and through the mercy of the most High, he shall not be moved.

8 [e] Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

e Here he describeth the power of Christ's Kingdom against the enemies thereof.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his [f] wrath, and the fire shall devour them.

f This teacheth us patiently to endure the cross, till God destroy the adversary.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they [g] intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*

g They laid as if were their nets, to make God's power to give place to their wicked enterprises.

12 Therefore ‡ shalt thou make [h] them turn their † back, *when* thou shalt make ready *thine arrows* upon thy strings, against the face of them.

‡ Or, *thou shalt set them as a butt.*
h As a mark to shoot at.
† Heb. *shoulder.*

13 [i] Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

i Maintain thy church against thine adversaries, that we may have ample occasion to praise thy name.

PSAL. XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

¶ To the chief musician upon ‡ Aijeleth Shahar, *A Psalm* of David.

MY [a]* God, my God, why hast thou forsaken me? *why art thou so* far † from helping me, *and from* the words of my [b] roaring?

‡ Or, *the hind of the morning.*
* *Matth.* 27. 46. *Mark* 15. 34.
a Here appeareth that horrible conflict, which he sustained between faith and desperation.
† Heb. *from my salvation.*
b Being tormented with extream anguish.

2 O my God, I cry in the day-time, but thou heares not; and in the night-season, and † am not silent.

† Heb. there is no *silence to me.*

3 But thou *art* holy, *O thou* that inhabitest the [c] praises of Israel.

c *He meaneth*, The place of praising, even the tabernacle: *or else*, It is so called, because he gave the people continually occasion to praise him.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a [d] worm, and no man; a reproach of men, and despised of the people.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable love of God toward me, that he would thus abase his Son for our sakes.

7 * All they that see me, laugh me to scorn: they † shoot out the lip, they shake the head, *saying*,

* *Matth.* 27. 39.
† Heb. *open.*

8 *† He trusted on the LORD, *that* he would deliver him: let him deliver him ‡ seeing he delighted in him.

* *Matth.* 27. 43.
† Heb. *he rolled himself on the LORD.*
‡ Or, *if he delight in him.*

9 But thou *art* he that took me out of the [e] womb; thou ‡ didst make me hope, *when I was* upon my mother's breasts.

e Even from my birth thou hast given me occasion to trust in thee.
‡ Or, *keepest me in safety.*

10 I was cast upon thee from the [f] womb: thou *art* my God from my mother's belly.

f For except God's providence preserve the infants, they should perish a thousand times in the mother's womb.

11 Be not far from me, for trouble *is* near; for *there is* † none to help.

† Heb. *not a helper.*

12 Many [g] bulls have compassed me: strong *bulls* of Bashan have beset me round.

g *He meaneth*, That his enemies were so fat, proud and cruel, that they were rather beasts than men.

13 They † gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

† Heb. *opened their mouths against me.*

14 I am poured out like [h] water, and all my bones are ‡ out of joynt: my heart is like wax, it is melted in the midst of my bowels.

‡ Heb. *dissevered.*
h Before he spake of the cruelty of his enemies, and now he declareth the inward griefs of the mind, so that Christ was tormented both in soul and body.

15 My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast [i] brought me into the dust of death.

‡ Or, *sundred.*
i Thou hast suffered me to be without all hope of life.

16 For dogs have compassed me, the assembly of the wicked have inclosed me: * they [k] pierced my hands and my feet.

* *Matth.* 27. 35. *Mark* 15. 24. *Luk.* 23. 33. *John* 19. 23, 37.
k Thus David complaineth as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.

17 I may tell all my bones: they look *and* stare upon me.

18 * They part my garments among them, and cast lots upon my vesture.

* *Luke* 23. 34. *John* 19. 24.

19 But be not thou far from me, O LORD; O my strength, haste thee to help me.

20 Deliver my soul from the sword: † my [l] darling † from the power of the dog.

† Heb. *my only one.*
l My soul that is solitary, left alone and forsaken of all. *Psal.* 15. 17. & 25. 16. *The Caldee expounds it*, The Spirit of my body.

21 [m] Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

† Heb. *from the hand.*
m Christ is delivered with a more mighty deliverance by overcoming death, then if he had not tasted death at all.

22 * I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

* *Heb.* 2. 12.

23 [n] Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised, nor abhorred

n He promiseth to exhort the church, that they by his example might praise the Lord.

thee

IV. *Evening prayer.*

the affliction of the [o] afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my [p] vows before them that fear him.

26 [q] The meek shall eat and be satisfied: they shall praise the LORD that seek him; your heart shall live for ever.

27 * All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the Kingdom *is* the LORD's: and he *is* the governour among the nations.

29 All *they that be* [r] fat upon earth, shall eat and worship: all they that go down to the dust, shall bowe before him, and [s] none can keep alive his own soul.

30 [t] A seed shall serve him, it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousnes unto a people that shall be born, that he hath [u] done *this*.

u *That is*, God hath fulfilled his promise.

o The poor afflicted are comforted by this example of David, or Christ.

p Which were sacrifices of thanksgiving, which they offered by God's commandment, when they were delivered out of any great danger.

q He doth allude still to the sacrifice.

* *Psal.* 2. 8. & 72. 11. & 86. 9.

r Though the poor be first named, *as verse* 26. yet the wealthy are not separated from the grace of Christ's Kingdom.

s In whom there is no hope that he shall recover life: so neither poor nor rich, quick nor dead shall be rejected from his Kingdom.

t *Meaning*, The posterity, which the Lord keepeth as a seed to the church to continue his praise among men.

PSAL. XXIII.

David's confidence in God's grace.

¶ *A Psalm* of David.

THe Lord *is* * my shepherd, [a] I shall not want.

2 He maketh me to lie down in † green pastures: he leadeth me beside the † still waters.

3 He [b] restoreth my soul: he leadeth me in the [c] paths of righteousnes for his name's sake.

4 Yea, though I walk through the valley of the [d] shadow of death; * I will fear no evil: for thou *art* with me, thy rod and thy staff they comfort me.

5 Thou preparest a [e] table before me in the presence of mine enemies: thou † [f] anointest my head with oyl, my cup runneth over.

6 Surely goodnes and mercy shall follow me all the days of my life: and I will dwell in the [g] house of the LORD † for ever.

* *Isa.* 40. 11. *Jer.* 23. 4. *Ezek.* 34. 23. *John* 10. 11. 1 *Pet.* 2. 25.

a He hath care over me, and ministreth unto me all things.

† Heb. *pastures of tender grass.*

† Heb. *waters of quietnes.*

b He comforteth or refresheth me.

c Plain, or straight ways.

d Though he were in danger of death, as the sheep that wandreth in the dark valley without his shepherd.

* *Psal.* 3. 6. & 118. 6.

e Albeit his enemies sought to destroy him, yet God delivereth him, and dealeth most liberally with him in despite of them.

† Heb. *makest fat.*

f As was the manner of great feasts.

g He setteth not his felicity in the pleasures of this world, but in the fear and service of God.

† Heb. *to length of days.*

PSAL. XXIV.

V. Day. *Morning prayer.*

1 *God's lordship in the world.* 3 *The citizens of his spiritual Kingdom.* 7 *An exhortation to receive him.*

¶ *A Psalm* of David.

THe * earth *is* the LORD's, and the fulnes thereof; the world, and they that dwell therein.

2 * For he hath founded it upon the [a] seas, and established it upon the flouds.

3 * Who shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 * † He that hath clean hands, and a pure heart: who hath not lift up his soul unto vanity, not sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousnes from the God of his salvation.

6 This *is* the [b] generation of them that seek him, that seek thy face, ‡ O Jacob. Selah.

* *Deut.* 10. 14. *Job* 41. 11. *Psal.* 50. 12. 1 *Cor.* 10. 26, 28.

* *Job* 38. 6. *Psal.* 104. 5. & 136. 6.

a He noteth two things; The one, that the earth to man's judgment seemeth above the waters: and next, That God miraculously preserveth the earth, that it is not drowned with the waters, which naturally are above it.

* *Psal.* 15. 1.

* *Isa.* 33. 15, 16.

† Heb. *the clean of hands.*

b Though circumcision separate the carnal seed of Jacob from the Gentiles, yet he that seeketh God, is the true Jacob and the very Israelite.

‡ Or, O God of *Jacob.*

7 [c] Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

8 Who *is* this King of glory? the LORD strong and mighty, the LORD mighty in battel.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in.

10 Who is this King of glory? the LORD of hosts, he *is* the King of glory. Selah.

PSAL. XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

¶ *A Psalm* of David.

UNto thee, [a] O LORD, do I lift up my soul.

2 O my God, I * [b] trust in thee, let me not be ashamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgres without cause.

4 * [c] Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait [d] all the day.

6 Remember, O Lord, * † thy tender mercies, and thy loving kindnesses: for they *have been* ever of old.

7 Remember not the [e] sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodnes sake, O LORD.

8 Good and upright *is* the LORD: therefore will he [f] teach sinners in the way.

9 The meek will [g] he guid in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy [h] name's sake, O LORD, pardon mine iniquity: for it *is* great.

12 What [i] man *is* he that feareth the LORD? him shall he teach in the way *that* he shall [k] chuse.

13 His soul † shall dwell at [l] ease: and his seed shall inherit the earth.

14 * [m] The secret of the LORD *is* with them that fear him: ‡ and he will shew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he shall † pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.

17 The troubles of my heart are [n] enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and forgive all my sins.

19 Consider mine [o] enemies, for they are many, and they hate me with † cruel hatred.

20 O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let [p] integrity and uprightnes preserve me: for I wait on thee.

c David desireth the building up of the Temple, wherein the glory of God should appear, and under the figure of this Temple, he also prayeth for the spiritual Temple which is eternal, because of the promise which was made to the Temple, as it is written. *Psal.* 132. 14.

a I put not my trust in any worldly thing.

* *Psal.* 22. 5. & 31. 1. & 34. 8. *Isa.* 28. 16. *Rom.* 10. 11.

b That thou wilt take away mine enemies, which are thy rods.

* *Psal.* 27. 11. & 86. 11. & 119. 33.

c Rerain me in the faith of thy promise, that I swarve not on any side.

d Constantly and against all tentations.

* *Psal.* 103. 17. & 106. 1. & 107. 1. *Jer.* 33. 11.

† Heb. *thy bowels.*

e He confesseth that his manifold sins were the cause that his enemies did thus persecute him, desiring that the cause of the evil may be taken away, to the intent, that the effect may cease.

f *That is*, Call them to repentance.

g He will govern and comfort them that are truely humbled for their sins.

h And for none other respect.

i *Meaning*, The number is very small.

k He will direct such with his spirit to follow the right way.

† Heb. *shall lodge in goodnes.*

l He shall prosper both in spiritual and corporal things.

* *Prov.* 3. 32.

m His counsel contained in his word, whereby he declareth that he is the protector of the faithful.

‡ Or, *and his covenant to make them know it.*

† Heb. *bring forth.*

n My grief is increased because of mine enemies cruelty.

o The greater that his afflictions were and the more that his enemies increased, the more near felt he God's help.

† Heb. *hatred of violence.*

p For as much as I have behaved my self uprightly toward mine enemies, let them know that thou art the defender of my just cause.

22 Redeem

22 Redeem Israel, O God, out of all his troubles.

PSAL. XXVI.

David resorteth unto God, in confidence of his integrity.

¶ *A Psalm* of David.

JUdge me, [a] O LORD, for I have walked in mine integrity: I have trusted also in the LORD: *therefore* I shall not slide.

2 *Examine me, O LORD, and prove me; try my [b] reins and my heart.

3 For thy [c] loving kindness *is* before mine eyes: and I have walked in thy truth.

4 *I have not sat with [d] vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers: and will not sit with the wicked.

6 I will [e] wash mine hands in innocency: so will I compass thine altar, O LORD.

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place † where thine honour dwelleth.

9 ‡ [f] Gather not my soul with sinners, nor my life with † bloudy men:

10 In whose hands *is* [g] mischief: and their right hand is † full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an [h] even place: in the congregations will I bless the LORD.

PSAL. XXVII.

David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

¶ *A Psalm* of David.

THE LORD *is* *my [a] light, and my salvation, whom shall I fear? * the LORD *is* the strength of my life, of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes † came upon me to eat up my flesh, they stumbled and fell.

3 *Though an host should encamp against me, my heart shall not fear: though war should rise against me, in [b] this *will* I *be* confident.

4 [c] One *thing* have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold ‡ the beauty of the LORD, and to enquire in his Temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 [d] And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices † of joy, I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice; have mercy also upon me, and answer me.

8 ‡ *When thou saidst*, [e] Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 [f] When my father and my mother forsake me, then the LORD † will take me up.

11 * Teach me thy way, O LORD, and lead me in † a plain path, because of † mine enemies.

12 Deliver me not over unto the [g] will of mine enemies: for false witnesses are risen up against me, and such as breath out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the [h] land of the living.

14 [i] * Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSAL. XXVIII.

David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

¶ *A Psalm* of David.

UNto thee will I cry, O LORD my rock, be not silent † to me: * lest *if* thou be silent to me, I become [a] like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee: when I lift up my hands ‡ toward thy [b] holy oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: * which speak peace to their neighbours, but mischief *is* in their hearts.

4 [d] Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands, render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall [e] destroy them, and not build them up.

6 [f] Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoyceth, and with my song will I praise him.

8 The LORD *is* ‡ [g] their strength, and he *is* the † saving strength of his anointed.

9 Save thy people, and bless thine inheritance: ‡ feed them also, and lift them up for ever.

PSAL. XXIX.

David exhorteth Princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

¶ *A Psalm* of David.

GIve unto the LORD, O † ye [a] mighty, give unto the LORD glory and strength.

2 Give unto the LORD † the glory due unto his name; worship the LORD ‡ in the beauty of holiness.

3 The [b] voice of the LORD *is* upon the waters: the God of glory thundreth, the LORD *is* upon ‡ many waters.

4 The voice of the LORD *is* † powerful; the voice of the LORD *is* † full of majesty.

V. Day. *Evening prayer.*

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a He fleeth to God to be the Judge of his just cause, seeing there is no equity among men.
* *Psal.* 7. 9.
b My very affections and inward motions of the heart.
c He sheweth what stayed him, that he did not recompence evil for evil
* *Psal.* 1. 1.
d He declareth that they cannot walk in simplicity before God, that delight in the company of the ungodly.
e I will serve thee with a pure affection, and with the godly that sacrifice unto thee.
† Heb. *of the tabernacle of thy honour.*
‡ Or, *take not away.*
f Destroy me not in the overthrow of the wicked.
† Heb. *men of blond.*
g Whose cruel hands doe execute the malicious devices of their hearts.
† Heb. *filled with.*
h I am preserved from mine enemies by the power of God, and therefore will praise him openly.

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* *Mic.* 7. 8.
a Because he was assured of good success in all his dangers, and that his salvation was surely laid up in God, he feared not the tyranny of his enemies.
* *Psal.* 118. 6.
† Heb. *approched against me.*
* *Psal.* 3. 6.
b That God will deliver me and give my faith the victory.
c The loss of country, wife and wordly commodities grieve me not in respect of this one thing, that I may not praise thy name in the mids of the congregation.
‡ Or, *the delight.*

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d David assured himself by the spirit of prophecy, that he should overcome his enemies, and serve God in his tabernacle.
† Heb. *of shouting.*
‡ Or, *my heart said unto thee, Let my face seek thy face*, &c.
e He groundeth upon God's promise, and sheweth that he is most willing to obey his commandment.

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f He magnifieth God's love towards his, which far passeth the most tender love of parents towards their children.
† Heb. *will gather me*
* *Psal.* 25. 4. & 86. 11. & 119. 33.
† Heb. *a way of plainness.*
† Heb. *those which observe me.*
g But either pacify their wrath, or bridle their rage.
h In this present life before I die, as *Isa.* 38. 11.
i He exhorteth himself to depend on the Lord, seeing he never failed in his promises.
* *Psal.* 31. 24. *Isa.* 25. 9. *Hab.* 2. 3.

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† Heb. *from me.*
* *Psal.* 143. 7.
a He counteth himself as a dead man, till God shew his favour toward him, and grant him his petition.
‡ Or, *towards the oracle of thy sanctuary.*
b He improveth outward means to help the weakness of his faith: for in that place was the Ark, and there God promised to shew the tokens of his favour.
c Destroy not the good with the bad.
* *Psal.* 12. 2. *Jer.* 9. 8.
d He thus prayeth in respect of God's glory, and not for his own cause, being assured that God would punish the persecuters of his church.
e Let them be utterly destroyed, as *Malac.* 1. 4.
f Because he felt the assurance of God's help in his heart, his mouth was opened to sing his praises.
‡ Or, *his strength.*
g *Meaning*, His souldiers, who were as means, by whom God declared his power.
† Heb. *strength of salvations.*
‡ Or, *rule.*

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† Heb. *ye sons of the mighty.*
a He exhorteth the proud tyrants to humble themselves under God's hand, and not to be inferiour to bruit beasts and dumb creatures.
† Heb. *the honour of his name.*
‡ Or, *in his glorious sanctuary.*
b The thunder-claps, that are heard out of the clouds, ought to make the wicked to tremble for fear of God's anger. ‡ Or, *great waters.* † Heb. *in power.* † Heb. *in majesty.*

c *That is*, The thunderbolt breaketh the most strong trees, and shall men think their power to be able to resist God?
* *Deut.* 3. 9.
d Called also Hermon.
† Heb. *cutteth out.*
e It causeth the lightnings to shoot and glide.
f In places most desolate, where, as it seemeth, there is no presence of God.
‡ Or, *to be in pain.*
g For fear maketh them to cast their calves.
h Maketh the trees bare, *or*, pierceth the most secret places.
i Though the wicked see nothing moved with these sights, yet the faithful praise God.
‡ Or, *every whit of it uttereth*, &c.
k To moderate the rage of the tempest and waters, that they destroy not all.

5 The [c] voice of the LORD breaketh the cedars: yea: the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and *[d] Sirion like a young unicorn.

7 The voice of the LORD † divideth the [e] flames of fire:

8 The voice of the LORD shaketh the wilderness: the LORD shaketh the wilderness of [f] Kadesh.

9 The voice of the LORD maketh the hinds ‡ to [g] calve, and [h] discovereth the forest: and in his [i] Temple ‡ doth every one speak of *his* glory.

10 The LORD sitteth upon the [k] flood: yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people, the LORD will bless his people with peace.

PSAL. XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

¶ A Psalm *and* song; *at* the dedication of the [a] house of David.

I Will extol thee, O LORD; for thou [b] hast lifted me up, and hast not made my foes to rejoyce over me.

2 O LORD my God, I cried unto thee, and thou hast [c] healed me.

3 O LORD, thou hast brought up my soul from the [d] grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the LORD, O ye [e] saints of his, and give thanks ‡ [f] at the remembrance of his holiness.

5 For † his anger *endureth but* a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

6 And in my [g] prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast ‡ made my [h] mountain to stand strong: thou didst hide thy face, *and* I was [i] troubled.

8 I cried to thee, O LORD: and unto the LORD I made supplication.

9 What profit *is there* in my bloud, when I go down to the pit? *shall the dust [k] praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

12 To the end that ‡ [l] *my* glory may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee for ever.

VI Day. *Morning Prayer.*

a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which do not praise God for his benefits.
c *That is*, Helpest me out of trouble, *meaning*, From the rebellion of Absalom.
d *Meaning*, That he escaped death most narrowly.
e *The word signifieth*, Them that have received mercy, and shew mercy liberally unto others.
‡ Or, *to the memorial.*
f *That is*, That his holiness may be had in remembrance, *as Isa.* 26. 17. *Psal.* 97. 12.
† Heb. there is but *a moment in his anger.*
† Heb. *in the evening.*
† Heb. *singing.*
g I put too much confidence in my quiet state, *as Jer.* 31. 18. 2 *Chron.* 32. 24, 25.
† Heb. *setled strength for my mountain.*
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawn thine help, I felt my misery.
* *Psal.* 6. 5. & 88. 11. & 115. 17.
k David meaneth that the dead are not profitable to the congregation of the Lord here in earth: therefore
‡ *That is*, my *tongue* praise thee, I will
he would live to praise his name, which is the end of man's creation.
, or, my *soul*.
l Because thou hast preserved me, that my tongue should not be unmindful of my duty.

PSAL. XXXI.

1 *David shewing his confidence in God, craveth his help.* 7 *He rejoyceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiseth God for his goodness.*

¶ To the chief musician, A Psalm of David.

IN * thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy [a] righteousness.

* *Psal.* 22. 5. *Isa.* 49. 23.
a For then God declareth himself just, when he preserveth his according as he hath promised.

2 Bowe down thine ear to me, deliver me speedily: be thou † my strong rock, for an house of defence to save me.

† Heb. *to me for a rock of strength.*

3 For thou *art* my rock and my fortress: therefore for thy name's sake lead me, and guid me.

4 Pull me out of the [b] net, that they have laid privily for me: for thou *art* my strength.

5 *Into thine [c] hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but [d] I trust in the LORD.

7 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a [e] large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine [f] eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a [g] reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that [h] did see me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like † a broken vessel.

13 For I have heard the slander of [i] many, fear *was* on every side, while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, [k] Thou *art* my God.

15 My [l] times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, *and* ‡ let them be [m] silent in the grave.

18 Let the lying lips be put to silence: which speak † grievous things proudly and contemptuously against the righteous.

19 * O how great *is* thy goodness, which thou hast [n] laid up for them that fear thee: *which* thou hast wrought for them that trust in thee, before the sons of men!

20 Thou shalt hide them in the [o] secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD; for he hath shewed me his marvellous kindness, in a ‡ [p] strong city.

22 For I said in my [q] haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the

b Preserve me from the crafty counsels and subtil practices of mine enemies.
* *Luke* 23. 46.
c He desireth God not onely to take care for him in this life, but that his soul may be saved after this life.
d This affection ought to be in all God's children, to have whatsoever thing is not grounded upon a sure trust in God, as deceitful and vain.
e Largeness, signifieth comfort, as straitness, sorrow and peril.
f *Meaning*, That his sorrow and torment had continued a great while.
g Mine enemies had drawn all men to their part against me, even my chief friends.
h They were afraid to shew me any token of friendship.
† Heb. *a vessel that perisheth.*
i They that were in authority condemned me as a wicked doer.
k I had this testimony of conscience, that thou wouldest defend mine innocency.
l Whatsoever changes come, thou governest them by thy providence.
‡ Or, *let them be cut off for the grave.*
m Let death destroy them, to the intent that they may hurt no more.
† Heb. *a hard thing.*
* *Isa.* 64. 4. 1 *Cor.* 2. 9.
n The treasures of God's mercy are always laid up in store for his children, albeit at all times they do not enjoy them.
o *That is*, In a place where they shall have thy comfort, and be hid safely from the enemies pride.
‡ Or, *fenced city.*
p *Meaning*, there was no city so strong to preserve him, as the defence of God's favour.
q And so by my rashness and infidelity deserved to have been so fast
ken.

the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 * Be of [i] good courage, and he shall strengthen your heart, all ye that hope in the LORD.

* *Psal.* 27. 14.
i Be constant in your vocation, and God will confirm you with heavenly strength.

PSAL. XXXII.

VI Day. *Evening prayer.*

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

¶ ‡ *A Psalm* of David, [a] Maschil.

BLessed *is he whose* * transgression *is* [b] forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I [c] kept silence, my bones waxed old; through my [d] roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 [e] I acknowledged my sin unto thee, and mine iniquity have I not hid: * I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly, pray unto thee, † in a [f] time when thou mayest be found: surely in the floods of great waters, [g] they shall not come nigh unto him.

7 * Thou *art* my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will [h] instruct thee, and teach thee in the way which thou shalt go: † I will guid thee with mine eye.

9 * Be ye not as the horse, *or* as the mule *which* have no understanding: [i] whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and [k] rejoyce ye righteous: and shout for joy all *ye that are* upright in heart.

‡ Or, a Psalm *of David giving instruction.*
a Concerning the free remission of sins, which is the chiefest point of our faith.
* *Rom.* 4. 7.
b To be justified by faith, it is to have our sins freely remitted, & to be reputed just.
c Between hope and despair.
d Neither by silence nor crying found I ease: *for missing*, That before the sinner be reconciled to God he feeleth a perpetual torment.
e *He sheweth*, that as God's mercy is the onely cause of forgiveness of sins, so the means thereof are repentance and confession, which proceed of faith.
* *Prov.* 28. 13. *Isa.* 65. 24. 1 *John* 1. 9.
† Heb. *in a time of finding.*
f When necessity causeth him to seek to thee for help, *Isa.* 55. 6.
g To *wit*, The waters of great danger.
* *Psal.* 9. 9.
h David promiseth to make the rest of God's children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of salvation.
† Heb. *I will counsel* thee, *mine eye* shall be *upon thee.*
* *Prov.* 26. 3.
i If men can rule brute beasts, think they that God will not bridle and tame their rage?
k He sheweth that peace and joy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REjoyce in the LORD, O ye righteous, *for* praise is [a] comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery, *and* an [b] instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the [c] word of the LORD *is* right: and all his [d] works *are done* in truth.

5 He [e] loveth righteousness and judgment: * the earth is full of the ‡ goodness of the LORD.

6 * By the word of the LORD were the heavens made: and all the host of them, by the breath of his mouth.

a It is the duty of the godly to set forth the praises of God for his mercy and power shewed toward them.
b To sing to instruments, was a part of the ceremonial service of the Temple, which doth no more appertain unto us, then the sacrifices, sensings, and lights.
c *That is*, Counsel, or commandment in governing the world.
d *That is*, The effect and execution.
e Howsoever the world judgeth of God's works, yet he doth all things according to justice and mercy.
* *Psal.* 119. 64.
‡ Or, *mercy.*
* *Gen.* 1. 6, 7.

7 He [f] gathereth the waters of the sea together, as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in aw of him.

9 For he spake, and it was *done*; he commanded, and it stood fast.

10 * The LORD † bringeth the [g] counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 * The counsel of the LORD standeth for ever, the thoughts of his heart † to all generations.

12 * Blessed *is* the nation whose [h] God *is* the LORD: *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD [i] looketh from heaven: he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 [k] He fashioneth their hearts alike: he considereth all their works.

16 There is no [l] King saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 * Behold, [m] the eye of the LORD *is* upon them that fear him: upon them that hope in his mercy:

19 To deliver their soul from death; and to keep them alive in famine.

20 [n] Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoyce in him: because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

f By the creation of the heavens and beautiful ornament, with the gathering also of the waters, he setteth forth the power of God, that all creatures might fear him.
* *Isa.* 19. 3.
† Heb. *maketh frustrate.*
g No counsel can prevail against God, but he defeateth it, and it shall have evil success.
* *Prov.* 19. 21. *Isa.* 46. 10.
† Heb. *to generation and generation.*
* *Psal.* 65. 4. & 144. 15.
h He sheweth that all our felicity standeth in this, that the Lord is our God.
i He proveth that all things are governed by God's providence, and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If Kings and the mighty of the world cannot be saved by worldly means, but onely by God's providence, what have others to trust in, that have not like means?
* *Job* 36. 7. *Psal.* 34. 15. 1 *Pet.* 3. 12.
m God sheweth, that toward his of his mercy, which man by no means is able to compass.
n Thus he speaketh in the name of the whole church, which onely depends on God's providence.

PSAL. XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

¶ *A Psalm* of David, when he changed his behaviour Before ‡ Abimelech: who drove him away, and he departed.

‡ Or, *Achish.* 1 *Sam.* 21. 11.

I Will bless the LORD at [a] all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the [b] humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my [c] fears.

5 They [d] looked unto him, and ‡ were lightned: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*; and saved him out of all his troubles.

7 The [e] Angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

a He promiseth never to become unmindful of God's great benefit for his deliverance.
b They that are beaten down with the experience of their own evils.
c Which I conceived for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.
‡ Or, *they flowed* unto him.
e Though God's power be sufficient to govern us, yet for man's infirmity he appointeth his Angels to watch over us.

10 [f] The

f The godly by their patient obedience profit more then they which ravine and spoil.
g If they abide the last trial.
h *That is*, The true religion and worship of God.
* 1 *Pet.* 3. 10.
i Seeing all men naturally desire felicity, he wondereth why they cast themselves willingly into misery.

10 f The young lions do lack, and suffer hunger: but they that seek the LORD shall not g want any good *thing*.

11 Come ye children, hearken unto me: I will teach you the h fear of the LORD.

12 * What man *is he that* desireth life, *and* loveth *many* days, that he may i see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good: seek peace and pursue it.

* *Job* 36. 7. *Psal.* 33. 18. 1 *Pet.* 3. 12.

15 * The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

k The anger of God doth not onely destroy the wicked, but also aboliſheth their name for ever.

16 The k face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth and delivereth them out of all their troubles.

† Heb. *to the broken of heart.*
l When they seem to be swallowed up with afflictions, then God is at hand to deliver them.
† Heb. *contrite of spirit.*

18 The LORD *is* nigh † unto them that are of a l broken heart: and saveth such as be † of a contrite spirit.

m And as Christ saith, all the hairs of his head.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

n Their wicked enterprises shall turn to their own destruction.
‡ Or, *shall be guilty.*

21 Evil shall slay the n wicked: and they that hate the righteous ‡ shall be desolate.

o For when they seem to be overcome with great danger and death it self, then God sheweth himself their redeemer.

22 The LORD o redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSAL. XXXV.

1 *David prayeth for his own safety, and his enemies confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

¶ *A Psalm* of David.

VII Day. *Morning prayer.*

a He desireth God to undertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth unto him these outward weapons to assure us of his present power.

PLead *my* a *cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 b Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my c soul, I *am* thy salvation.

c Assure me against these temptations, that thou art the authour of my salvation.
* *Psal.* 40. 15. & 70. 3.
* *Job* 21. 18. *Psal.* 1. 4. *Isa.* 29. 5. *Hos.* 13. 3.

4 * Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 * Let them be as chaff before the wind: and let the Angel of the d LORD chase *them*.

d Smite them with the spirit of giddiness, that their enterprises may be foolish, and they receive just reward.

6 Let their way be † dark and slippery, and let the Angel of the LORD persecute them.

† Heb. *darkness and slipperiness.*
e *Shewing*, That we may not call God to be a revenger but onely for his glory, and when our cause is just.

7 For e without cause have they hid for me their net, *in* a pit, *which* without cause they have digged for my soul.

f When he promiseth to himself peace.

8 Let destruction come upon f him † at unawares, and let his net that he hath hid, catch himself: into that g very destruction let him fall.

† Heb. *he knoweth not of.*
g Which he prepared against the children of God.

9 And my soul shall be joyful in the LORD: it shall rejoyce in his salvation.

h He attributeth his deliverance onely to God, praising him therefore both in soul and body.

10 All my bones shall say, h LORD, who *is* like unto thee, which delivereſt the poor from him that is too strong for him, yea, the poor and the needy, from him that spoileth him?

i That would not suffer me to purge my self.
† Heb. *witnesses of wrong.*
† Heb. *they asked me.*

11 i † False witnesses did rise up? † they laid to my charge *things* that I knew not.

† Heb. *depriving.*
k To have taken from me all comfort, and brought me into despair.

12 They rewarded me evil for good, *to* the † k spoiling of my soul.

‡ Or, *afflicted.*
l I prayed for them with inward affection, as I would have done for my self: *or*, I declared mine affection with bowing down mine head.
† Heb. *walked.*
† Heb. *as a friend, as a brother to me.*

13 But as for me, when they were sick, my clothing *was* sackcloth: I ‡ humbled my soul with fasting; and my l prayer returned into mine own bosom.

14 I † behaved my self † as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for* his mother.

† Heb. *halting.*
m When they saw me ready to slip, and as one that halted for infirmity.

15 But in mine † m adversity they rejoyced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did n tear *me*, and ceased not.

n With their railing words.

16 With hypocritical mockers in o feasts: they gnashed upon me with their teeth.

o The word signifieth cakes, *meaning*, that the proud courtiers at their dainty feasts scoff, rail and conspire his death.

17 Lord, how long wilt thou look on; rescue my soul from their destructions, † my darling from the lions.

† Heb *my onely one.*

18 * I will give thee thanks in the great congregation: I will praise thee among † much people.

* *Psal* 40. 9, 10. & 111. 1.
† Heb. *strong.*

19 Let not them that are mine enemies † wrongfully rejoyce over me: *neither* let them p wink with the eye, that hate me without a cause.

† Heb. *falsely.*
p In token of contempt, and mocking.

20 For they speak not peace, but they devise deceitful matters against *them that are* ‡ quiet in the land.

‡ Or, *clefts of the earth:* meaning, *himself and others in their misery.*

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our q eye hath seen *it*.

q They rejoyced as though they had now seen David overthrown.

22 *This* thou hast seen, O LORD, keep not silence: O Lord, be not far from me.

23 Stir up thy self, and awake to my judgment, *even* unto my cause, my God & my Lord.

r It is the justice of God to give to the oppressors affliction and torment, and to the oppressed aid and relief. 2 *Thessal.* 1. 6.

24 Judge me, O LORD my God, according to thy r righteousness, and let them not rejoyce over me.

† Heb. *Ah, ah, our soul.*
s Because we have that which we sought for, seeing he is destroyed.

25 Let them not say in their hearts, † Ah, s so would we have it: let them not say, We have swallowed him up.

t *That is*, At once, were they never so many or mighty.
u This prayer shall always be verified against them that persecute the faithful.

26 Let them be ashamed and brought to confusion t together, that rejoyce at mine hurt: let them be clothed with u shame and dishonour, that magnify *themselves* against me.

† Heb. *my righteousness.*
x That at least favour my right, though they be not able to help me.

27 Let them shout for joy, and be glad, that favour † x my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the y prosperity of his servant.

y He exhorteth the church to praise God for the deliverance of his servants, and for the destruction of his adversaries.

28 And my tongue shall speak of thy righteousness, *and* of thy praise all the day long.

PSAL. XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

¶ To the chief musician, *A Psalm* of David, the servant of the LORD.

a I see evidently by his deeds, that sin pusheth forward the reprobate from wickedness to wickedness, albeit he go about to cover his impiety,

THE transgression of the wicked saith within a my heart, *that there is* no fear of God before his eyes.

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2 For he [b] flattereth himself in his own eyes, † until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [c] deceit: he hath left off to be wise, *and* to do good.

4 He [d] deviseth ‡ mischief upon his bed, he setteth himself in a way *that is* not good; he abhorreth not evil.

5 * Thy [e] mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like † the great mountains; thy judgments *are* a great [f] deep: O LORD, thou preservest man and beast.

7 How † excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be † [g] abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O † continue thy loving kindness unto them that [h] know thee; and thy righteousness to the upright in heart.

11 Let not the [i] foot of pride come against me, and let not the hand of the wicked remove me.

12 [k] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

b Though all other detest his vile sin, yet he himself seeth it not.
† Heb. *to find his iniquity to hate.*
c The reprobates mock at wholesom doctrine, and put no difference between good and evil.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.
‡ Or, *vanity.*
* *Psal.* 57. 10. & 108. 4.
e Though wickedness seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven and earth
† Heb. *the mountains of God.*
f The depth of thy providence governeth all things, and disposeth them, albeit the wicked seem to overwhelm the world.
† Heb. *precious.*
‡ Heb. *watered.*
g Onely God's children have enough of all things both concerning this life, and the life to come.
† Heb. *draw out at length.*
h *He sheweth*, who are God's children, *to wit*, They that know him, and lead their lives uprightly.
i Let not the proud advance himself against me, neither the power of the wicked drive me away. k *That is*, In their pride wherein they flatter themselves.

PSAL. XXXVII.

David perswadeth to patience, and confidence in God, by the different estate of the godly and the wicked.

VII Day. *Evening prayer.*

¶ *A Psalm* of David.

FRet * not [a] thy self because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be [b] cut down like the grass, and wither as the green herb.

3 [c] Trust in the LORD, and do good, *so* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thy self also in the LORD; and he shall give thee the desires of thine heart.

5 [d] † * Commit thy way unto the LORD: trust also in him, and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy [e] judgment as the noon-day.

7 † Rest in the LORD, and wait patiently for him: fret not thy self because of him who [f] prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thy self in [g] any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 [h] For yet a little while and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 * But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 [i] The wicked ‡ plotteth against the just, and gnasheth upon him with his teeth.

13 * The LORD shall laugh at him, for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, *and* to slay † such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 [k] A little that a righteous man hath, *is* better then the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [l] knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall [m] be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as † the [n] fat of lambs, they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and [o] giveth.

22 For *such as be* blessed of him, shall inherit the earth; and *they that be* cursed of him, shall be cut off.

23 [p] The steps of a *good* man are ‡ ordered by the LORD: and he delighteth in his way.

24 Though he [q] fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

25 I have been young and *now* am old: yet have I not seen the righteous forsaken, nor his [r] seed begging bread.

26 *He is* † ever merciful, and lendeth: and his seed *is* blessed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein [s] for ever.

30 The [t] mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The Law of his God *is* in his heart, none of his ‡ steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is [u] judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power: and

* *Mat.* 5. 5.
i The godly are assured that the power and craft of the wicked shall not prevail against them, but fall on their own necks, and therefore ought patiently to abide God's time, and in the mean while bewail their sins, and offer up their tears as a sacrifice of their obedience.
‡ Or, *practiseth.*
* *Psal* 2. 4.
† Heb *the upright of way.*
k For they are daily fed, as with manna from heaven, and have sufficiently, when the wicked have never enough, but ever hunger.
l God knoweth what dangers hang over his, and by what means to deliver them.
m For God will give them contented minds, and that which shall be necessary
† Heb. *the precionsness of lambs.*
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to help others.
p God prospereth the faithful, because they walk in his ways with an upright conscience.
‡ Or *established.*
q when God doth exercise his faith with divers temptations.
r Though the just man die, yet God's blessings are extended to his posterity, and though God suffer some just man to lack temporal benefits, yet he recompenseth him with spiritual treasures.
† Heb. *all the day*
s They shall continually be preserved under God's wings, and have at least inward rest.
t These three points are required of the faithful, That their talk be godly, That God's Law be in their heart, And that their life be upright.
‡ Or, *goings.*
u For though it be sometime so expedient, both for God's glory and their salvation, yet he will approve their cause, and revenge their wrong.

† Heb. *Be silent to the LORD.* f When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, *Job* 2. 7. g Heb. *also Meaning*, Except he moderate his affection, he shall be lead to do as they do. h He correcteth the impatiency of our nature, which cannot abide till the fulness of God's time be come.

‡ Or, *a green tree that groweth in his own soil.*
x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.
y He exhorteth the faithful to mark diligently the examples both of God's mercies, and also of his judgments.
z He sheweth that the patient hope of the godly is never in vain, but in the end hath good success, though for a time God prove them by sundry temptations.

and spreading himself like ‡ a green bay-tree.
36 Yet he [x] passed away, and lo, he *was* not: yea, I sought him, but he could not be found.
37 [y] Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.
38 But the transgressours shall be destroyed together, the end of the wicked shall be cut off.
39 But the [z] salvation of the righteous *is* of the LORD, *he is* their strength in the time of trouble.
40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

PSAL. XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ *A Psalm* of David to bring to [a] remembrance.

VIII Day. *Morning prayer.*
a To put himself and others in mind of God's chastisement for sin.
b He desireth not to be exempted from God's rod, but that he would so moderate his hand, that he might be able to bare it.
c Thy sickness, wherewith thou hast visited me.
† Heb. *peace*, or, *health.*
d David acknowledgeth God to be just in his punishments, because his sin had deserved much more.
e He confesseth his sins, God's justice, and maketh prayer his refuge.
f That rather give place to mine own lust, then to the will of God.
† Heb. *wryed.*
g This example warneth us never to despair, be the torment never so great: but always to cry unto God with sure trust for deliverance.
† Heb. *runneth about*, or, *is tossed to and fro*: meaning, *That he was destitute of all help and counsel.*
† Heb. *is not with me.*
h My sight faileth me for very sorrow.
† Heb. *stroke.*
‡ Or, *my neighbours.*
i Partly for fear, and partly for pride, they denied all duty and friendship.
k For I can have no audience before men, and therefore patiently wait for the help of God.

O LORD, rebuke me not in thy [b] wrath: neither chasten me in thy hot displeasure.
2 For thine [c] arrows stick fast in me, and thy hand presseth me sore.
3 *There is* no soundness in my flesh, because of thine anger: neither *is there any* † rest in my bones, because of my [d] sin.
4 For [e] mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
5 My wounds stink, *and* are corrupt: because of my [f] foolishness.
6 I am † troubled, I am bowed down greatly; I go mourning all the day long.
7 For my loyns are filled with a loathsom *disease*: and *there is* no soundness in my flesh.
8 I am feeble and sore broken: I have [g] roared by reason of the disquietness of my heart.
9 Lord, all my desire *is* before thee: and my groaning is not hid from thee.
10 My heart † panteth, my strength faileth me: as for the light of mine eyes, it also † is [h] gone from me.
11 My lovers and my friends stand aloof from my † sore: and ‡ my [i] kinsmen stand afar off.
12 They also that seek after my life, lay snares *for me*: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.
13 But I, as a [k] deaf *man* heard not; and *I was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.
15 For ‡ in thee, O LORD, do I hope: thou wilt ‡ hear, O LORD my God.
16 For I said, *Hear me*, lest *otherwise* they should rejoyce over me: [l] when my foot slippeth, they magnify *themselves* against me.
17 For I *am* ready † to [m] halt, and my sorrow *is* continually before me.
18 For I will declare mine iniquity; I will be sorry for my sin.
19 But mine [n] enemies † *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.
20 They also that render evil for good, are mine adversaries: because I follow *the thing that* [o] good *is*.
21 Forsake me not, O LORD: O my God, be not far from me.
22 Make haste † to help me, O Lord my [p] salvation.

‡ Or, *a green bay-tree.*
x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.
y He exhorteth the faithful to mark diligently the examples both of God's mercies, and also of his judgments.
z He sheweth that the patient hope of the godly is never in vain, but in the end hath good success, though for a time God prove them by sundry temptations.
a To put himself and others in mind of God's chastisement for sin.
b He desireth not to be exempted from God's rod, but that he would so moderate his hand, that he might be able to bare it.
c Thy sickness, wherewith thou hast visited me.
† Heb. *peace*, or, *health.*
d David acknowledgeth God to be just in his punishments, because his sin had deserved much more.
e He confesseth his sins, God's justice, and maketh prayer his refuge.
f That rather give place to mine own lust, then to the will of God.
† Heb. *wryed.*
g This example warneth us never to despair, be the torment never so great: but always to cry unto God with sure trust for deliverance.
† Heb. *runneth about*, or, *is tossed to and fro*: meaning, *That he was destitute of all help and counsel.*
† Heb. *is not with me.*
h My sight faileth me for very sorrow.
† Heb. *stroke.*
‡ Or, *my neighbours.*
i Partly for fear, and partly for pride, they denied all duty and friendship.
k For I can have no audience before men, and therefore patiently wait for the help of God.
l That *is*, If they see that thou succour me not in time, they will mock & triumph, as though thou hadst forsaken me.
† Heb. *for halting.*
m I am without hope to recover my strength.
n In my greatest misery they most rejoyce.
† Heb. *being living are strong.*
o He had rather have the hatred of all the world, then to fail in any part of his duty to God-ward.
† Heb. *for my help.*
p Which art the author of my salvation: and this declareth that he prayed with sure hope of deliverance.

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PSAL. XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life.* 7 *The reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

¶ To the chief musician, *even* to *[a] Jeduthun, *A Psalm* of David.

* 1 *Chron.* 25. 1.
a This was one of the chief singers; 1 *Chron.* 16. 41.
b Albeit he had appointed with himself patiently to have tarried God's leisure, yet the vehemency of his pain caused him to break his purpose.
† Heb. *a bridle*, or, *muzzle for my mouth.*
c Though when the wicked ruled, he thought to have kept silence, yet his zeal caused him to change his mind.
† Heb. *troubled.*
d He confesseth that he grudged against God, considering the greatness of his sorrow and the shortness of his life.
‡ Or, *what time I have* here.
† Heb. *settled.*
* *Psal.* 62. 9. & 144. 4.
e Yet David offended in that, that he reasoned with God as though he were too severe toward his weak creature.
† Heb. *an image.*
f Make me not a mocking stock to the wicked, wrap me not up with the wicked, when they are put to shame.
g Seeing my troubles came of thy providence, I ought to have endured them patiently.
† Heb. *consisteth.*
h Though thine open plagues light not evermore upon them, yet thy secret curse continually fretteth them.
† Heb. *that which is to be desired in him to melt away.*
i *The word signifieth*, All that he desireth, as health, force, strength, beauty, and in whatsoever he hath delight, so that the rod of God taketh away all that is desired in this world. * *Lev.* 25. 23. 1 *Chron.* 29. 15. *Psal.* 119. 19. *Heb.* 11. 13. 1 *Pet.* 2. 11.
k For his sorrow caused him to think that God would destroy him utterly; whereby we see how hard it is for the very Saints to keep a measure in their words, when death and despair assail them.

I Said, [b] I will take heed to my ways, that I sin not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.
2 I was dumb with silence, I held my peace, *even* from good, and my [c] sorrow was † stirred.
3 My heart was hot within me, while I was musing the fire burned: *then* [d] spake I with my tongue.
4 LORD, make me to know mine end, and the measure of my days, what it *is*: *that* I may know ‡ how frail I *am*.
5 Behold, thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man † at his best state *is* altogether * [e] vanity. Selah.
6 Surely every man walketh in † a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.
7 And now, Lord, what wait I for? my hope is in thee.
8 Deliver me from all my transgressions, make me not the reproach of the [f] foolish.
9 I was dumb, I opened not my mouth; because [g] thou didst *it*.
10 Remove thy stroke away from me: I am consumed by the † blow of thine hand.
11 When thou with rebukes dost correct man for iniquity, thou [h] makest † his [i] beauty to consume away like a moth: surely every man *is* vanity. Selah.
12 Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: * for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.
13 O spare me, that I may recover strength, [k] before I go hence, and be no more.

† Heb. *in waiting I waited.*
a Though God deferred his help yet he patiently abode, till he was heard.
† Heb *a pit of noise.*
b He hath delivered me from most great dangers. c *That is*, A special occasion to praise him: for God's benefits are so many occasions for us to praise his name.

mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt: and [d] reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 [e] Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: ‡ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more then can be numbred.

6 * Sacrifice and offering thou didſt not deſire, [f] mine ears haſt thou † opened: burnt-offering and ſin-offering haſt thou not required.

7 [g] Then ſaid I, Lo, I come: in the volume of the Book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy Law *is* † within my heart.

9 I have preached righteouſneſs in the [h] great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart, I have declared thy [i] faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving kindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more then the hairs of mine head, therefore my heart † [k] faileth me.

13 Be pleaſed, O LORD, to deliver me: O LORD, make haſt to help me.

14 * Let them be aſhamed and [l] confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a [m] reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation, ſay continually, [n] The LORD be magnified.

17 But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

d To follow their example, which he muſt needs do that truſteth not onely in the Lord.
e David goeth from one kind of God's favours, to the contemplation of his providence over all, and confeſſeth that his counſels towards us are far above our capacities: we cannot ſo much as tell them in order.
‡ Or, *none can order them unto thee.*
* *Pſal.* 51. 16. *Iſa.* 1. 11. & 66. 3. *Hoſ.* 6. 6. *Mat.* 12. 7. *Heb.* 10. 5.
f Thou haſt opened mine ears to underſtand the ſpiritual meaning of the ſacrifices: and here David eſteemeth the ceremonies of the Law nothing in reſpect of the ſpiritual ſervice.
† Heb. *digged.*
g When thou hadſt opened mine ears and heart, I was ready to obey thee, being aſſured that I was written in the Book of thine elect for this end.
† Heb. *in the midſt of my bowels.*
h In the church, aſſembled in the ſanctuary.
i David here numbers Three degrees of our ſalvation: God's mercy, whereby he pitieth us: His righteouſneſs, which ſignifieth his continual protection: And his faithfulneſs, whereby appeareth his conſtant favour: ſo that hereof proceedeth our ſalvation.
† Heb. *forſaketh.*
k As touching the judgment of the fleſh, I was utterly deſtitute of all counſels: yet faith inwardly moved my heart to pray.
* *Pſal.* 35. 4. & 70. 3.
l He deſireth that God's mercy may contend for him againſt the rage of his enemies.
m Let the ſame ſhame and confuſion light upon them, which they intended to have brought upon me. n As the faithful always praiſe God for his benefits: ſo the wicked mock God's children in their afflictions.

PSAL. XLI.

VIII Day. *Evening prayer.*

1 *God's care of the poor.* 4 *David complaineth of his enemies treachery.* 10 *He fleeth to God for ſuccour.*

¶ To the chief muſician, *A Pſalm* of David.

u Or, *ſtilfully carrieth himſelf*, It implieth both a ſtilful minding or judging, and a carriage according in word and deed.
‡ Or, *the weak*, or, *ſick.*
† Heb. *in the day of evil.*
‡ Or, *do not thou deliver.*

BLeſſed *is* he that [u] conſidereth ‡ the poor; the LORD will deliver him † in time of trouble.

2 The LORD will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth? and ‡ thou wilt not deliver him into the will of his enemies.

3 The LORD will ſtrengthen him upon the [b] bed of languiſhing: thou wilt † make all his [c] bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me; heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies [d] ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh * vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe † my hurt.

8 [f] † An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 * Yea, † mine own familiar friend in whom I truſted, which did eat of my bread, hath † [g] lift up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine [h] integrity, and ſetteſt me before thy [i] face for ever.

13 Bleſſed *be* the LORD God of Iſrael, from everlaſting, and to everlaſting. [k] Amen, and amen.

b When for ſorrow and grief of mind he caſteth himſelf upon his bed.
† Heb. *turn.*
c Thou haſt reſtored him in his ſick bed, and ſent him comfort.
d *That is*, Curſe me, and cannot have their cruel hate quenched but with my ſhameful death.
e For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.
† Heb. *evil to me.*
f The enemies thought by his ſharp puniſhments, that God was become his mortal enemy.
† Heb. *a thing of Belial.*
* *Joh.* 13. 18.
† Heb. *the man of my peace.*
† Heb. *magnified.*
g As David felt this falſhood, and as it was chiefly accompliſhed in Chriſt, *Joh.* 13. 18. ſo ſhall his members continually prove the ſame.
h *Meaning*, Either in proſperity of life, or in the true fear of God, againſt all temptations.
i Shewing me evident ſigns of praiſe God.

thy fatherly providence. k By this repetition he ſtirreth up the faithful to

PSAL. XLII.

1 *David's zeal to ſerve God in the Temple.* 5 *He encourageth his ſoul to truſt in God.*

¶ To the chief muſician, ‡ Maſchil, [a] for the ſons of Korah.

AS the hart † panteth after the water-brooks, ſo [b] panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God;

3 * [c] My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember [d] theſe *things*, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou † caſt down, O my ſoul, and *why* art thou diſquieted in me? [e] hope thou in God, for I ſhall yet ‡ praiſe him ‡ *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: [f] therefore will I remember thee from the land of Jordan, and of the Hermonites from ‡ the hill Mizar.

7 [g] Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD [h] will command his loving kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

‡ Or, a Pſalm *giving inſtruction, of the ſons*, &c.
a As a treaſure to be kept of them, which were of the number of the Levites.
† Heb. *breyeth.*
b By theſe ſimilitudes of thirſt and panting, he ſheweth his fervent deſire to ſerve God in his Temple.
* *Pſal.* 80. 5.
c As others take pleaſure in eating and drinking, ſo he was altogether given to weeping
d *That is*, How I led the people to ſerve thee in thy tabernacle, and now ſeeing my contrary ſtate, I die for ſorrow.
† Heb. *bowed down.*
e Though he ſuſtained grievous aſſaults of the fleſh, to caſt him into deſpair, yet his faith grounded on God's accuſtomed mercies, getteth the victory.
‡ Or, *give thanks.*
‡ Or, *his preſence is ſalvation.*
f *That is*, Seeing I have no way elſe to comfort me in my abſence from thee, I will remember thee in this land of my baniſhment among the mountains.
‡ Or, *the little hill.*
g Afflictions came ſo thick upon me, that I felt my ſelf as overwhelmed: and ſend remedy.

whereby he ſheweth there is no end of our miſery, till God be pacified, h He aſſureth himſelf of God's help in time to come.

9 I will

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a ‡ [i] sword in my bones, mine enemies reproach me: while they say daily unto me, Where *is* thy God?

11 [k] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

‡ Or, *killing.*
i *Meaning*, That his adversaries words did sorely offend and grieve him, as if a dagger had been thrust into his bones.
k This repetition doth declare that David did not overcome at once: to teach us to be constant, forasmuch as God will certainly deliver his.

PSAL. XLIII.

1 *David praying to be restored to the Temple, promiseth to serve God joyfully.* 5 *He incourageth his soul to trust in God.*

JUdge [a] me, O God, and plead my cause against an ‡ [b] ungodly nation; O deliver me † from the deceitful and unjust man.

2 For thou *art* the God of my strength, why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy [c] light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will [d] I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 * Why art thou cast down, O my soul? and why art thou disquieted within me? [e] hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the tabernacle.
‡ Or, *unmerciful.*
b *That is*, The cruel company of mine enemies.
† Heb. *from a man of deceit, and iniquity.*
c *To wit*, Thy favour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemn sacrifice of thanksgiving in token of his great deliverance.
† Heb. *the gladness of my joy.*
* *Psal.* 42. 5, 11.
e Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

PSAL. XLIV.

IX Day. *Morning prayer.*

1 *The church in memory of former favour,* 7 *complaineth of her present evils.* 17 *Professing her integrity,* 24 *she fervently prayeth for succour.*

¶ To the chief musician for the sons of Korah, Maschil.

WE have heard with our [a] ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the [b] heathen with thy hand, and planted [c] them; *how* thou didst afflict the [d] people, and cast them out.

3 For [e] they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a [f] favour unto them.

4 Thou art my King, O God, command deliverances for [g] Jacob.

5 [h] Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long: and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to [i] shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

a This Psalm seemeth to have been made by some excellent Prophet for the use of the people, when the church was in extream misery, either at their return from Babylon, or under *Antiochus*, or in such like affliction.
b *That is*, The Canaanites.
c *To wit*, Our fathers.
d Of Canaan.
e *That is*, Our fathers.
f God's free mercy and love is the onely fountain & beginning of the church. *Deut.* 4. 37.
g Because thou art our King, therefore deliver thy people from their misery.
h Because they and their forefathers made both one church, they apply that to themselves, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his just judgment.

11 Thou hast given us † [k] like sheep *appointed* for meat: and hast scattered us among the heathen.

12 Thou sellest thy people † [l] for nought, and dost not increase *thy wealth* by their price.

13 * Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 * Thou makest us a by-word among the heathen: a shaking of the head among the people.

15 [m] My confusion *is* continually before me, and the shame of my face hath covered me:

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and [n] avenger.

17 All this is come upon us; yet have we not [o] forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our ‡ steps declined from thy way.

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a [p] strange God:

21 Shall not God [q] search this out? for he knoweth the secrets of the heart.

22 * Yea, for [r] thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face? *and* forgettest our affliction, and our oppression?

25 For our soul is [s] bowed down to the dust; our belly cleaveth unto the earth.

26 Arise † for our help, and redeem us for thy [t] mercies sake.

† Heb. *as sheep of meat.*
k Knowing God to be author of this calamity, they murmur not, but seek remedy at his hands who wounded them.
† Heb. *without riches.*
l As slaves, which are sold for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
* *Psal.* 79. 4.
* *Jer.* 24. 9.
m I dare not lift up mine head for shame.
n *Meaning*, The proud and cruel tyrant.
o They boast not of their virtues, but declare they rest upon God in the midst of their afflictions: who punished not now their sins, but by hard afflictions called them to the consideration of heavenly joyes.
‡ Or, *gaings.*
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witness, that they were upright to him-ward.
* *Rom.* 8. 36.
r The faithful make this their comfort, that the wicked punish them not for their sins, but for God's cause, *Mat.* 5. 10. 1 *Pet.* 4. 14.
s There is no hope of recovery, except thou put to thine hand and raise us up.
† Heb *a help for us.*
t Which is the onely and sufficient ransom to deliver both body and soul from all kind of slavery and misery.

PSAL. XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

¶ To the chief musician upon [a] Shoshannim, for the sons of Korah, ‡ Maschil, A song of [b] loves.

MY heart † is enditing a good matter: I speak of the things which I have made touching the King: my tongue *is* the pen of a ready writer.

2 Thou art [c] fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty: with thy glory and thy majesty.

4 And in thy majesty † [d] ride prosperously, because of truth and meekness, *and* righteousness: and thy right hand shall teach thee terrible things,

5 Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 * Thy [e] throne, O God, *is* for ever and

a *This was a certain tune or an instrument.*
‡ Or, *of instruction.*
b Of that perfect love that ought to be between the husband and the wife.
† Heb. *boyleth*, or, *bubbleth up.*
c Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.
† Heb. *prosper thou, ride thou.*
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in truth, meekness and justice, not in worldly pomp and vanity.
* *Heb.* 1. 8.
e Under this figure of this kingdom of justice, is set forth the everlasting kingdom of Christ.

ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath [f] anointed thee with the oyl of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, [g] whereby they have made thee glad.

9 King's daughters *were* among thy honourable women: upon thy right hand did ſtand the [h] Queen in gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe.

11 So ſhall the King greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the [k] daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The King's daughter *is* all glorious [l] within; her clothing *is* of wrought gold.

14 She ſhall be brought unto the King in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoycing *ſhall* they *be* brought: they ſhall enter into the King's palace.

16 In ſtead of thy fathers ſhall be thy [m] children, whom thou mayeſt make princes in [n] all the earth.

17 I will make thy [o] name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

f Hath eſtabliſhed my kingdom as the figure of Chriſt, which is the peace and joy of the church.
g In the which palace the people made thee joyful, to ſee them give thanks and rejoyce for thee.
h Though he had many Kings daughters among his wives, yet he loved Pharaoh's daughter beſt.
i Under the figure of Pharaoh's daughter, he ſheweth that the church muſt caſt off all affections to obey Chriſt onely.
k *He ſignifieth*, That divers of them that be rich, ſhall be benefactors to the church, albeit they give not perfect obedience to the goſpel.
† Heb. *thy face.*
l There is nothing fained, nor hypocritical, but ſhe is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed onely to their own ingratitude.
m They ſhall have greater graces then their fathers.
n *He ſignifieth*, the great compaſs of Chriſt's kingdom which ſhall be ſufficient to enrich all his members.
o This muſt onely be referred to Chriſt, and not to Solomon.

Psal. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

¶ To the chief muſician ‡ for the ſons of Korah, A ſong upon [a] Alamoth.

GOd *is* our refuge and ſtrength, a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a [e] river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hoſts [g] *is* with us, the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the Lord, [h] what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

‡ Or, *of.*
a *Which was either a muſical inſtrument*, or, *a ſolemn tune, unto the which this Pſalm was ſung.*
b In all manner of troubles God ſheweth his ſpeedy mercy and power in defending his.
c *That is*, we will not be overcome with fear.
† Heb. *the heart of the ſeas.*
d Though the afflictions rage never ſo much, yet the rivers of God's mercies bring ſufficient comfort to his.
e The river of Shiloah, which paſſed through Jeruſalem: *meaning*, Though the defence ſeem never ſo ſmall, yet if God have appointed it, it is ſufficient.
† Heb. *when the morning appeareth.*
f Always when need requireth.
g They are aſſured that God can & will defend his church from all dangers and enemies. † Heb. *an high place for us.* h *To wit*, how oft he hath deſtroyed his enemies, and delivered his people.
i He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God, againſt whom they ſight, is too ſtrong for them.

IX Day. *Evening prayer.*

Psal. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Chriſt.

¶ To the chief muſician, *A Pſalm* ‡ for the ſons of Korah.

OClap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the Lord moſt high *is* [a] terrible; *he is* a great King over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The Lord with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes ‡ with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

‡ Or, *of.*
a Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.
b He hath made the Jews, who were the keepers of the Law and Prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſs obey them.
c God hath choſen us above all other nations to enjoy a moſt glorious inheritance.
d He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth further ſignify the triumph of Chriſt and his glorious aſcenſion unto the heavens.
‡ Or, every one *that hath underſtanding.*
e He requireth that underſtanding be joyned with ſinging, leſt the name of God be prophaned with vain crying. ‡ Or, *the voluntary of the people are gathered* unto *the people of the God of Abraham.*
f He praiſeth God's highneſs, for that he calleth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his church.

Psal. XLVIII.

The ornaments and privileges of the church.

¶ A [a] Song, *and* Pſalm ‡ for the ſons of Korah.

GReat *is* the Lord, and greatly to be praiſed in the [b] city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the [c] joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great King.

3 God is known in her palaces for a [d] refuge.

4 For lo, the Kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-wind.

8 As we have [h] heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſs.

11 Let

a Some put this difference between a Song and Pſalm, ſaying, That it is called a ſong, when there is no inſtrument but the voice: and the Pſalm the contrary. The ſong of the Pſalm is, when the inſtruments begin & the voice followeth: The Pſalm of the ſong the contrary.
‡ Or, *of.*
b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his church.
c Becauſe the word of ſalvation came thence to all them that ſhould believe.
d Except God were the defence thereof, neither ſtrucr on nor munition could prevail.
e They conſpired and went againſt God's people.
f The enemies were afraid at the ſight of the city.
g *That is*, Of Cilicia, or the ſea called *Mediterraneum.*
h *To wit*, Of our fathers, ſo have we proved: *or*, God hath performed his promiſe, when they hear of
i In all places where thy name ſhall be heard of, men ſhall praiſe thee, thy marvellous works.

11 Let [k] mount Zion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

12 [l] Walk about Zion, and go round about her: tell the towers thereof.

13 † Mark ye well her bulwarks, ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guid *even* unto death.

PSAL. XLIX.

1 An earneſt perſwaſion to build the faith of reſurrection, not on worldly power, but on God. 16 Worldly proſperity is not to be admired.

¶ To the chief muſician, *A Pſalm* ‡ for the ſons of Korah.

HEar [a] this, all *ye* people, give ear all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* [d] precious, and it [e] ceaſeth for ever)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [f] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity † [i] approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave, [l] death ſhall feed on them; and the upright ſhall have dominion over them in the [m] morning, and their ‡ beauty ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe increaſed.

17 * For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul: and [n] *men* will praiſe thee, when thou doſt well to thy ſelf.

19 † He [o] ſhall go to the generation of his fathers, [p] they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

PSAL. L.

1 The majeſty of God in the church. 5 His order to gather ſaints. 7 The pleaſure of God is not in ceremonies, 14 but in ſincerity of obedience.

¶ *A Pſalm* ‡ of [a] Aſaph.

THe mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the Sun, unto the going down thereof.

2 Out of Zion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe: *nor* he-goats out of thy folds.

10 [i] For every beaſt of the foreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine; and the fulneſs thereof.

13 [k] Will I eat the fleſh of bulls, or drink the bloud of goats?

14 Offer unto God thankſgiving, and [l] pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in my mouth?

17 * Seeing thou [n] hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then [o] thou conſentedſt with him, and † haſt been partaker with adulterers.

19 † Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandreſt thine own mother's ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt

X. Day. *Morning prayer.*

k Let Jeruſalem and the cities of Judea rejoyce for thy juſt judgments againſt thine enemies.
l For in this outward defence and ſtrength, God's bleſſings did alſo appear, but the chief is to be referred to God's favour and ſecret defence who never leaveth his.
† Heb *ſet your heart to her bulwarks.*
‡ Or, *raiſe up.*

‡ Or, *of.*

a He will intreat how God governeth the world by his providence, which cannot be perceived by the judgment of the fleſh.
* *Pſal.* 78. 2. *Mat.* 13. 35.
b Though wickedneſs reign, and enemies rage, ſeeing God will execute his judgments againſt the wicked in time convenient.
c To truſt in riches is meer madneſs, ſeeing they can neither reſtore life, nor prolong it.
d *That is*, So rare, or not to be found, as prophecy was precious in the days of Eli, 1 *Sam.* 3. 1.
e *Meaning*, It is impoſſible to live for ever, alſo that life and death are onely in God's hand.
f In that death maketh no difference between perſons.
g *That is*, Not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dream an immortality in earth.
† Heb. *to generation and generation.*
h As touching the death of the body.
† Heb. *delight in their mouth.*
i They ſpeak and do the ſame thing that their fathers did.
k As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.
l Becauſe they have no part of life everlaſting.
m Chriſt's coming is as the morning, when the elect ſhall reign with Chriſt their head over the wicked.
‡ Or, *ſtrength.*
‡ Or, *the grave being an habitation to every one of them.*
† Heb. *from the hand of the grave.*
‡ Or, *hell.*
* *Job* 27. 19.

† Heb. *in his life.*
n The flatterers praiſe them that live in delights and pleaſures.

† Heb. the ſoul *ſhall go.*
o And not paſs the term appointed for life.
p Both they and their fathers ſhall live here but a while, and at length die for ever.
q He condemneth man's ingratitude, who having received excellent gifts of God, abuſeth them like a beaſt to his own condemnation

a Who was either the author, or a chief ſinger, to whom it was committed.
b To plead againſt his diſſembling people, before heaven and earth.
c Becauſe God had choſen it to have his name there called upon, and alſo his image ſhined there in the doctrin of the law.
d As when God gave his Law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to take account for the keeping thereof.
e As witneſſes againſt the hypocrites.
f God in reſpect of his elect calleth the whole body holy Saints and his people.
g Which ſhould know that ſacrifices are ſeals of the covenant between God and his people, and not let religion therein.
h For I paſs not for ſacrifices, except the true uſe be there, which is to conform your faith in my promiſes.
i Though he did delight in ſacrifice, yet had he no need of man's help thereunto.
† Heb. *with me.*
* *Exod.* 19. 5. *Deut.* 10. 14. *Job* 41. 11. *Pſal.* 24. 1. 1 *Cor.* 10. 26, 28.
k Though man's life for the infirmity thereof hath need of food, yet God, whoſe life quickneth all the world, hath no need of ſuch means.
l Shew thy ſelf mindful of God's benefits by thankſgiving.
m Why doſt thou fain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?
* *Rom.* 2. 21, 22.
n And to live according to my word.
o He ſheweth what are the fruits of them that contemn God's word.
† *Heb. thy portion was with adulterers.*
† Heb. *thou ſendeſt.*
p He noteth the cruelty of hypocrites, which ſpare not in their talk or judgment, their own mother's ſon.
q I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth [r] praise, glorifieth me: and to him † that [s] ordereth *his* conversation *aright*, will I [t] shew the salvation of God.

r Under the which is contained faith and invocation.
† Heb. *that disposeth his way.*
s As God hath appointed.
t *That is*, Declare my self to be his Saviour.

PSAL. LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

¶ To the chief musician, *A Psalm* of David, * when Nathan the Prophet [a] came unto him, after he had gone in to Bath-sheba.

HAve mercy upon me, O God, [b] according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me [c] throughly from mine iniquity, and cleanse me from my sin.

3 For [d] I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee onely have I sinned, and done *this* evil in thy sight: * that thou mightest be justified when thou [e] speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother † conceive me.

6 Behold, thou [f] desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 * Purge me with hyssop, and I shall be clean: wash me, & I shall be whiter then snow.

8 Make me to hear [g] joy and gladness: *that* the [h] bones *which* thou hast broken, may rejoyce.

9 Hide thy face from my sins; and blot out all mine iniquities.

10 [i] Create in me a clean heart, O God; and renew ‡ a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy Spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me *with thy* [k] free spirit.

13 *Then* will I teach transgressours thy [l] ways, and sinners shall be converted unto thee.

14 Deliver me from † [m] bloud-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 [n] O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, ‡ else would I give *it*: thou delightest not in burnt-offering.

17 * The sacrifices of God *are* a [o] broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto [p] Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of [q] righteousness, with burnt-offering and whole-burnt-offering: then shalt they offer bullocks upon thine Altar.

* 1 *Sam.* 12. 1. & 11. 2.
a To reprove him because he had committed so horrible sins, and lien in the same without repentance, more then a whole year.
b As his sins were manifold and great, so he requireth that God would give him the feeling of his excellent and abundant mercies.
c My sins stick so fast in me, that I have need of some singular kind of washing.
d My conscience accuseth me, so that I can have no rest, till I be reconciled.
* *Rom.* 3. 4.
e When thou giveest sentence against sinners, they must needs confess thee to be just, and themselves sinners.
† Heb. *warm me.*
f He confesseth that God, who loveth pureness of heart, may justly destroy man, who of nature is a sinner, much more him whom he had instructed in his heavenly wisdom.
* *Lev.* 14. 6. *Num.* 19. 18.
g He meaneth God's comfortable mercies towards repentant sinners.
h By the bones he understandeth all strength of soul and body, which by cares and mourning are consumed.
i He confesseth that when God's spirit is cold in us, to have it again revived, is as a new creation.
‡ Or, *a constant spirit.*
k Which may assure me that I am drawn out of the slavery of sin.
l He promiseth to endeavour, that others by his example may turn to God.
† Heb. *bloods.*
m From the murder of Uriah, and the other that were slain with him, 2 *Sam.* 11. 17.
n By giving me occasion to praise thee when thou shalt forgive my sins.
‡ Or, *that I should give it.*
* *Isa.* 57. 15. & 66. 2.
o Which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy.
p He prayeth for the whole church, because through his sin it was in danger of God's judgment. q *That is*, Just and lawful, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

1 *David condemning the spitefulness of Doeg, propheseth his destruction.* 6 *The righteous shall rejoyce at it.* 8 *David upon his confidence in God's mercy, giveth thanks.*

¶ To the chief musician, Maschil, *A Psalm* of David, * when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. * 1 *Sam.* 22. 9.

WHy boastest thou thy self in mischief, [a] O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth [b] mischiefs: like a sharp rasour, working deceitfully.

3 Thou lovest evil more then good: *and* lying rather then to speak righteousness. Selah.

4 Thou lovest all devouring words; ‡ O *thou* deceitful tongue.

5 God shall likewise † [c] destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and [d] root thee out of the land of the living. Selah.

6 The [e] righteous also shall see, and [f] fear, and shall laugh at him.

7 Lo, *this is* the man *that* made not God his strength: but trusted in the abundance of his riches, *and* strengthned himself in his ‡ wickedness.

8 But I *am* like a [g] green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done [h] *it*: and I will wait on thy name, for *it is* good before thy saints.

a O Doeg, which hast credit with the Tyrant Saul, and hast power to murder the saints of God.
b Thy malice moveth thee by crafty flatteries and lies to accuse and destroy the innocents.
‡ Or, and *the deceitful tongue.*
† Heb. *beat thee down.*
c Though God forbear for a time, yet at length he will recompense thy falshood.
d Albeit thou seem to be never so sure setled.
e For the eyes of the reprobate are shut up at God's judgments.
f With joyful reverence, seeing that he taketh their part against the wicked.
‡ Or, *substance.*
g He rejoyceth to have a place among the servants of God, that he may grow in the knowledge and understanding of godliness.
h Executed his vengeance.

PSAL. LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

¶ To the chief musician upon [a] Mahalath, Maschil, *A Psalm* of David.

THe * fool hath said in his heart, *There is* [b] no God; corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [c] seek God.

3 Every one of them is gone back, they are altogether become filthy: *there is* none that doth good, no not one.

4 Have the [d] workers of iniquity no knowledge? who eat up my people, *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* [e] no fear was: for God hath scattered the [f] bones of him that encampeth *against* thee, thou hast put *them* to shame, because God hath despised them.

6 † O that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

X.
Evening prayer.

a *Which was an instrument, or kind of note.*
* *Psal.* 10. 4. & 14. 1, &c.
b Where no regard is had of honesty or dishonesty, of virtue or of vice, there the Prophet pronounceth that the people have no God.
* *Rom.* 3. 10.
c Whereby he condemneth all knowledge and understanding that tendeth not to seek God.
d David pronounceth God's vengeance against cruel governours, who having charge to defend and preserve God's people, do most cruelly devour them.
† Heb. *they feared a fear.*
e When they thought there was none occasion to fear, the sudden vengeance of God lighted upon them.
f Be the enemies power never so great, or the danger so feareful, yet God delivereth his in due time.
† Heb. *who will give salvations, &c.*

PSAL.

PSAL. LIV.

1 *David complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in God's help, he promiseth sacrifice.*

¶ To the chief musician on Neginoth, Maschil, *A Psalm* of David, *when the Ziphims came and said to Saul, Doth not David hide himself with us?*

SAve me, O God, [a] by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For [b] strangers are risen up against me, and [c] oppressours seek after my soul; they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my soul.

5 He shall reward evil unto † mine enemies; cut them off in thy [e] truth.

6 I will [f] freely sacrifice unto thee; I will praise thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath [g] seen *his desire* upon mine enemies.

a 1 *Sam.* 23. 19. & 26. 1.
a He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with an upright conscience.
b *To wit*, the Ziphims.
c Saul and his army, which were like cruel beasts, and could not be satisfied but by his death.
d Be they never so few, as he was with Jonathan.
† Heb. *those that observe me.*
e According to thy faithful promise for my defence.
f For hypocrites serve God for fear, or upon conditions.
g We may lawfully rejoyce, for God's judgment against the wicked, if our affections be pure.

PSAL. LV.

1 *David in his prayer complaineth of his fearful case.* 9 *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 16 *He comforteth himself in God's preservation of him, and confusion of his enemies.*

¶ To the chief musician on Neginoth, Maschil, *A Psalm* of David.

GIve [a] ear to my prayer, O God: and hide not thy self from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the [b] voice of the enemy, because of the oppression of the wicked: for [c] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrours of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horrour hath † [d] overwhelmed me.

6 And I said, O that I had wings like a dove; *for then* would I [e] flie away, and be at rest.

7 Lo *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the [f] windy storm *and* tempest.

9 Destroy, O Lord, *and* [g] divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: [h] mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* [i] not an enemy *that* reproached me, then I could have born *it*; neither *was it* he that hated me, *that* did magnify *himself* against me, then I would have hid my self from him.

13 But *it was* thou, † a man, mine equal, my guide, and mine acquaintance.

a The earnestness of his prayer declareth the vehemency of his grief, insomuch as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They have defamed me as a wicked person, or they have imagined my destruction.
† Heb. *covered me.*
d There was no part of him that was not astonied, with extream fear.
e Fear had driven him to so great distress, that he wished to be hid in some wilderness and to be banished from that kingdom, which God had promised that he should injoy.
f From the cruel rage and tyranny of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All Laws and good orders are broken, and onely vice and dissolution reigneth under Saul.
i If my open enemy had sought mine hurt, I could the better have avoided him.
† Heb. *a man according to my rank*

14 † We took sweet counsel together, *and* [k] walked unto the house of God in company.

15 Let death seise upon them, *and* let them go down [l] quick into ‡ hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD shall save me.

17 Evening and morning, and at noon will I pray, and [m] cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battel *that was* against me: for there were [n] many with me.

19 God shall hear and afflict them; even he that abideth of old, Selah: ‡ because they have [o] no changes, therefore they fear not God.

20 [p] He hath put forth his hands against such as be at peace with him: † he hath broken his covenant.

21 *The words* of his mouth were smoother then butter, but war *was* in his heart: his words were softer then oyl, yet *were* they drawn swords.

22 * Cast thy ‡ burden upon the LORD, and he shall sustain thee: he shall [q] never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: † bloudy and deceitful men † shall not live out [r] half their days, but I will trust in thee.

† Heb. *who secerned counsel.*
k Which was not onely joyned to me in friendship and counsel in worldly matters, but also in Religion
l As Korah, Dathan and Abiram.
‡ Or, *the grave.*
m Which signifieth a fervent mind and sure trust, to obtain his petition, which thing made him earnest at all times in prayer.
n Even the Angels of God fought on my side against mine enemies, 2 *King* 6. 16.
‡ Or, *with* 'tis also there be *no changes, yet they fear not God*
o But their prosperous estate still continueth.
p I did not provoke him, but was at peace with him, yet he made war against me.
† Heb. *he hath profaned.*
* *Psal.* 37. 5. *Mat.* 6 25. *Luke* 12. 22. 1 *Pet.* 5. 7.
‡ Or, *gift.*
q Though for their bettering and trial, he suffer them to slip for a time.
† Heb. *men of bloods and deceit.*
† Heb. *shall not half their days.*
r Though they sometime live longer, yet their life is cursed of God, unquiet, & worse then any death.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

¶ To the chief musician upon * Jonath-elem-rechokim, ‡ Michtam of David, when the * Philistines took him in Gath.

BE merciful unto me, O God, for [b] man would swallow me up: he fighting daily oppresseth me.

2 † Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his [c] word, in God I have put my trust, I will not fear what flesh can do unto me.

5 Every day they [d] wrest my words: all their thoughts *are* against me for evil.

6 [e] They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger [f] cast down the people, O God.

8 Thou tellest my wandrings, put thou my [g] tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

XI. Day. *Morning prayer.*

a By interpretation after the Hebrew phrase, *The dove of dumbness: meaning*, Being chased by the fury of his enemies into a strange country, he was as a dumb dove, not seeking revenge.
‡ Or, *a golden.* Psalm *of David.*
* 1 *Sam.* 21. 11.
b He sheweth that it is either now time, or never, that God help him: for all the world is against him, and ready to devour him.
† Heb. *mine observers.*
c He stayeth his conscience upon God's promise, though he see not present help.
d Pervert them and give them another meaning then I intend.
e As all the world against one man; and cannot be satiate, except they have my life
f *To wit*, To the pit of destruction, as *Psal.* 55. 24.
g If God keep the tears of his saints in store, much more will he remember their bloud to avenge it: and though Tyrants burn the bones, yet can they not blot the tears and bloud out of God's Register.

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11 In God have I put my trust: I will not be afraid what man can do unto me.

12 [h] Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may [i] walk before God in the [k] light of the living?

h Having received that which I required, I am bound to pay my vows of thanksgiving, as I promised.
i As mindful of his great mercies, and giving him thanks for the same.
k *That is*, In this life and light of the Sun.

PSAL. LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

¶ To the chief musician ‡ [a] Al-taschith, Michtam of David, * when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* [b] calamities be overpast.

2 I will cry unto God most high: unto God that [c] performeth *all things* for me.

3 He shall send from [d] heaven and save me ‡*from* the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions, *and* I lie *even among* them that are set on fire, *even* the sons of men, whose [e] teeth *are* spears and arrows, and their tongue a sharp sword.

5 [f] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 * They have prepared a net for my steps, [g] my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 * My heart is ‡ [h] fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up my [i] glory, awake psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 * For thy mercy *is* great unto the heavens, and thy truth unto the [k] clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

‡ Or, *destroy not.*
a This was either the beginning of a certain song, or the words which David uttered when he stayed his affection.
* 1 *Sam.* 24. 1.
b He compareth the afflictions, which God layeth upon his children, to a storm that cometh and goeth.
c Who leaveth not his works begun unperfect.
d He would rather deliver me by a miracle, then that I should be overcome.
‡ Or, *he reproacheth him that would swallow me up.*
e *He meaneth*, their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy name.
* *Psal.* 7. 16. & 9. 15.
g For very fear, seeing the great dangers on all sides.
* *Psal.* 108. 1, &c.
‡ Or, *prepared.*
h *That is*, wholy bent to give thee praise for my deliverance.
i He sheweth that both his heart shall praise God, and his tongue shall confess him, and also that he will use other means to provoke himself forward to the same.
* *Psal.* 36. 5. & 108. 4.
k Thy mercies do not onely appertain to the Jews, but also to the Gentiles.

PSAL. LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoyce.

¶ To the chief musician, ‡ Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O [a] congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart you work wickedness, you weigh the violence of your [b] hands in the earth.

3 The wicked are [c] estranged from the womb, they go astray, † assoon as they be born, speaking lies.

4 Their poison *is* † like the poison of a serpent; *they are* like the deaf ‡ [d] adder *that* stoppeth her ear:

‡ Or, *destroy not, a golden* Psalm *of David.*
a Ye counsellers of Saul, who under pretence of consulting for the commonwealth, conspire my death, being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye have imagined in your hearts.
c *That is*, Enemies to the people of God even from their birth.
† Heb. *from the belly.*
† Heb. *according to the likeness.*
‡ Or, *asp.*
d They pass in malice and subtilty the crafty serpent, which could preserve himself by stopping his ear from the inchanter.

5 Which will not hearken to the voice of charmers, ‡ charming never so wisely.

6 Break their [e] teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 *Let* them [f] melt away as waters, *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the Sun.

9 [g] Before your pots can feel the thorns, he shall take them away as with a whirlwind, † both living, and in *his* wrath.

10 The righteous shall [h] rejoyce when he seeth the vengeance: he shall wash his feet in the [i] bloud of the wicked.

11 So that a man shall say, [k] Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth.

‡ Or, be *the charmer never so cunning.*
e Take away all occasions and means whereby they hurt.
f Considering God's divine power, he sheweth that God in a moment can destroy their force whereof they brag.
g As flesh is taken raw out of the pot before the water seetheth: so he desireth God to destroy their enterprises before they bring them to pass.
† Heb. *as living as wrath.*
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God governeth all by his providence, he must needs put difference between *fruit of the*, &c.

the godly and the wicked. † Heb.

PSAL. LIX.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

¶ ‡ To the chief musician, Al-taschith, [a] Michtam of David: * when Saul sent, and they watched the house to kill him.

DEliver me from mine enemies, [b] O my God: † defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloudy men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; [c] not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake † to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be [d] not merciful to any wicked transgressours. Selah.

6 They return at evening: they make a noise like [e] a dog, and go round about the city.

7 Behold, they [f] belch out with their mouth: swords *are* in their lips; for * who, (*say they*) doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 [g] *Because of* his strength will I wait upon thee: for God *is* † my defence.

10 The God of my mercy shall [h] prevent me: God shall let me see *my desire* upon † mine enemies.

11 Slay them [i] not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sin of their mouth, *and* the words of their lips, let them even be [k] taken in their pride: and for cursing and lying *which* they speak.

13 [l] Consume *them* in wrath, consume *them*,

‡ Or, *To the chief musician destroy not, a golden Psalm of David.*
a *Read Psal.* 16.
* 1 *Sam.* 19. 11.
b Though his enemies were even at hand to destroy him, yet he assured himself that God had ways enough in his hand to deliver him.
† Heb. *set me on high.*
c For I am innocent to themwards, and have not offended them.
† Heb. *to meet me.*
d Seeing it appertaineth to God's judgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his church.
e He compareth their cruelty to hungry dogs, shewing that they are never weary in doing evil.
f They boast openly of their wicked devices, and every word is as a sword, for they neither fear God, nor are ashamed of men.
* *Psal.* 10. 11. & 73. 11. & 94. 7.
g Though Saul have never so great power, yet I know that thou dost bridle him, therefore will I patiently hope on thee.
† Heb. *my high place.*
h He will not fail to succour me, when need requireth.
† Heb. *mine observers.*
i Altogether, but

by little and little, that the people seeing oftentimes thy judgments, may be mindful of thee.
k That in their misery and shame they may be as glasses and examples of God's vengeance.
l When the time shall come, and when they have sufficiently served for an example of thy vengeance unto others.

XI. Day. *Evening prayer.*

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that they *may* not *be:* and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 [m] And at evening let them return, *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down † for meat, ‡ and grudge if they be not satisfied.

16 But I will sing of thy [n] power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my [o] strength, will I sing: for God *is* my defence, *and* the God of my mercy.

m He mocketh at their vain enterprises, being assured that they shall not bring their purpose to pass.
† Heb. *to eat.*
‡ Or, *if they be not satisfied, then they will stay all night.*
n Which didst use the policy of a weak woman to confound the enemies strength, as 1 *Sam* 19 12.
o Confessing himself to be void of all virtue and strength, he attributeth the whole to God.

PSAL. LX.

1 *David complaining to God of former judgement,* 4 *now upon better hope, prayeth for deliverance.* 6 *Comforting himself in God's promises, he craveth that help whereon he trusteth.*

¶ To the chief musician upon [a] Shuhan eduth, ‡ Michtan of David, to teach, * when he strove with Aram-naharaim and with Aram [b] zobah, when Joab returned, and smote of Edom in the valley of salt, twelve thousand.

O God, * thou hast cast us off, thou hast † [c] scattered us, thou hast been displeased; O turn thy self to us again.

2 Thou hast made the earth to [d] tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 Thou hast [e] shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a [f] banner to them that fear thee: that it may be displayed because of the truth. Selah.

5 * That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his [g] holiness, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine, Ephraim also *is* the [h] strength of mine head; [i] Judah *is* my law-giver.

8 Moab *is* my [k] washpot, over Edom will I cast out my shoe: [l] Philistia, ‡ triumph thou because of me.

9 Who will bring me *into* the † [m] strong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* * hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the † help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

a These were certain songs after the note whereof this Psalm was sung.
‡ Or, *a golden Psalm.*
* 2 *Sam.* 8. 3, 13. 1 *Chron.* 18. 3.
b Called also, *Sophene*, which standeth by Euphrates.
* *Psal.* 44. 9.
† Heb. *broken.*
c For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their own houses.
d As with an earthquake.
e Thou hast handled the people sharply, in taking from them sense and judgement, in that they aided Saul the wicked King and persued him; to whom God had given the just title of the realm.
f In making me King, thou hast performed thy promise which seemed to have lost the force.
* *Psal.* 108. 6. *&c.*
g It is so certain, as if it were spoken by an oracle, that I shall possess these places which Saul had left to his children.
h For it was strong and well peopled.
i David meaneth that in this tribe his Kingdom shall be established, *Gen.* 49. 10.
k In most vile subjection.
l For thou wilt dissemble and fain as though thou wast glad.
‡ Or, *triumph thou over me* (by an irony)
† Heb. *city of strength.*
m He was assured that God would give him the strong cities of his enemies, wherein they thought themselves sure. * *Psal.* 44. 9. & 108. 11. † Heb. *salvation.*

PSAL. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetual service unto him, because of his promises.*

¶ To the chief musician upon Neginah, *A Psalm* of David.

HEar my cry, O God, attend unto my prayer.

2 From [a] the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is [b] higher then I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will ‡ trust in the covert of thy wings. Selah.

5 For thou, O God, [c] hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 † Thou wilt [d] prolong the King's life: *and* his years † as many generations.

7 He shall abide before God for ever. O prepare [e] mercy and truth *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

a From the place where I was banished, being driven out of the city and Temple by my son Absolom.
b Unto the which without thy help I cannot attain.
‡ Or, *make my refuge.*
c There is nothing that doth more strengthen our faith, then the remembrance of God's succour in time past.
† Heb. *Thou shalt add days to the days of the King.*
d This chiefly is referred to Christ who liveth eternally, not onely in himself, but also in his members.
† Heb. *as generation and generation.*
e For the stability of thy Kingdom standeth in thy mercy and truth.

PSAL. LXII.

1 *David professing his confidence in God, discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

¶ To the chief musician, to Jeduthun, *A Psalm* of David.

‡ TRuly [a] my soul † waiteth upon God: from him *cometh* my salvation.

2 He onely *is* my rock and my salvation: *he is* my † defence; [b] I shall not be greatly moved.

3 How long will ye imagine mischief against [c] a man? ye shall be slain all of you: as a [d] bowing wall *shall ye be*, *and as* a tottering fence.

4 They onely consult to cast *him* down from his excellency, they delight in lies: they bless with their mouth, but they curse † inwardly. Selah.

5 My soul, * wait thou onely upon God: for my expectation *is* from him.

6 He onely *is* my rock and my salvation; *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my [f] glory: the rock of my strength, *and* my refuge *is* in God.

8 Trust in him at all times; ye people, [g] pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ‡ altogether *lighter* than vanity.

10 [h] Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken [i] once; twice have I heard this, that ‡ power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for * thou [k] rendrest to every man according to his work.

‡ Or, *onely.*
a Though Satan tempted him to murmur against God, yet he bridled his affections, and resting upon God's promise, beareth his cross patiently.
† Heb. *is silent.*
† Heb. *high place.*
b *The Chaldee expounds it,* I shall not be moved in the day of great affliction.
c He meaneth himself, being the man whom God had appointed to the Kingdom.
d Though ye seem to be in honour, yet God will suddenly destroy you.
† Heb. *in their inward parts.*
e David was greatly moved with these troubles, therefore he stirreth up himself to trust in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.
g He admonisheth us of our wicked nature, which rather hide our sorrow, and bite on the bridle, then utter our grief to God, to obtain remedy.
‡ Or, *alike.*
h Give your selves wholy to God by putting away all things contrary to his law.
i He hath plainly born witness of his power, so that none needeth to doubt thereof.
‡ Or, *strength.*
* *Job* 34. 11. *Prov.* 24. 12. *Jer.* 32. 19. *Ezek.* 7. 27. *Mat.* 16. 27. *Rom.* 2. 6. 2 *Cor.* 5. 10. *Ephes.* 6. 8. *Colos.* 3. 25. 1 *Pet.* 1. 17. *Rev.* 22. 12.
k So that the wicked shall feel thy power, and the godly thy mercy.

PSAL. LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies destruction, and his own safety.*

¶ *A Psalm* of David, when he was in the [a] wilderness of Judah.

O God, thou *art* my God, early will I seek thee: my soul [b] thirsteth for thee, my flesh longeth for thee in a dry and † thirsty land, † where no water is:

2 To [c] see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving kindness *is* better then life: my lips shall praise thee.

4 Thus will I bless thee, while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* † [d] marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because thou hast been my help; therefore in the shadow of thy wings will I rejoyce.

8 My soul [e] followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.

10 † [f] They shall fall by the sword, they shall be a portion for foxes.

11 But the King shall rejoyce in God, every one that [g] sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

PSAL. LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoyce at it.*

¶ To the chief musician, *A Psalm* of David.

HEar [a] my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the [b] secret counsel of the wicked; from the [c] insurrection of the workers of iniquity:

3 * Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* [d] bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and [e] fear not.

5 They [f] encourage themselves *in* an evil ‡ matter: they commune † of laying snares privily, they say, Who shall see them?

6 They search out iniquities, ‡ they accomplish † a diligent search: both the inward *thought* of every one *of them*, and the heart *is* [g] deep.

7 But God shall shoot at them *with* an arrow, suddenly † shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them, shall [h] flee away.

9 And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing.

10 The righteous [i] shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSAL. LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*

¶ To the chief musician, *A Psalm* and song of David.

PRaise † [a] waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all [b] flesh come.

3 † Iniquities [c] prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest and causest to approach *unto thee*, *that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy Temple.

5 *By* terrible things in righteousness, wilt thou [d] answer us, O God of our salvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the [e] Sea.

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which stilleth the [f] noise of the Seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ‡ to rejoyce.

9 Thou [g] visitest the earth and ‡ waterest it: thou greatly enrichest it with the [h] river of God *which* is full of water: thou preparest them corn, when thou hast so [i] provided for it.

10 [k] Thou waterest the ridges thereof abundantly: ‡ thou settlest the furrows thereof: † thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest † the year with thy goodness, and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills † rejoyce on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, [l] they also sing.

PSAL. LXVI.

1 *David exhorteth to praise God,* 5 *to observe his great works,* 8 *to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

¶ To the chief musician, A song, *or, Psalm.*

MAke a joyful noise unto God, † [a] all ye lands.

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatness of thy power shall thine enemies ‡ † [b] submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee, they shall sing *to* thy name. Selah.

5 [c] Come and see the works of God: *he is* terrible *in his* doing toward the [d] children of men.

6 He turned the sea into dry land: they went through the flood on foot, there did we rejoyce in him.

7 He

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a To wit, Of Ziphas, or the forest Hareth, 1 *Sam.* 23 14. Both which were in the tribe of Judah.
b Though he was both hungry and in great distress, yet he made God his sufficiency, and above all meat and drink.
† Heb. *weary.*
† Heb. *without water.*
c This may be meant of his present desire, to behold as in time past.
† Heb. *fatness.*
d The remembrance of thy favour is more sweet unto me then all the pleasures and dainties of the world.
e He assureth himself by the Spirit of God to have the gift of constancy.
† Heb. *they shall make him run out* like water *by the hands of the sword.*
f He propheseth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be devoured with wild beasts.
g All that swear by God aright, or profess him, shall rejoyce in this worthy King.

a In that he calleth to God with his voyce, it is a sign that his prayer was vehement, and that his life was in danger.
b *That is*, From their secret malice
c False reports and slanders.
* *Psal.* 11. 2.
d To wit, Their outward violence.
e To be without fear or God, and reverence of man, is a sign of reprobation.
f The more that the wicked see God's children in misery, the more bold and impudent are they in oppressing them.
‡ Or, *speech.*
† Heb. *to hide snares.*
‡ Or, *we are consumed by that which they have throughly searched.*
† Heb. *a search searched.*
g There is no way so secret and subtil to do hurt, which they invented not for his destruction.
† Heb. *their wound shall be.*
h To see God's heavy judgments against them, and how he hath caught them in their own snares.
i When they shall consider that he will be favourable to them, as he was to his servant David.

XII Day. *Evening prayer.*

† Heb. *is silent.*
a Thou giveest daily new occasion unto thy church to praise thee.
b Not onely the Jews, but also the Gentiles, in the Kingdom of Christ.
† Heb. *words*, Or, *matters of iniquities.*
c He imputeth it to his sins, and to the sins of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy self to be the preserver of thy church, in destroying mine enemies, as thou didst in the red Sea.
e As of all barbarous nations near and far off.
f He sheweth that there is no part nor creature in the world, which is not governed by God's power and providence.
‡ Or, *to sing.*
g To wit, with rain.
‡ Or, *after thou hadst made it to desire* rain.
h *That is*, Shiloah, *or*, the rain.
i Thou hast appointed the earth to bring forth food to man's use.
k By this description he sheweth that all the order of nature is a testimony of God's love toward us, who causeth all creatures to serve our necessity.
‡ Or, *thou causest* rain *to descend into the furrows thereof.*
† Heb. *thou dissolvest it.*
† Heb. *the year of thy goodness.*
† Heb. *are girded with joy.*
l *That is*, The dumb creatures shall not onely rejoyce for a time for God's benefits, but shall continually sing.

† Heb. *all the earth.*
a He propheseth that all nations shall come to the knowledge of God, who then was onely known in Judea.
‡ Or, *yeild feigned obedience.*
† Heb. *lie.*
b As the faithful shall obey God willingly, so the infidels for fear shall dissemble themselves to be subject.
c He toucheth the slothful dulness of man, who is cold in the consideration of God's works.
d His providence is wonderful in maintaining their estate.

7 He ruleth by his power for ever, his eyes behold the nations: let [e] not the rebellious exalt themselves. Selah.

8 O Bless our God, ye people, and make the voice of his praise to be heard.

9 Which † [f] holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the [g] net, thou laidst affliction upon our loyns,

12 Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a † wealthy *place*.

13 I will go into thy [h] house with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of † fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 [i] Come *and* hear all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k] If I regard iniquity in my heart: the Lord will not hear *me*.

19 *But* verily God hath heard *me*: he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

Psal. LXVII.

1 *A prayer for the enlargment of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.*

¶ To the chief musician on Neginoth, *A Psalm or* Song.

GOd be merciful unto us, and bless us: *and* [a] cause his face to shine † upon us. Selah.

2 That thy way may be known upon [b] earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 [c] O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall [d] the earth yeild her increase; *and* God, *even* our own God shall bless us.

7 God shall bless us, and all the ends of the earth [e] shall fear him.

Psal. LXVIII.

XIII Day. *Morning prayer.*

1 *A prayer at the removing of the Ark: 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.*

¶ To the chief musician, *A Psalm, or* Song of David.

* *Num.* 10. 35.

LEt * God [a] arise, let his enemies be scattered: let them also that hate him, flee † before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 [b] But let the righteous be glad: let them rejoyce before God, yea, let them † exceedingly rejoyce.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name [c] JAH, and rejoyce before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the [d] solitary † in families: he bringeth out those which are bound with chains, but the rebellious dwell in [e] a dry *land*.

7 [f] O God, when thou wentest forth before thy people; when thou didst march through the wilderness. Selah.

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai it self *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy [g] goodness for the poor.

11 The Lord gave the word, great *was* the † company of those that [h] published *it*.

12 Kings of armies † did flee apace: and [i] she that tarried at home, divided the spoil.

13 Though ye have lien among the [k] pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered Kings ‡ in it, it was *white* as snow in Salmon.

15 The [m] hill of God *is as* the hill of Bashan an high hill *as* the hill of Bashan.

16 [n] Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in, yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, ‡ *even* thousands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 * Thou hast ascended on high, thou hast [o] led captivity captive: thou hast received gifts † for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 He that is our God, *is* the God of salvation; and unto GOD the Lord *belong* the [p] issues from death.

21 But God shall wound the head of his enemies: *and* the hairy scalp of such a one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the [q] depths of the sea:

23 That thy foot may be ‡ dipped in the bloud of *thine* enemies, *and* the tongue of thy dogs in the [r] same.

24 They have seen thy [s] goings, O God, *even* the goings of my God, my King, in the sanctuary.

25 The [t] singers went before, the players on instruments *followed* after; amongst *them were* the damsels playing with timbrels.

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e He proveth that God will extend his grace also to the Gentiles, because he punisheth among them, such as will not obey his calling.

† Heb. *putteth.*

f He signifieth some special benefit, that God had shewed to his church of the Jews in delivering them from some great danger, whereof, or of the like, he promiseth that the Gentiles shall be partakers.

g The condition of the church is here described, which is to be led by God's providence into troubles, to be subject under tyrants, and to enter into manifold dangers.

† Heb. *mist.*

h The duty of the faithful is here described, which are never unmindful to render God praise for his benefits.

† Heb. *opened.*

† Heb. *marrow.*

i It is not enough to have received God's benefits, and to be mindful thereof, but also we are bound to make others to profit thereby, and praise God.

k If I delight in wickedness, God will not hear me: but if I confess it, he will receive me.

a *That is*, Move our hearts with his holy Spirit, that we may feel his favour toward us.

† Heb. *with us.*

b That both Jews and Gentiles may know God's covenant made with them.

c By these oft repetitions, he sheweth that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdom of Christ.

† Heb. *lead.*

d He sheweth that where God favoureth, there shall be abundance of all other things. e When they feel his great benefits both spiritual and corporal toward them.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppress his church for a time, yet at length he will be revenged of them.

† Heb. *from his face.*

b *He sheweth*, That when God declareth his power against the wicked, that it is for the commodity and salvation of his church, which praise him therefore. † Heb. *rejoyce with gladness.*

c Jah and Jehovah are the names of God, which do signify his essence and majesty incomprehensible, so that thereby is declared, that all idols are but vanity, and that the God of Israel is the only true God.

d He giveth children to them that be childless, and increaseth their families.

† Heb *in a house.*

e Which is barren of God's blessings, which before they did abuse.

f He teacheth that God's favour peculiarly belongeth to his church, as appeareth by their wonderful deliverance out of Egypt.

† Heb. *shake out.*

† Heb. *confirm it.*

g God blessed the land of Canaan because he had chosen that place for his church.

† Heb. *army.*

h *The original word here* mebasroth *is of the feminine gender, usually understood therefore, of women*, such as sung songs of victory, as *Miriam, Deborah*, but we may understand it rather of men, as Solomon called himself *Koheleh, that is*, a preacher (in the feminine gender) or a *preaching soul*, *Eccl.* 1. 1.

† Heb. *did flee, did flee.*

i The prey was so great, that not only the souldiers, but women also had part thereof.

k Though God suffer his church for a time to lie in black darkness, yet he will restore it, and make it most shining and white.

‡ Or, *for her, she was.*

l In the land of Canaan, where his church was.

m Zion the church of God, doth excel all worldly things, not in pomp & outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

n Why boast ye of your strength and beauty against this mountain of God.

‡ Or even *many thousands.*

* *Eph.* 4. 8.

o As God overcame the enemies of his church, took them prisoners, and made them tributaries; so Christ, which is God manifested in flesh, subdued Satan and sin under us, and gave unto his church most liberal gifts of his Spirit.

† Heb *in the man.*

p In most extream dangers, God hath infinite ways to deliver his. q As he delivered his church once from Og of Bashan, and other tyrants, and from the dangers of the red-sea, so will he still do, as oft as necessity requireth. ‡ Or, *red.* r *That is*, in the bloud of that great slaughter, where dogs shall lap bloud. s *That is*, How thou, which art chiefest King goest out with thy people to war, and givest them the victory. t He describeth the order of the people, when they went to the temple to give thanks for the victory.

‡ Or, ye that are *of the fountain of Israel.*
u Which came of the patriarch, Jacob.
x Benjamin is called little, because he was the youngest son of Jacob.
y Who was some chief ruler of the tribe.
‡ Or, *with their company.*
z Which presents are sometimes of the persons of men, *see Isa.* 18. 7. & 66. 20.
‡ Or, *the beast of the reeds.*
a The word signifieth such submission as when one casts down himself at the feet, as to be troden on: *so Prov.* 6. 3.
‡ Or, *he scattereth.*
b He propheſieth that the Gentiles ſhall come to the true knowledge & worſhip of God.
† Heb. *give.*
c By his terrible thunders he will make himſelf to be known the God of all the world.
‡ Or, *heavens.*
d In ſhewing fearful judgments againſt thine enemies, for the ſalvation of thy people.
e He alludeth to the tabernacle, which was divided into three parts.

26 Bleſs ye God in the congregations, *even* the LORD, ‡ from the fountain [u] of Iſrael.

27 There *is* [x] little Benjamin *with* their [y] ruler, the princes of Judah ‡ *and* their counſel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall Kings bring [z] preſents unto thee.

30 Rebuke ‡ the company of ſpear-men, the multitude of the bulls, with the calves of the people, *till every one* [a] ſubmit himſelf with pieces of ſilver: ‡ ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt, [b] Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth † ſend out his voice, *and that* [c] a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the ‡ clouds.

35 O God, *thou art* [d] terrible out of thy [e] holy places, the God of Iſrael *is* he that giveth ſtrength and power unto *his* people: bleſſed *be* God.

PSAL. LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to deſtruction. 30 He praiſeth God with thanksgiving.

¶ To the chief muſician upon [a] Shoſhannim, *A Pſalm* of David.

SAve me, O God, for the [b] waters are come in unto *my* ſoul.

2 I ſink in † deep mire, where *there is* no [c] ſtanding: I am come into † deep waters, where the flouds overflow me.

3 I am weary of my crying, my throat is dried: mine [d] eyes fail while I wait for my God.

4 They that hate me without a cauſe, are more then the hairs of mine head: they that would deſtroy me *being* mine enemies [e] wrongfully, are mighty: then I reſtored *that* which I took [f] not away.

5 O God, thou knoweſt my [g] fooliſhneſs; and my † ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed [h] for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have born reproach: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 * [i] For the zeal of thine houſe hath eaten me up; * and the reproaches of them that reproached thee, are fallen upon me.

10 When I [k] wept, *and chaſtned* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment: and I became a proverb to them.

12 They that [l] ſit in the gate, ſpeak againſt me; and *I was* the ſong of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an [m] acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the [n] deep waters.

15 Let not the water-floud overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy ſervant, for I am in trouble: † hear me ſpeedily.

18 Draw nigh unto my ſoul *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine [p] adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſs: and I [q] looked *for ſome* † to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat, * and in my thirſt they gave me vineger to drink.

22 Let their [r] table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkned that they ſee not; and make their [ſ] loyns continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let † their [t] habitation be deſolate, *and* † let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten, and they talk to the grief of † thoſe whom thou haſt wounded.

27 Add ‡ iniquity to their [u] iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the [x] Book of the living, and not be written with the righteous.

29 But I *am* poor, and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD [y] better then an ox *or* bullock that hath horns and hoofs.

32 The ‡ humble ſhall ſee *this*, *and* be glad: and your heart ſhall live that ſeek God.

33 For the LORD heareth the poor, and deſpiſeth not his [z] priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that † moveth therein.

35 For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 [a] The ſeed alſo of his ſervants ſhall inherit it. and they that love his name ſhall dwell therein.

PSAL.

XIII Day. *Evening prayer.*

a Of Shoſhannim, *read Pſal.* 45.
b David ſignifieth by the waters, in what great dangers he was, out of which God did deliver him.
† Heb. *the mire of depth.*
c No firmneſs or ſtableneſs to ſettle my feet.
† Heb. *depth of waters.*
d Though his ſenſes failed him, yet his faith was conſtant, and incouraged him ſtill to prayer.
e Condemning me guiltleſs.
f They judged me poor innocent as a thief, and gave my goods to others, as though I had ſtoln them.
g Though I be guilty to thee-ward, yet am I innocent toward them.
† Heb. *guiltineſs.*
h Let not mine evil intreaty of the enemies be an occaſion that the faithful fall from thee.

* *John* 2. 17.
i When I ſaw thine enemies pretend thy name onely in mouth, and in their life deny the ſame, thine holy ſpirit thruſt me forward to reprove them, and defend thy glory.
* *Rom.* 15. 3.
k My zeal moved me to lament and pray for my ſalvation.

1 The more he ſought to win them to God, the more they were againſt him, both poor and rich.
† Heb. *drinkers of ſtrong drink.*
m Knowing that albeit I ſuffer now trouble, yet thou haſt a time wherein thou haſt appointed my deliverance.
n He ſheweth a lively faith, in that he aſſured himſelf, that God is favourable to him, when he ſeemeth to be angry: and on hand, when he ſeemeth to be far off.

o Not that he feared that God would not hear him, but that care made him to think that God deferred long.
† Heb. *make haſte to hear me.*
p Thou ſeeſt that I am beſet as a ſheep among many wolves.
q He ſheweth that it is in vain to put our truſt in men in our great neceſſities: but that our comfort onely dependeth of God: for man rather increaſeth our ſorrows then diminiſheth them. *John* 15. 20.
† Heb. *to lament with me.*
* *Mat.* 27. 48. *Mark* 15. 23. *John* 19. 29.
r He deſireth God to execute his judgments againſt the reprobate which cannot by any means be turned, *Rom.* 11. 9.
ſ Take both judgment and power from them.
† Heb. *their palace.*
t Puniſh not onely them, but their poſterity, which ſhall be like unto them.
† Heb. *let there not be a dweller.*
† Heb. *thy wounded.*
‡ Or, *puniſhment of iniquity.*
u By their continuance and increaſing in their ſins, let it be known that they be of the reprobate.
x They which ſeemed by their profeſſion to have been written in thy Book, yet by their fruits prove the contrary, let them be known to reprobates.
y There is no ſacrifice, which God more eſteemeth, then thankſgiving for his benefits.
‡ Or, *meek.*
z For as he delivered his ſervant David, ſo will he do all that are in diſtreſs, and call upon him.
† Heb. *creepeth.*
a Under the temporal promiſe of the land of Canaan, he comprehendeth the promiſe of life everlaſting to the faithful and their poſterity.

Psal. LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

¶ To the chief musician, *A Psalm* of David, to bring to [a] remembrance.

MAke [b] *haste*, *O God, to deliver me; make haste † to help me, O Lord.

2 *Let them be ashamed and [c] confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their [d] shame, that say, Aha, aha.

4 Let all those that seek thee, rejoyce, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* [e] poor and needy, make haste unto me, O God: thou *art* my help and my deliverer, O Lord, make no tarrying.

a Which might put him in remembrance of his deliverance.
b He teacheth us to be earnest in prayer, though God seem to stay: for at his time, he will hear us.
* *Psal.* 40. 13, *&c.*
† Heb. *to my help.*
* *Psal.* 35. 4. *& 71.* 13.
c He was assured that the more they raged, the nearer they were to destruction, and he the nearer to his deliverance.
d Hereby we are taught not to mock at others in their misery, lest the same fall on our own necks.
e Because he had felt God's help before, he groundeth on experience, and boldly seeketh unto him for succour.

Psal. LXXI.

XIV Day. *Morning prayer.*

1 *David in confidence of faith and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

* *Psal.* 31. 1.
a He prayeth to God with full assurance of faith, that he will deliver him from his adversaries.
b By declaring thy self true of promise.
† Heb. *be thou to me for a rock of habitation.*
c Thou hast infinite means, and all creatures are at thy commandment: therefore shew some sign, whereby I shall be delivered.
d *That is*, From Absolom, Ahitophel, and that conspiracy.
e He strengtheneth his faith by the experience of Gods benefits, who did not onely preserve him in his mother's belly, but took him thence, and ever since hath preserved him.
f All the world wondreth at me because of my miseries, as well they in authority, as the common people, yet being assured of thy favour, I remained stedfast.
g Thou that didst help me in my youth, when I had more strength, help me now so much the more in mine old age and weakness.
† Heb. *watch*, or, *observe.*
h Thus the wicked both blaspheme God, and triumph against his saints, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth back the false reports of the adversaries that said, *God hath forsaken him.*

IN * [a] thee, O Lord, do I put my trust, let me never be put to confusion.

2 Deliver me in thy [b] righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 † Be thou my strong habitation, whereunto I may continually resort: * thou hast given commandment to save me, for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the [d] wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my [e] trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praise *shall be* continually of thee.

7 I am as a [f] wonder unto many? but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise, *and with* thy honour all the day.

9 Cast me not off in the time of [g] old age, forsake me not when my strength faileth.

10 For mine enemies speak against me: and they that † lay wait for my soul, take counsel together,

11 Saying, [h] God hath forsaken him: persecute and take him, for *there is* none to deliver *him.*

12 O God, be not far from me: O [i] my God, make haste for my help.

13 Let them be confounded *and* consumed, that are adversaries to my soul: let them be covered *with* reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness, *and* thy salvation all the day: [k] for I know not the numbers *thereof.*

16 I will [l] go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine onely.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 [m] Now also † when I am old and grayheaded, O God, forsake me not: until I have shewed † thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 [n] Thy righteousness also, O God, *is* very high, who hast done great things: [o] O God, who *is* like unto thee?

20 *Thou* which hast [p] shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee † with the psaltery, *even* thy [q] truth, O my God: unto thee will I sing with the harp, O thou holy One of Israel.

23 My lips shall greatly rejoyce when I sing unto thee: and my [r] soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

k Because thy benefits toward me are innumerable, I cannot but continually meditate & rehearse them.
l I will remain stedfast, being upholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberality may have perfect praise.
† Heb. *unto old age, and gray hairs.*
† Heb. *thine arm.*
n The just performance of thy promise.
o His faith breaketh through all temptations, & by this exclamation he praiseth the power of God.
p As he confesseth that God is the only authour of his deliverance: so he acknowledgeth that these evils were sent unto him by God's providence.
† Heb. *with the instrument of psaltery.*
q He confesseth that his long tarriance was well recompensed, when God performed his promise.
r For there is no true praising of God, except it come from the heart: & therefore he promiseth to delight in nothing but wherein God may be glorified.

Psal. LXXII.

1 *David praying for Solomon, sheweth the goodness and glory of his in type, and in truth of Christ's kingdom.* 18 *He blesseth God.*

¶ *A Psalm* ‡ [a] for Solomon.

GIve the King thy [b] judgments, O God, and thy righteousness unto the King's [c] son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The [d] mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall * judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressour.

5 They shall [f] fear thee as long as the Sun and Moon endure, throughout all generations.

6 He shall [g] come down like rain upon the mown grass: as showrs *that* water the earth.

7 In his days shall the righteous flourish: and abundance of peace † so long as the Moon endureth.

8 He shall have dominion also [h] from Sea to Sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bowe before him: and his enemies shall lick the dust.

10 The Kings of [i] Tarshish and of the Isles shall bring presents: the Kings of [k] Sheba and Seba shall offer gifts.

11 Yea, all Kings shall fall down before him: all nations shall serve him.

‡ Or, *of.*
a Composed by David, as touching the reign of his son Solomon.
b Endue the King with the spirit of wisdom and justice, that he reign not as do the worldly tyrants.
c *To wit*, To his posterity
d When justice reigneth, even the places most barren, shall be enriched with thy blessings.
e He sheweth wherefore the sword is committed to Kings: *to wit*, To defend the innocent, and suppress the wicked.
f The people shall embrace thy true Religion, when thou giveest a King that ruleth according to thy word.
g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heavenly dew maketh his church ever to flourish.
† Heb. *till there be no Moon.*
h *That is*, From the red-Sea to the Sea called *Striacum*, & from Euphrates forward: *meaning*, That Christ's kingdom should be large and universal. i Of Cilicia, and of all other countries beyond the Sea, which he meaneth by the Isles. k *That is*, Of Arabia that rich country, whereof Sheba was a part bordering upon Ethiopia.

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12 For he shall deliver the needy when he crieth: the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and [l] precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the [m] gold of Sheba; prayer also shall be made for him continually, *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the [n] fruit thereof shall shake like Lebanon, and *they* of the city shall flourish like grass of the earth.

17 His name † shall endure for ever: † his name shall be continued as long as the Sun: and *men* shall be blessed in him; all nations shall call him [o] blessed.

18 Blessed *be* the LORD God, the God of Israel, who onely doth [p] wondrous things.

18 And blessed *be* his glorious name for ever, and let the whole earth be filled with his glory; Amen, and amen.

20 The prayers of David the son of Jesse [q] are ended.

l Though tyrants pass not to shed blood, yet this godly King shall preserve his subjects from all kind of wrong.
† Heb. one *shall give.*
m God will both prosper his life, and also make the people most willing to obey him.
n Under such a King shall be most great plenty, both of fruits, and also of the increase of mankind.
† Heb. *shall be.*
† Heb. *shall be as a son to continue his father's name for ever.*
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p He confesseth that except God miraculously preserve his people, that neither the King, nor the kingdom can continue.
q Concerning his son Solomon.

PSAL. LXXIII.

XIV Day. *Evening prayer.*

1 *The Prophet prevailing in a temptation,* 2 *sheweth the occasion thereof, the prosperity of the wicked;* 13 *The wound given thereby, diffidence;* 15 *The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

¶ ‡ *A Psalm* of Asaph.

‡ Or, *A Psalm for Asaph.*
‡ Or, *yet.*

TRuly [a] God *is* good to Israel, *even* to such as are † of a clean heart.

a As it were between hope and despair he bursteth forth into this affection, being assured that God would continue his favour toward such as were godly indeed, and not hypocrites.
† Heb. *clean of heart.*

2 But as for me, my feet were almost gone: my steps had well-nigh slipt.

3 * For I was envious at the foolish, *when* I saw the prosperity of the wicked.

* Job 21. 7. Psal. 37. 1. Jer. 12. 1.

4 For *there are* [b] no bands in their death: but their strength *is* † firm.

b The wicked in this life live at pleasure, and are not drawn to death like prisoners: *that is,* By sickness, which is death's messenger.
† Heb *fat.*

5 They *are* not † in trouble *as other* men: neither are they plagued † like *other* men.

† Heb *in the trouble of other men.*
† Heb. *with.*

6 [c] Therefore pride compasseth them about as a chain: violence covereth them *as* a garment.

c They glory in their pride as some do in their chains: and in cruelty, as some do in apparel.

7 Their eyes stand out with fatness: † they have more then heart could wish.

† Heb *they pass the thoughts of the heart.*

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 [d] They set their mouth against the heavens; and their tongue walketh through the earth.

d They blaspheme God, and fear not his power, and rail upon men because they esteem themselves above all others.

10 Therefore [e] his people return hither: and waters of a full *cup* are wrung out to them.

e Not only the reprobate, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly. † Thus the flesh moveth even the godly to dispute with God, touching their poor estate, and the prosperity of the wicked. † Heb. *my chastisement* was.

11 And they [f] say, How doth God know? and is there knowledge in the most High?

f Verily, I have cleansed my heart in vain, and washed my hands in innocency.

12 Behold, these *are* the ungodly, who prosper in the world, they increase *in* riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and † chastened every morning.

15 [g] If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

16 When I thought to know this, † it *was* too painful for me.

17 Until I went into the [h] sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment? they are [i] utterly consumed with terrours.

20 As a dream when *one* awaketh; *so,* O Lord, when thou awakest thou shalt despise their [k] image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and † ignorant: I was *as* a [l] beast † before thee.

23 Nevertheless, I *am* [m] continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in [n] heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God *is* the † strength of my heart, and my [o] portion for ever.

27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that [p] go a whoring from thee.

28 But it is good for me to draw near [q] to God: I have put my trust in the Lord GOD, that I may declare all thy works.

g If I give place to this wicked thought I offend against thy providence, seeing thou dispossest all things most wisely, and preservest thy children in their greatest dangers.
† Heb *it was labour in mine eyes.*
h Until I entred into thy school, and learned by thy word and holy spirit: that thou ordereth all things wisely and justly.
i By thy fearful judgment.
k Or, their shadow: *that is,* Destroy their tranitory estate.
† Heb. *I knew not.*
l For the more that man goeth about by his own reason to seek out God's judgments, the more doth he declare himself a beast.
† Heb. *with thee.*
m By faith I was assured that thy providence did watch always over me to preserve me.
n He sought neither help nor comfort of any save of God only.
† Heb. *rock.*
o He teacheth us to deny our selves to have God our whole sufficiency and onely contentment.
p *That is,* Forsake thee to seek others.
q Though all the world shrink from God, yet he professeth to trust in him, and to magnify his works.

PSAL. LXXIV.

1 *The Prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help, in consideration of his power,* 18 *Of his reproachful enemies, of his children, and of his covenant.*

¶ ‡ Maschil of Asaph.

‡ Or, A Psalm for *Asaph to give instruction.*

O God, [a] why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

a The church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was laid upon them for their sins.

2 Remember thy congregation *which* thou hast purchased of old: the ‡ [b] rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt.

‡ Or, *tribe.*
b Which inheritance thou hast measured out thy self, as with a line or rod.

3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they [c] set up their ensigns *for* signs.

c They have destroyed thy true Religion, & spread their banners in sign of defiance.

5 *A man* was famous according as he had [d] lifted up axes upon the thick trees.

d He commendeth the Temple for the costly matter, the excellent workmanship, and beauty thereof, which notwithstanding the enemies did destroy.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 † They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground.

† Heb. *they have sent thy sanctuary into the fire.*

8 They said in their [e] hearts, Let us † destroy

e They encouraged one another to cruelty, that not onely God's people might be destroyed, but also Religion utterly in all places suppressed. † Heb. *break.*

them

them together: they have burnt up all the synagogues of God in the land.

9 We see not our signs, *there is* no more any Prophet, neither *is there* among us any that knoweth [f] how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? [g] pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the [h] midst of the earth.

13 * Thou didst † divide the Sea by thy strength: thou brakest the heads of the ‡ [i] dragons in the waters.

14 Thou brakest the heads of [k] Leviathan in pieces, *and* gavest him *to be* [l] meat to the people inhabiting the wilderness.

15 * Thou didst cleave the fountain and the flood: * thou driedst up † mighty rivers.

16 The [m] day *is* thine, the night also *is* thine: thou hast prepared the light and the Sun.

17 Thou hast set all the borders of the earth: thou hast † made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy [n] turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for [o] the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine [p] own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, † increaseth continually.

PSAL. LXXV.

1 *The Prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

¶ ‡ To the chief musician Al-taschith, [a] *A Psalm or,* Song of Asaph.

UNto thee, O God, do we [b] give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 ‡ [c] When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitans thereof are dissolved: I bear up the pillars [d] of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your [e] horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the † south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a [f] cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the [g] righteous shall be exalted.

PSAL. LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

¶ To the chief musician on Neginoth, *A Psalm or,* Song ‡ of Asaph.

IN Judah *is* God [a] known: his name *is* great in Israel.

2 In [b] Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent then the [c] mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have [d] found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou *art* to be feared, and who may stand in thy [e] sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment to [f] save all the meek of the earth. Selah.

10 Surely the [g] wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pray unto the LORD your God; let all that be [h] round about him bring presents † unto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: *he is* terrible to the Kings of the earth.

PSAL. LXXVII.

1 *The Psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

¶ To the chief musician, to Jeduthun, *A Psalm* ‡ of Asaph.

I Cried unto God with my [a] voice: *even* unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I sought the Lord; † my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembred God, and was [b] troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes [c] waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my [d] song in the night: I commune with mine own heart, and my spirit made [e] diligent search.

7 Will

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f They lament that they have no Prophet among them, to shew them how long their miseries should endure.

g They joyn their deliverance with God's glory and power, knowing that the punishment of the enemy should be their deliverance.

h *Meaning*, In the sight of all the world.

i *Exod.* 14. 21.

† Heb. *break.*

‡ Or, *whales.*

k *Tsuf*, Pharaoh's army.

l Which was a great monster of the Sea, or whale, *meaning*, Pharaoh.

l His destruction did rejoyce them, as meat refresheth the body.

m *Exod.* 17. 5. *Num.* 20. 11.

n *Josu.* 3. 13.

† eb. *rivers of strength.*

m Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.

† Heb. *made them.*

n He meaneth the church of God, which is exposed as a prey to the wicked.

o *That is*, All places where thy word shineth not, there reigneth tyranny and ambition.

p He sheweth that God cannot suffer his church to be oppressed, except he lose his own right.

† Heb. *ascendeth.*

XV Day. *Morning prayer.*

‡ Or, *to the chief musician (destroy me) a Psalm*, or, *Song for Asaph.*

a The Chaldee addeth when David said, *Destroy not the people.*

b He declareth how the faithful shall ever have just occasion to praise God, forasmuch as in their need they shall feel his power at hand to help them.

‡ Or, *when I shall take a set time.*

c When I see my time, saith God, to help your miseries: I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserve them.

e The Prophet warneth the wicked, that they would not set themselves against God's people, seeing that God at his time destroyeth them that rule wickedly. † Heb. *desert.*

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f God's wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunk, that by drinking till they come to the very dregs, they are utterly destroyed.

g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtilty.

‡ Or, *for Asaph.*

a He declareth that God's power is evidently seen in preserving his people, and destroying his enemies

b Which afterward was called Jerusalem.

c He compareth the kingdoms full of extortion and rapine, to the mountains that are full of ravening beasts

d God hath taken their spirits and strength from them as though their hands were cut off.

e God with a look is able to destroy all the power and activity of the enemies, were they never so many or mighty.

f To revenge the wrongs done to thy church.

g For the end shall shew that the enemy was able to bring nothing to pass: also thou shalt bridle their rage, that they shall not compass their purpose.

h *To wit*, The Levites that dwell about the tabernacle, or the people among whom he or gather grapes:

doth dwel. † Heb. *to fear.* i *The Hebrew word signifieth*, To vintage. *Meaning*, That he shall make the counsel and enterprises of wicked tyrants foolish and vain.

‡ Or, *for Asaph.*

a The Prophet teacheth us by his example to flee unto God for help in our necessities.

† Heb. *my hand.*

b *He soeweth*, That we must patiently abide, although God deliver us not out of our troubles at the first cry.

c *Meaning*, That his sorrows were as watchmen, that kept his eyes from sleeping.

d Of thanksgiving which I was accustomed to sing in my prosperity.

e Both the causes why I was chastened and when my sorrows should have an end.

7 Will the LORD cast off for ever? and will he be favorable no more?

8 Is his [f] mercy clean gone for ever? doth *his* promise fail † for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my [g] infirmity: *but I will remember* the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the [h] sanctuary: who *is so* great a [i] God as *our* God?

14 Thou *art* the God that doest wonders; thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 [k] The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

17 † The clouds poured out water, the skies sent out [l] a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy foot-steps are not [m] known.

20 * Thou leddest thy people like a flock, by the hand of Moses and Aaron.

f *As if he should say*, It is impossible: whereby he exhorteth himself to patience.
† Heb. *to generation & generation.*
g Though I first doubted of my life, yet considering that God had his years, *that is*, Change of times, and was accustomed also to lift up them, whom he hath beaten, I took heart again.

h *That is*, In heaven, whereunto we must ascend by faith, if we will know the ways of God
i He condemneth all that worship any thing save the only true God, whose glory appeareth through the world.
k He declareth, wherein the power of God was declared, when he delivered the Israelites through the red sea.
† Heb. *The clouds were poured forth with water.*
l *That is*, Thundred & lightned.
m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not pass through, *Exod.* 14. 28, 29.
* *Exod.* 14. 19.

PSAL. LXXVIII.

XV Day. *Evening prayer.*

1 *An exhortation both to learn and to preach the Law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

¶ ‡ [a] Maschil of Asaph.

GIve ear, O [b] my people *to* my law: incline your ears to the words of my mouth.

2 * I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our [c] fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come, the praises of the LORD; and his strength and his wonderful works that he hath done.

5 For he established a [d] testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers * that they should make them know to their children.

6 That the [e] generation to come might know *them, even* the children *which* should be born: *who* should arise and declare *them* to their children:

7 That they might [f] set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as [g] their fathers, a stubborn and rebellious generation; a generation † *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of [h] Ephraim *being* armed *and* † carrying bows, turned back in the day of battel.

10 They kept not the covenant of God, and refused to walk in his Law:

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their [i] fathers, in the land of Egypt, *in* the field of Zoan.

13 * He divided the sea, and caused them to pass through, and he made the waters to stand as an heap.

14 * In the day-time also he led them with a cloud, and all the night with a light of fire.

15 * He clave the rocks in the wilderness, and gave *them* drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned [k] yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their [l] lust.

19 * Yea, they spake against God: they said, [m] Can God † furnish a table in the wilderness?

20 * Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and [n] trusted not in his salvation:

23 Though he had commanded the [o] clouds from above, and opened the doors of heaven,

24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‡ Man did eat Angels food: he sent them meat to the full.

26 He caused an [p] east-wind † to blow in the heaven: and by his power he brought in the south-wind.

27 He rained flesh also upon them as dust, and † feathered fowls like as the sand of the sea.

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their [q] lust: but * while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the [r] fattest of them, and † smote down the ‡ chosen *men* of Israel.

32 For all this they [s] sinned still, and believed not for his wondrous works.

† Heb. that *prepared not their heart.*
h By Ephraim, he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth, that they were unfaithful to God, and by their multitude & authority had corrupted all others.
† Heb. *throwing forth.*
i He proveth that not only the posterity, but also their forefathers were wicked and rebellious to God.
* *Exod.* 14. 21.

* *Exod.* 13. 21. & 14. 24.

* *Exod.* 17. 6. *Num.* 20. 11. *Psal.* 105. 41. 1 *Cor.* 10. 4.

k Their wicked malice could be overcome by no benefits, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his will is to tempt God.
* *Num.* 11. 4.
m Thus when we give place to sin, we are moved to doubt of God's power except he will always be ready to serve our lust.
† Heb. *order.*
* *Exod.* 17. 6. *Num.* 20. 11.

n *That is*, In his fatherly providence, whereby he careth for his, and provideth sufficiently.
o So that they had that which was necessary and sufficient: but their lust made them to covet that which they knew God had denied them.
* *Exod.* 16. 14. *John* 6. 31.
‡ Or, *Every one did eat the bread of the mighty.*
p God used the means of the wind to teach them that all elements were at his commandment, and that no distance of place could let his working.
† Heb. *to go.*
† Heb. *fowl of wing.*

q Such is the nature of concupiscence, that the more it hath the more it lusteth.
* *Num.* 11. 33.
r *That is*, The chief and strongest, *as Judg.* 3. 29. for though other were not spared, yet chiefly they suffered, which trusted in their strength against God. † Heb. *made to bowe.* ‡ Or, *young men.*
s Thus sin by continuance maketh men insensible, so that by no plagues they can be amended.

33 There-

f He shewed wherein the use of this doctrine standeth: in faith, in the meditation of God's benefits, and in obedience g Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, provocation, falsehood, and hypocrisy, that the children ought not to follow their examples.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he [t] slew them, then they sought him: and they returned and enquired early after God.

35 And they remembred that God *was* their rock, and the high God their redeemer.

36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their [u] heart was not right with him, neither were they stedfast in his covenant.

38 But he *being* full of compassion,[x] forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembred that they *were but* flesh; a wind that passeth away and cometh not again.

40 How oft did they ‡ provoke him in the wilderness, *and* grieve him in the desert?

41 Yea, they [y] turned back and tempted God, and [z] limited the holy One of Israel.

42 [a] They remembred not his hand, *nor* the day when he delivered them ‡ from the enemy.

43 How he had † wrought his signs in Egypt, and his wonders in the field of Zoan:

44 * And had turned their rivers into bloud; and their flouds, that they could not drink.

45 * He sent divers [b] sorts of flies among them, which devoured them; & * frogs, which destroyed them.

46 * He [c] gave also their increase unto the caterpiller, and their labour unto the locust.

47 * He † destroyed their vines with hail, and their sycomore-trees with ‡ frost.

48 † He gave up their cattel also to the hail, and their flocks to ‡ hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending [d] evil angels *among them.*

50 † He made a way to his anger, he spared not their soul from death: but gave ‡ their life over to the pestilence.

51 * And smote all the first-born in Egypt: the [e] chief of *their* strength in the tabernacles of [f] Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they [g] feared not: but the sea * † overwhelmed their enemies.

54 And he brought them to the border of his [h] sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and * divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back and dealt unfaithfully [i] like their fathers: they were turned aside like a deceitfull bow.

58 * For they [k] provoked him to anger with their high places, and moved him to jealousy with their graven images;

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 * So that he [l] forsook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his [m] strength into captivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword: and was wroth with his inheritance.

63 The fire [n] consumed their young men: and their maidens were not † [o] given to marriage.

64 Their Priests fell by the sword: and their [p] widows made no lamentation.

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth [q] by reason of wine.

66 And he smote his enemies in the hinder-parts: he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of [r] Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he [s] built his sanctuary like high *palaces*, like the earth which he hath † established for ever.

70 * He chose David also his servant, and took him from the sheep-folds:

71 † From following the ews great with young, he brought him * to feed Jacob his people, and Israel his inheritance.

72 So [t] he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

† Heb. *founded.* * 1 *Sam.* 16. 11. 2 *Sam.* 7. 8. † Heb. *from after.* * 2 *Sam.* 5. 2. 1 *Chron.* 11. 2. t *He sheweth* wherein all Kings charge standeth, *To wit*, To provide faithfully for his people, to guide them by counsel, and defend them by power.

t Such was their hypocrisy, that they sought unto God for fear of punishment, though in their heart they loved him not.

u Whatsoever cometh not from the pure fountain of the heart, is hypocrisy.

x Because he would ever have some remnant of a church to praise his name in earth, he suffered not their sins to overcome his mercy.

‡ Or, *rebel against him.*

y *That is*, They tempted him oftentimes.

z As they all do that measure the power of God by their capacity.

a The forgetfulness of God's benefits is the root of rebellion and all vice.

‡ Or, *from affliction*

† Heb. *set.*

* *Exod.* 7. 20.

b This word signifieth a confused mixture of flies and venemous worms, some take it for all sorts of Serpents, some for all wild beasts.

* *Exod.* 8. 6.

* *Exod.* 10. 13.

c He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude.

* *Exod.* 9. 23.

† Heb. *killed.*

‡ Or, *great hailstones.*

† Heb. *he shut up.*

‡ Or, *lightnings.*

d So called, either of the effect, *that is*, Of punishing the wicked: or else, because they were wicked Spirits whom God permitted to vex men.

† Heb. *he weighed a path.*

‡ Or, *their beasts to the murrain*, *Exod.* 9. 3.

* *Exod* 12. 29.

e The first born are so called, as *Gen.* 49. 3.

f *That is*, Egypt: for is was called Mizraim or Egypt, of Mizraim, that was the son of Ham.

g *That is*, They had none occasion to fear, forasmuch as God destroyed their enemies, and delivered them safely.

* *Exod.* 14. 27. & 15. 10.

† Heb. *covered.*

h *Meaning*, Canaan, which God had consecrated to himself, and appointed to his people.

* *Josh.* 13. 7.

i Nothing more displeaseth God in the children, then when they continue in that wickedness, which their fathers had begun.

* *Deut.* 32. 21.

k By serving God otherwise then he appointed.

* *1 Sam* 4. 11.

l For their ingratitude he suffered the Philistines to take the ark, which was the sign of his presence from among them.

m The Ark is so called *Psal.* 132. 8. because thereby he defended his people, and beautifully appeared unto them

n They were suddenly destroyed, *1 Sam.* 4. 10.

† Heb *praised.*

o They had no marriage songs, *That is*, They were not married

p Either they were slain before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sins, they judged God's patience to be a slumbring, as though he were drunken; therefore he answering their beastly judgment, saith he will awake, and take sudden vengeance.

r *Seeing*, That he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple, and establishing the Kingdom, he declareth that the signs of his favour were among them.

* *2 Sam.* 5. 2.

PSAL. LXXIX.

1 *The Psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

¶ *A Psalm* ‡ of Asaph.

‡ Or, *for Asaph.*

O God, the [a] heathen are come into thine inheritance, thy holy Temple have they defiled: they have laid Jerusalem on heaps.

2 The [b] dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their bloud have they shed like water round about Jerusalem. and *there was* none to [c] bury *them.*

4 * We are become a reproach to our [d] neighbours: a scorn and derision to them that are round about us.

5 * How long, LORD? wilt thou be angry for ever? shall thy jealousie [e] burn like fire?

6 * Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 * O remember not against us ‡ [f] former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

for our sins, before thou takest us to mercy. * *Jer.* 10. 25. * *Isa.* 64. 9. ‡ Or, *the iniquities of them that were before us.* f Which we and our fathers have committed.

a The people cry unto God against the barbarous tyranny of the Babylonians: who spoiled God's inheritance, polluted his Temple, destroyed his Religion, and murdered his people

b The Prophet sheweth to what extremities God suffereth sometime his church to fall, to exercise their faith, before he set to his hand to deliver them.

c Their friends and kinsfolk durst not bury them for fear of the enemies

* *Psal.* 44. 14.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy Religion, but they both laughed at our miseries.

* *Psal.* 89. 46.

e Wilt thou utterly consume us

XVI Day. *Morning prayer.*

iniquities: let thy tender mercies [g] speedily prevent us: for we are brought very low.

9 Help us, O God of our [h] salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the † revenging of the bloud of thy servants *which is* shed.

11 Let the [i] sighing of the prisoner come before thee, according to the greatness of † thy power: † preserve thou those that are [k] appointed to die.

12 And render unto our neighbours sevenfold into their bosom, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture, will give thee thanks for ever: [l] we will shew forth thy praise † to all generations.

g And stay not till we have recompensed for our sins.
h Seeing we have none other saviour, neither can we help our selves, and also by our salvation thy name shall be praised: therefore O Lord, help us.
† Heb. *vengeance.*
i Who though in respect of God they were justly punished for their sins, yet in consideration of their cause, were unjustly murdered.
† Heb. *thine arm.*
† Heb. *reserve the children of death.*
k Which were captives among their enemies, and could look for nothing but death.
l We ought to desire no benefits of God, but on this condition, to praise his name, *Isa.* 43. 21. † Heb. *to generation and generation.*

PSAL. LXXX.

1 *The Psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

¶ To the chief musician upon Shoshannim Eduth, *A Psalm* ‡ of Asaph.

‡ Or, *for Asaph.*

GIve ear, [a] O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest *between* the [b] cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and † come *and* save us.

3 [c] Turn us again, O God: and cause thy face to shine, and we shall be saved.

4 O Lord God of hosts, how long † wilt thou be [d] angry against the prayer of thy people?

5 Thou feedest them with the bread of tears: and givest them tears to drink in great measure.

6 Thou makest us a [e] strife unto our neighbours: and our enemies laugh among themselves.

7 [f] Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 [g] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* † the goodly cedars.

11 She sent out her boughs unto the Sea, and her branches unto the [h] river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way, do pluck her?

13 The [i] boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down [k] from heaven, and behold and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest [l] strong for thy self.

a This Psalm was made as a prayer for to desire God to be merciful to the ten tribes.
b Move their hearts, that they may return to worship God aright: *that is*, In the place where thou hast appointed.
† Heb. *come for salvation to us.*
c Joyn thy whole people and all thy tribes together again.
† Heb. *wilt thou smoke.*
d The faithful fear God's anger, when they perceive that their prayers are not forthwith heard.
e Our neighbours have continual strife and war against us.
f Because that repentance only cometh of God, they most instantly and oft times call to God for it, as a mean, whereby they shall be saved.
g Seeing that of thy mercy thou hast made us a most dear possession to thee, and we through our sins are made open for wild beasts to devour us, declare again thy love, and finish the work that thou hast begun.
† Heb. *the cedars of God.*
h *To wit*, Euphrates.
i *That is*, As well they that hate our Religion, as they that hate our persons.
k They gave not place to temptation, knowing that albeit there were no help in earth, yet God was able to succour them from heaven.
l So that no power can prevail against it, and which as a young bud thou raisest up again as out of the burnt ashes.

16 *It is* burnt with fire, *it is* cut down: they perish at the [m] rebuke of thy countenance.

17 Let thy hand be upon the [n] man of thy right hand, upon the son of man *whom* thou madest strong for thy self.

18 So will not we go back from thee: [o] quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

m Onely when thou art angry, and not with the sword of the enemy.
n *That is*, Upon this vine, or people whom thou hast planted with thy right hand, that they should be as one man, or one body.
o For none can call upon God, but such as are raised up, as it were from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 *An exhortation to a solem praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

¶ To the chief musician upon [a] Gittith, *A Psalm* ‡ of Asaph.

a An instrument of musick, brought from Gath.
‡ Or, *for Asaph.*

SIng [b] aloud unto God our strength: make a joyful noise unto the God of Jacob.

b It seemeth that this Psalm was appointed for solemn feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now under the gospel are abolished.

2 Take a Psalm, and bring hither the timbrel, the pleasant harp with the Psaltery.

3 Blow up the trumpet in the [c] new-Moon, in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

c Under this feast he comprehendeth all other solemn days.

5 This he ordained in [d] Joseph *for* a testimony, when he went out ‡ through the land of Egypt: *where* I heard a language *that* [e] I understood not.

d *That is*, In Israel: for Joseph's family was counted the chief, before that Judah was preferred.
‡ Or, *against.*
e God speaketh in the person of the people, because he was their leader.

6 I removed his shoulder from the burden: his hands † were delivered from the [f] pots.

† Heb. *passed away.*
f If they were never able to give sufficient thanks to God for this deliverance from corporal bondage, how much more are we indebted to him for our spiritual deliverance from the tyranny of Satan and sin?

7 Thou calledst in trouble, and I delivered thee; I [g] answered thee in the secret place of thunder: I * proved thee at the waters of ‡ Meribah. Selah.

g By a strange and wonderful fashion.
* *Exod.* 17. 6.
‡ Or, *strife.*

8 [h] Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

h He condemneth all assemblies, where the people are not attentive to hear God's voice, and to give obedience to the same.

9 There shall no strange God be in thee: neither shalt thou worship any strange God.

10 I *am* the Lord thy God which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

i God accuseth their incredulity, because they opened not their mouths to receive God's benefits in such abundance as he poureth them out.

11 But my people would not hearken to my voice: and Israel would none of me.

12 *So I gave them up ‡ unto their own hearts lust: *and* they walked in their own counsels.

* *Act.* 14. 16.
‡ Or, *to the hardness of their hearts, or, imagination.*

13 [k] O that my people had hearkned unto me, *and* Israel had walked in my ways!

k God by his word called all, but his secret election appointeth who shall hear.

14 I should soon have subdued their enemies, and turned my [l] hand against their adversaries.

l If their sins had not letted.

15 The haters of the Lord should have ‡ † submitted themselves unto him: [m] but their time should have endured for ever.

‡ Or, *yeilded feigned obedience.* † Heb. *lied.* m If the Israelites had not broken covenant with God, he would have given them victory against their enemies.

16 He should have fed them also † with the [n] finest of the wheat: and with hony out of the rock should I have satisfied thee.

† Heb. *with the fat of wheat.* n *That is*, The principal flowr or corn, *so Deut.* 32. 14.

PSAL. LXXXII.

XVI Day. *Evening prayer.*

1 *The Psalmist having exhorted the Judges,* 5 *and reproved their negligence,* 8 *prayeth God to judge.*

¶ *A Psalm* ‡ of Asaph.

‡ Or, *for Asaph.*

GOd standeth in the congregation of the mighty; he [a] judgeth among the Gods.

a *The Prophet sheweth*, That if Princes and Judges do not their duty, God whose authority is above them, will take vengeance on them.

2 How long will ye judge unjustly, and * accept the persons of the [b] wicked? Selah.

3 † Defend the poor and fatherless: do justice to the afflicted and needy.

4 * Deliver the poor and [c] needy: rid *them* out of the hand of the wicked.

5 They know not, either will they understand; they walk on in darkness: all the [d] foundations of the earth are † out of course.

6 * I have said, Ye *are* Gods: and all of you *are* children of the most High.

7 [e] But ye shall die like men, and fall like one of the Princes.

8 Arise, O God, judge the earth: for thou shalt inherit [f] all nations.

* *Deut.* 1. 17.
b For thieves and murderers find favour in judgment, when the cause of the godly cannot be heard.
† Heb *judge.*
* *Prov.* 24. 11.
c Not only when they cry for help, but when their cause requireth aid and support.
d *That is*, All things are out of order, either by their tyranny, or careless negligence.
† Heb. *moved.*
e *Joh.* 10. 34. No title of honour shall excuse you, but you shall be subject to God's judgment, and render account as well as other men.
f Therefore no tyrant shall pluck thy right and authority from thee.

PSAL. LXXXIII.

1 *A complaint to God of the enemies conspiracies.* 9 *A prayer against them that oppress the church.*

¶ *A* Song *or Psalm* ‡ of Asaph.

‡ Or, *for Asaph.*

KEep [a] not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken crafty counsel against thy people, and consulted against thy [c] hidden ones.

4 They have said, Come, and let us [d] cut them off from *being* a nation: that the name of Israel may be no more in remembrance.

5 For they have consulted [e] together with one † consent: they are confederate [f] against thee.

6 The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre.

8 Assur also is joyned with them: † they have holpen the children of [g] Lot. Selah.

9 Do unto them as *unto* the * [h] Midianites: as *to* * Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became *as* [i] dung for the earth.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their Princes as * Zebah, and as Zalmunna:

12 Who said, Let us take to our selves the [k] houses of God in possession.

13 O my God, make them like a [l] wheel: as the stubble before the wind.

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame: that they may [m] seek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea, let them be put to shame, and perish:

18 That *men* may [n] know, that thou whose name alone *is* JEHOVAH, *art* the most high over all the earth.

a This Psalm seemeth to have been composed as a form of prayer against the danger that the church was in, in the days of Jehoshaphat.
b He calleth them God's enemies, which are enemies to his church.
c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers.
d They were not content to take the church as prisoner, but sought utterly to destroy it.
e By all secret means.
† Heb. *heart.*
f They thought to have subverted thy counsel, wherein the perpetuity of the church was established.
† Heb. *they have been an arm to the children of Lot.*
g The wickedness of the Ammonites and Moabites is described in that they provoked these other nations to fight against the Israelites their brethren.
* *Judg.* 7. 22.
h By these examples, they were confirmed that God would not suffer his people to be utterly destroyed.
* *Judg.* 7. 21. & 4. 15, 24.
i Troden under feet as mire.
* *Judg.* 7. 25.
* *Judg.* 8. 21.
k *That is*, Judea: for where his church is, there dwelleth he among them.
l Because the reprobate could by no means be amended, he prayeth that they may be utterly destroyed, be unstable, and led with all winds.
m *That is*, Be compelled by thy plagues to confess thy power.
n Though they believe not yet they may prove by experience, that it is in vain to resist against thy counsel in establishing thy church.

PSAL. LXXXIV. 465

1 *The Prophet longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

¶ To the chief musician upon Gittith, *A Psalm* ‡ for the sons of Korah.

‡ Or, *of.*

HOw amiable *are* thy tabernacles, O LORD of hosts!

2 My soul [a] longeth, yea, even fainteth for [b] the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for her self, where she may lay her young, *even* thine [c] altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose [d] strength *is* in thee: in whose heart *are* the ways *of them.*

6 *Who* passing through the valley ‡ of [e] Baca, make it a well: the rain also † filleth the pools.

7 They go ‡ from [f] strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine [g] anointed.

10 [h] For a day in thy courts *is* better then a thousand: † I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

11 For the LORD God *is* a Sun and Shield; the LORD will give grace and glory: * no [i] good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, * blessed *is* the man that trusteth in thee.

a David complaineth that he cannot have access to the church of God to make profession of his faith, and to profit in Religion.
b For none but the Priests could enter into the sanctuary, and the rest of the people into the courts.
c So that the poor birds have more liberty then I.
d Who trusteth nothing in himself, but in thee onely, and learneth of thee to rule his life.
‡ Or, *of mulberry-trees make him a well*, &c.
e *That is*, of mulberry-trees, which was a barren place: so that they which passed through, must dig pits for water: *Signifying*, That no lets can hinder them that are fully bent to come to Christ's church, neither yet that God will ever fail them.
† Heb *covereth.*
‡ Or, *from company to company.*
f They are never weary, but increase in strength and courage, till they come to God's house.
g *That is*, For Christs sake, whose figure I represent.
h He would wish to live but one day rather in God's church, then a thousand among the worldlings.
† Heb. *I would chose rather to sit at the threshold.* * *Psal.* 34. 9, 10.
i But will from time to time increase his blessings towards his more and more. * *Psal.* 2. 12.

PSAL. LXXXV.

1 *The Psalmist out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness..*

¶ To the chief musician, *A Psalm* ‡ for the sons of Korah.

‡ Or, *of.*
‡ Or, *well pleased.*

LORD, thou hast been ‡ [a] favourable unto thy land: thou hast brought back the captivity of Jacob.

2 * Thou hast forgiven the iniquity of thy people, thou hast [b] covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ‡ thou hast turned *thy self* from the [c] fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O LORD, and grant us thy [e] salvation.

8 I will hear what God the LORD will speak: for he will speak [f] peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

a They confess that God's free mercy was the cause of their deliverance, because he loved the land which he had chosen.
* *Psal.* 32. 1.
b Thou hast buried them, that they shall not come into judgment.
‡ Or, *thou hast turned thine anger from waxing hot.*
c Not onely in withdrawing thy rod, but in forgiving our sins, and in touching our hearts to confess them.
d As in times past they had felt God's mercies: so now being oppressed by the long continuance of evils, they pray unto God that according to his nature he would be merciful unto them.
e He confesseth that our salvation cometh onely of God's mercy.
f He will send all prosperity to his church, when he hath sufficiently corrected them: also the faithfull shall learn to beware that they return not to like offences.

10 Mercy

10 Mercy and truth are met together: righteousness and peace have kissed *each other*.

11 [g] Truth shall spring out of the earth: and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good: and our land shall yield her increase.

13 [h] Righteousness shall go before him: and shall set *us* in the way of his steps.

g Though for a time God thus exerciseth them with his rods, yet under the Kingdom of Christ they should have peace and joy
h Justice shall then flourish, and have free course and passage in every place.

PSAL. LXXXVI.

1 *David strengthneth his prayer by the conscience of his religion,* 5 *by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud, he craveth some token of God's goodness.*

¶ ‡ A prayer of David.

XVII. Day. *Morning prayer.*

BOwe [a] down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul, for I *am* ‡ [b] holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I [c] cry unto thee ‡ daily.

4 Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 * For thou, Lord, *art* [d] good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and [e] attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the Gods *there is* none like unto thee, O Lord, *[f] neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and [g] worship before thee, O Lord: and shall glorify thy name.

10 For thou *art* great and dost wondrous things: *thou *art* God alone.

11 [h] *Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the [i] lowest ‡ hell.

14 O God, the proud are risen against me, and the assemblies of † violent *men* have [k] sought after my soul: and have not set thee before them.

15 * But thou, O Lord, *art* a God full of compassion, and gracious: long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the [l] son of thine hand-maid.

17 Shew me a token for good, that they which hate me may see *it*, and be ashamed: because thou, LORD, hast helpen me, and comforted me.

‡ Or, *a prayer.* being a Psalm *of David.*
a David persecuted of Saul, thus prayed, leaving the same to the church as a monument, how to seek redress against their miseries.
‡ Or, *one whom thou favourest.*
b The word properly is, merciful; I am not enemy to them, but pity them, though they be cruel toward me.
c Which was a sure token that he believed that God would deliver him.
‡ Or, *all the day.*
* *Joel* 2. 13.
d He doth confess that God is good to all, but only merciful to poor sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God grant not forthwith our request, but that we must earnestly and often call upon him
* *Deut.* 3. 24.
f He condemneth all idols, forasmuch as they can do no works, to declare that they are Gods.
g This proveth, that David prayed in the name of Christ the Messias, of whose Kingdom he doth here prophesy.
* *Deut.* 6. 4.
& 32. 39.
Isa. 37. 16.
& 44. 6.
Mark 12. 29.
1 *Cor.* 8. 4.
Ephes. 4. 6.
h He confesseth himself ignorant till God hath taught him, and his heart variable and separate from God, till God joyn it to him, and confirm it in his obedience.
* *Psal.* 25. 3.
& 119. 33.
i *That is*, From most great danger of death: out of the which none, but only the mighty hand of God could deliver him.
‡ Or, *grave.*
† Heb. *terrible.*
k *He sheweth*, That there can be no moderation nor equity where proud tyrants reign, and that the lack of God's fear is a priviledge to all vice and cruelty. * *Deut.* 34. 6. *Num* 14. 18. *Psal* 103. 8. & 139. 4. & 145. 8. l He boasteth not of his own virtues, but confesseth that God of his free goodness hath ever been merciful unto him, and given him power against his enemies, as to one of his own household.

PSAL. LXXXVII.

1 *The nature and glory of the Church.* 4 *The increase, honour, and comfort of the members thereof.*

¶ *A Psalm or* Song ‡ for the sons of Korah.

HIs [a] foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more then all the dwellings of Jacob.

3 [b] Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [c] Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: [d] this *man* was born there.

5 And of Zion it shall be said; [e] This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count when he [f] writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: [g] all my springs *are* in thee.

‡ Or, *of.*
a God did chuse that place among the hills, to establish Jerusalem and his Temple.
b Though thy glorious estate do not yet appear, yet wait with patience, and God will accomplish his promise.
c *That is*, Egypt and those other countries, shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the church, that he is as one that was born in the church.
e In Hebrew, *man and man*, that is, Many out of all quarters shall come into the church, and be counted as citizens.
f When he calleth his Book. g The by his word them into the Church, whom he had elected and written in Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ *A* Song *or Psalm* ‡ for the sons of Korah, to the chief musician upon Mahalath [a] Leannoth, ‡ Maschil of Heman the Ezrahite.

OLORD God of my salvation, I have cried day *and* night [b] before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 [c] Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off ‡ from thy [d] hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy [e] waves. Selah.

8 Thou hast put away mine [f] acquaintance far from me: thou hast made me an abomination uuto them: *I am* [g] shut up, and I cannot come forth.

9 [h] Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew [i] wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of [k] forgetfulness?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die, [l] from *my* youth up: *while* I suffer thy terrours, I am distracted.

16 Thy fierce wrath goeth over me, thy terrours have cut me off.

17 They

‡ Or, *a Psalm of Heman the Ezrahite, giving instruction.*
a *That is*, To humble. It was the beginning of a Song, by the tune whereof this Psalm was sung.
b Though many cry in their sorrows, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the author of his salvation.
c For he that is dead is free from all cares and business of this life, and thus he saith, because he was unprofitable for all matters concerning man's life, and as it were cut off from this world.
‡ Or, *by thy hand.*
d *That is*, From thy providence and care, which is meant according to the judgment of the flesh.
e The storms of thy wrath have overwhelmed me.
f He attributeth the loss and displeasure of his friends to God's providence, whereby he partly punisheth, and partly trieth his.
g I see none end of my sorrows.
h Mine eyes and face declare my sorrows.
i He sheweth that the time is more convenient for God to help, when men call unto him in their dangers, then to tarry till they be dead, and then raise them up again.
k *That is*, In the grave, where only the body lieth without all sense and remembrance.
l I am ever in great dangers and sorrows, as though my life should utterly be cut off every moment.

‡ Or, *all the day.*

17 They came round about me ‡ daily like water, they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

CHAP. LXXXIX.

1 *The Psalmist praiseth God for his covenant,* 5 *for his wonderful power,* 15 *for the care of his church,* 19 *for his favour to the Kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*

¶ ‡ Maschil of Ethan the Ezrahite.

I Will [a] sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness † to all generations.

2 For [b] I have said, Mercy shall be built up for ever: thy faithfulness shalt thou [c] establish in the very heavens.

3 [d] I have made a covenant with my chosen, I have * sworn unto David my servant.

4 Thy seed will I establish for ever, and build up thy throne † to all generations. Selah.

5 And the [e] heavens shall praise thy wonders, O LORD: thy faithfulness also in the [f] congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among [g] the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the [h] assembly of the saints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 [i] Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken ‡ Rahab in pieces, as one that is slain; thou hast scattered thine enemies † with thy strong arm.

11 * The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: [k] Tabor and Hermon shall rejoyce in thy name.

13 Thou hast † a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [l] Justice and judgment *are* the ‡ habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that [m] know the * joyful sound: they shall walk, O LORD, in the [n] light of thy countenance.

16 In thy name shall they rejoyce all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the [o] glory of their strength: and in thy favour our horn shall be exalted.

18 For ‡ the LORD *is* our [p] defence: and the holy one of Israel *is* our King.

19 Then thou spakest in vision to the [q] holy one, and saidst, I have laid help upon *one that is* [r] mighty: I have exalted *one* chosen out of the people.

20 * I have found David my servant: with my holy oyl have I anointed him. 467

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him: nor the son of wickedness afflict him.

23 And I will [s] beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my [t] mercy *shall be* with him: and in my name shall his [u] horn be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] rivers.

26 He shall cry unto me, Thou *art* my [y] father, my God, and the rock of my salvation.

27 Also I will make him *my* first-born, higher then the Kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* [z] for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they † break my statutes, and keep not my commandments:

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 [a] Nevertheless, my loving kindness † will I not utterly take from him, not suffer my faithfulness † to fail.

34 My covenant will I not break, [b] nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holiness, † that I will not lie unto David.

36 * His seed shall endure for ever, and his throne as the Sun before me.

37 It shall be established for ever as the Moon, and *as* a [c] faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast [d] made void the covenant of thy servant: thou hast profaned his [e] crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges, thou hast brought his strong holds to ruine.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battel.

44 Thou hast made his † glory to cease, and cast his throne down to the ground.

45 The days of his [f] youth hast thou shortened: thou hast covered him with shame. Selah.

46 [g] How long, LORD, wilt thou hide thy self for ever? shall thy wrath burn like fire?

47 Remember [h] how short my time is: wherefore hast thou made all men in vain?

48 What

XVII Day. *Evening prayer.*

‡ Or, A Psalm *for Ethan the Ezrahite, to give instruction.*

a Though the horrible confusion of things might cause them to despair of God's favour, yet the manifold examples of his mercies, cause them to trust in God, though to man's judgment they saw none occasion.

† Heb. *to generation and generation.*

b As he that surely believeth in heart.

c As thine invisible heaven is not subject to any alteration and change: so shall the truth of thy promise be unchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e 2 *Sam.* 7. 11, &c.

† Heb. *to generation and generation.*

e The Angels shall praise thy power and faithfulness in delivering thy church.

f *That is,* In the heavens.

g *Meaning,* The Angels, or it may be understood of the Princes of the world, *Psal.* 82. 6.

h If the Angels tremble before God's Majesty and infinite justice, what earthly creature by oppressing the church, dare set himself against God?

i For as he delivered the church by the Red sea, and by destroying Rahab, *That is,* the Egyptians; so will he ere long deliver it when the dangers be great.

‡ Or, *Egypt.*

† Heb. *with the arm of thy strength.*

* *Gen.* 1. 1. *Psal.* 24. 1. *Psal.* 50. 12.

k Tabor is a mountain westward from Jerusalem, and Hermon east-ward: so the Prophet signifieth, That all parts and places of the world shall obey God's power for the deliverance of his church.

† Heb. *an arm, with might.*

l For hereby he judgeth the world, and sheweth himself a merciful father, and faithful protector unto his.

‡ Or, *establishment.*

m Feeling in their conscience that God is their Father.

* *Num.* 10. 6.

n They shall be preserved by thy fatherly providence. o In that they are preserved and continue, they ought to give the praise and glory only to thee. ‡ Or, *our shield is of the* LORD, *and our King is of the holy one of Israel.* p In that, that our King hath power to defend us, it is the gift of God. q To Samuel and to others, to assure that David was thy chosen one. r Whom I have both chosen and given him strength to execute his office, *as verse* 21.

* 1 *Sam.* 16. 12.

s Though there shall be evermore enemies against God's Kingdom, yet he promiseth to overcome them.

t I will mercifully perform my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enjoy the land round about.

y His excellent dignity shall appear herein, that he shall be named the Son of God, and the first-born, wherein he is a figure of Christ.

z Though for the sins of the people, the state of this Kingdom decayed, yet God reserved still a root, till he had accomplished his promise in Christ.

† Heb. *profane my statutes.*

a Though the faithful answer not in all points to their profession, yet God will not break his covenant with them.

† Heb. *I will not make void from him.*

† Heb. *to lie.*

b For God in promising, hath respect to his mercy, and not to man's power in performing.

† Heb. *If I lie.*

* 2 *Sam.* 7. 16. *Luk.* 1. 33. *John* 12. 34.

c As long as the Sun and Moon endure, they shall be witnesses to me of this promise.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise, and his discharging his cares on God, he resisteth doubt and impatiency.

e By this he meaneth, the horrible dissipation & renting of the Kingdom, which was under Jeroboam: or els by the Spirit of prophecy Ethan speaketh of those great miseries which came soon afterward to pass at the captivity of Babylon.

† Heb *brightness.*

f He sheweth that the Kingdom fell before it came to perfection, or was ripe.

g The Prophet in joyning prayer with his complaint sheweth that his faith never failed.

h Seeing man's life is short, and thou hast created man to bestow thy benefits upon him, except thou haste to help, death will prevent thee.

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindnesses, *which* thou * swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my [i] bosom *the reproach of* all the mighty people;

51 Wherewith [k] thine enemies have reproached, O LORD; wherewith they have reproached the [l] footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and amen.

* 2 *Sam.* 7. 15.

i *He meaneth*, That God's enemies did not onely slander him behind his back: but also mocked him to his face, and as it were, cast their injuries in his bosom.

k So he calleth them that persecute the church.

l They laugh at us, which patiently wait for the coming of thy Christ.

XVIII Day. *Morning prayer.*

PSAL. XC.

1 *Moses setting forth God's providence,* 3 *complaineth of humane fragility,* 7 *divine chastisement,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of God's good providence.*

¶ ‡ A prayer of Moses the [a] man of God.

LORD, thou hast been our [b] dwelling-place †in all generations.

2 Before the [c] mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou [d] turnest man to destruction: and sayest, Return ye children of men.

4 * [e] For a thousand years in thy sight *are but* as yesterday ‡when it is past, and *as* a watch in the night.

5 Thou [f] carriest them away as with a flood, they are *as* a sleep: in the morning *they are* like grass *which* ‡groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are †passed away in thy [h] wrath: we spend our years ‡as a tale *that is told.*

10 †The days of our years *are* threescore years and ten; and if by reason of strength *they be* [i] fourescore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 [k] Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may †apply *our* hearts unto [l] wisdom.

13 Return, O LORD, [m] how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoyce, and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 [n] Let thy work appear unto thy servants, and thy glory unto their [o] children.

17 And let the [p] beauty of the LORD our God be upon us: and [q] establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

* 2 *Pet.* 3. 8.

e Though man think his life long, which is indeed most short, yea, though it were a thousand years: yet in God's sight it is as nothing, and as the watch that lasteth but three hours.

‡ Or, *when he hath passed* them.

f Thou takest them away suddenly as with a flood.

‡ Or, *is changed.*

g Thou callest us by thy rods to consider the shortness of our life, and for our sins thou abridgest our days.

† Heb. *turned away.*

h Our days are not onely short, but miserable, forasmuch as our sins daily provoke thy wrath.

‡ Or, *as a meditation.*

† Heb. *as for the days of our years in them* are *seventy years.*

i *Meaning*, according to the common state of life.

k If man's life for the brevity be miserable, much more if thy wrath lie upon it, as they which fear thee onely know.

† Heb. *cause to come.*

l Which is, by considering the shortness of our life, and by meditating the heavenly joyes.

m *Meaning*, wilt thou be angry.

n Even thy mercy, which is thy chiefest work.

o As God's promise appertained as well to their posterity as to them, so Moses prayeth for the posterity.

p *Meaning*, That it was obscured, when he ceased to do good to his church.

PSAL. XCI.

1 *The state of the Godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their keepers.* 14 *Their friends with the effects, of them all.*

HE that dwelleth in the [a] secret place of the most High, shall †abide under the shadow of the Almighty.

2 [b] I will say of the LORD, *He is* my refuge, and my fortress: my God, in him will I trust.

3 Surely he shall deliver thee from the [c] snare of the fowler: *and* from the noisom pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his [d] truth *shall be thy* shield and buckler,

5 [e] Thou shalt not be afraid for the terrour by night: *nor* for the arrow *that* flieth by day:

6 *Nor* for the pestilence *that* walketh in darkness: *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: *but* it shall not come nigh thee.

8 Onely with thine [f] eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most High, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 * [g] For he shall give His Angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shall tread upon the lion, and ‡adder: the [h] young lion and the dragon shalt thou trample under feet.

14 [i] Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With †[k] long life will I satisfy him, and shew him my salvation.

a He that maketh God his defence and trust, shall perceive his protection to be a most true safeguard.

† Heb. *lodge.*

b Being assured of his protection, he prayeth unto the Lord.

c *That is*, God's help is most ready for us, whether Satan assail us secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d *That is*, His faithful keeping of promise to help thee in thy necessity.

e The care that God hath over his, is most sufficient to defend them from all dangers.

f The godly shall have some experience of God's judgments against the wicked, even in this life, but fully they shall see it at that day, when all things shall be revealed.

* *Mat.* 4. 6. *Luk.* 4. 10.

g God hath not appointed every man one Angel, but many to be ministers of his providence to keep his, and defend them in their vocation, which is the way to walk in without tempting God.

‡ Or, *asp.*

h Thou shalt not onely be preserved from all evil, but overcome it, whether it be secret or open.

i To assure the faithful of God's protection, he bringeth in God to confirm the same.

† Heb. *length of days.*

k For he is contented with that life, that God giveth, for by death the shortness of this life is recompensed with immortality.

PSAL. XCII.

1 *The Prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

¶ A Psalm *or* Song for the [a] Sabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing *praises* unto thy name, O most High:

2 To shew forth thy loving kindness in the [b] morning, and thy faithfulness †every night;

3 Upon an [c] instrument of ten strings, and upon the Psaltery; ‡upon the harp with †a solemn sound.

4 For thou, LORD, hast made me glad through thy [d] work: I will triumph in the works of the hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

a Which teacheth that the use of the Sabbath standeth in praising God, and not only in ceasing from works.

b For God's mercy and fidelity in his promises toward his, bindeth them to praise him continually both day and night.

† Heb. *in the nights.*

c These instruments were then permitted, but at Christ's coming abolished.

‡ Or, *upon the solemn sound with the harp.*

† Heb. *Higgaion.*

d He sheweth what is the use of the Sabbath-day: *To wit*, To meditate on God's work.

6 * A brutiſh man knoweth not: neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever.

8 But thou, LORD, *art moſt* [f] high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10 [g] But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oyl.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 * The righteous ſhall [h] flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in [i] old age: they ſhall be fat, and † flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE LORD [a] reigneth, he is clothed with majeſty, the LORD is clothed with ſtrength, *wherewith* he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved.

2 Thy [b] throne *is* eſtabliſhed † of old: thou *art* from everlaſting.

3 The [e] flouds have lifted up, O LORD, the flouds have lifted up their voice: the flouds lift up their waves.

4 The LORD on high *is* mightier then the noiſe of many waters, *yea*, *then* the mighty waves of the ſea.

5 [d] Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, † for ever.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 * He that [f] planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that [g] chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know*?

11 * The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou [h] chaſtneſt, O LORD, and teacheſt him out of thy Law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But [i] judgment ſhall return unto righteouſneſs: and all the upright in heart † ſhall follow it.

16 Who will ariſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the LORD *had been* [k] my help, my ſoul had ‡ almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlippeth: thy mercy, O LORD, held me up.

19 In the multitude of my [m] thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have [n] fellowſhip with thee, which frameth miſchief by a Law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent bloud.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall [o] cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

PSAL. XCV.

1 *An exhortation to praiſe God*, 3 *for his greatneſs*, 6 *and for his goodneſs*; 8 *and not to tempt him.*

O COME, let us ſing unto the LORD: let us make a [a] joyful noiſe to the rock of our ſalvation.

2 Let us † come before his preſence with thankſgiving, and make a joyful noiſe unto him with Pſalms.

3 For the LORD *is* a great God, and a great King above all [b] Gods.

4 † In his hand *are* the deep places of the earth: ‡ the ſtrength of the [c] hills *is* his alſo.

5 † The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us [d] worſhip and bowe down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his [e] hand: * to day if ye will hear his voice,

8 [f] Harden not your heart, * as in the † provocation, *and* as *in* the day of temptation in the wilderneſs:

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e *That is*, The wicked conſider not God's words, nor his judgments againſt them, and therefore moſt juſtly periſh.

f Thy judgments are moſt conſtant againſt the wicked, and paſs our reach.

g Thou wilt ſtrengthen them with all power, and bleſs them with all felicity.

* *Hoſ.* 14. 5.
h Though the faithful ſeem to wither and be cut down by the wicked: yet they ſhall grow again and flouriſh in the church of God, as the cedars do in mount Lebanon.
i The children of God ſhall have a power above nature, and their old age ſhall bring forth moſt freſh fruits.
† Heb. *green.*

XVIII Day. *Evening prayer.*

a As God by his power & wiſdom hath made and governeth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.
b Wherein thou ſitteſt and governeſt the world.
† Heb. *from then.*
c God's power appeareth in ruling the furious waters.

d Beſide God's power and wiſdom in creating and governing, his great mercy alſo appeareth, in that he hath given his people his word and covenant. † Heb. *to length of days.*

† Heb. *God of revenges.*
a Whoſe office it is to take vengeance on the wicked.
† Heb *ſhine forth.*
b Shew by effect that thou art judge of the world to puniſh the wicked.
c *That is*, Brag of their cruelty and oppreſſion: or eſteem themſelves above all other.
d Seeing the church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to us, if we ſee it ſo now, and therefore muſt call to God to take our cauſe in hand.
* *Pſal.* 10. 11, 13.
e *He ſheweth*, That they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to do wickedly.

* *Exod.* 4. 11. *Prov.* 20. 12.
f *He ſheweth*, That it is impoſſible, but God ſhould hear, ſee, and underſtand their wickedneſs.
g If God puniſh whole nations for their ſins, it is meer folly for any one man, or elſe a few, to think that God will ſpare them.
* 1 *Cor.* 3. 20.
h God hath care over his, and chaſtiſeth them for their wealth, that they ſhould not periſh for ever with the wicked.

i God will reſtore the ſtate and government of things to their right uſe, and then the godly ſhall follow him cheerfully.
† Heb. ſhall be *after it.*

k He complaineth of them, which would not help him to reſiſt the enemies: yet was aſſured that God's help would not fail.
‡ Or, *quickly.*
l When I thought there was no way but death.
m In my trouble and diſtreſs I ever found thy preſent help.
n Though the wicked judges pretend juſtice in oppreſſing the church, yet they have not that authority of God.
o It is a great token of God's judgment, when the purpoſe of the wicked is broken, but moſt when they are deſtroyed in their own malice.

XIX Day. *Morning prayer.*

a *He ſheweth*, That God's ſervice ſtandeth not in dead ceremonies, but chiefly in ſacrifices of praiſe and thank-giving.
† Heb. *prevent his face.*

b Even the Angels (who in reſpect of men are thought as Gods) are nothing in his ſight: much leſs the idols which man's brain inventeth.
† Heb. *In whoſe.*
‡ Or, *the heights of the hills* are *his.*
c All things are governed by his providence.
† Heb. *whoſe the ſea is.*
d By theſe three words he ſignifieth one thing, *Meaning*, That they muſt wholly give themſelves to ſerve God.

e *That is*, The flock whom he governeth with his own hand, He ſheweth wherein they are God's flock: *That is*, If they hear his voice. * *Heb.* 3. 7. & 4. 7. f By the contemning of God's word. * *Exod.* 17. 2, 7. *Num.* 14. 22. &c. † Heb. *contention.*

9 When your fathers tempted me, proved me, and saw my work.

10 Fourty years long was I grieved with *this* generation, and said, *It is* a people that do [g] err in their heart, and they have not known my ways.

11 Unto whom I sware in my wrath, † that they should not enter into my [h] rest.

[g] They were without judgment and reason.
† Heb. *if they enter into my rest.*
[h] *That is*, Into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 8 *for his kingdom,* 11 *for his general judgment.*

O [*] [a] Sing unto the LORD a new song: sing unto the LORD all the earth.

2 Sing unto the LORD, bless his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* [b] great, and greatly to be praised: he *is* to be feared above all Gods.

5 For all the Gods of the nations *are* idols: but the LORD [c] made the heavens.

6 [d] Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and [e] strength.

8 Give unto the LORD the glory † *due unto* his name: bring an [f] offering and come into his courts.

9 O worship the LORD ‡ in the beauty of holiness: fear before him all the earth.

10 Say among the [g] heathen, *that* * the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people [h] righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the [i] trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

[*] 1 *Chron.* 16. 23.
[a] *The Prophet sheweth*, That the time shall come that all nations shall have occasion to praise the Lord for the revealing of his Gospel.
[b] Seeing he will reveal himself to all nations contrary to their expectation, they ought all to worship him contrary to their own imaginations, and only as he hath appointed.
[c] Then the idols, or whatsoever made not the heavens, are not God.
[d] God cannot be known, but by his strength and beauty: the signs whereof appear in his sanctuary.
[e] As by experience ye see that it is only due unto him.
† Heb. *of his name.*
‡ By offering up your selves wholly unto God, declare that you worship him only.
‡ Or, *in the glorious sanctuary.*
[g] He prophesieth that the Gentiles shall be partakers with the Jews of God's promise.
* *Psal.* 93. 1. & 97. 1.
[h] He shall regenerate them anew with his Spirit, and restore them to the image of God.
[i] If the insensible creatures shall have cause to rejoyce, when God appeareth, much more we, from whom he hath taken malediction and sin.

PSAL. XCVII.

1 *The majesty of God's kingdom.* 7 *The church rejoyceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

THE [a] LORD reigneth, let the earth rejoyce: let the † [b] multitude of isles be glad *thereof.*

2 [c] Clouds and darkness *are* round about him: * righteousness and judgment *are* the ‡ habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightned the world: the earth saw and [d] trembled.

5 The hills melted like wax at the presence of the LORD: at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness: and all the people see his glory.

7 [*] [e] Confounded be all they that serve graven images, that boast themselves of idols: * worship him all *ye* [f] Gods.

8 Zion heard, and was glad, and the [g] daughters of Judah rejoyced; because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all Gods.

10 Ye that [h] love the LORD, * hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.

11 [i] Light *is* sown for the righteous, and gladness for the upright in heart.

12 Rejoyce in the LORD, ye righteous: and give thanks ‡ at the [k] remembrance of his holiness.

[a] *Hesaiah*, That where God reigneth, there is all felicity and spiritual joy.
† Heb. *many*, Or, *great isles.*
[b] For the Gospel shall not be onely preached in Judea, but through all Isles and countries.
[c] He is thus described to keep his enemies in fear, which commonly contemn God's power.
* *Psal.* 89. 14.
‡ Or, *establishment.*
[d] This fear bringeth not the wicked to true obedience, but maketh them to run away from God.
[*] *Exod.* 20. 4. *Lev.* 26. 1. *Deut.* 5. 8.
[e] *He signifieth*, That God's judgments are in a readiness to destroy the idolaters.
* *Heb.* 1. 6.
[f] Let all that which is esteemed in the world, fall down before him.
[g] The Jews shall have occasion to rejoyce that the Gentiles are made partakers with them of God's favour.
[h] He requireth two things of his children. The one that they detest vice: The other, that they put their trust in God for their deliverance.
* *Psal.* 34. 14. *Amos* 5. 15.
Rom. 12. 9. [i] Though God's deliverance appear not suddenly, yet it is sown and laid up in store for them. ‡ Or, *to the memorial.* [k] Be mindful of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 *The Psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praise God.*

¶ *A Psalm.*

O Sing unto the LORD a [a] new song, for he hath done marvellous things: his right hand, and his holy [b] arm hath gotten him the victory.

2 * The LORD hath made known his [c] salvation: his righteousness hath he ‡ openly shewed in the sight of the heathen.

3 He hath [d] remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoyce, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a Psalm.

6 With [e] trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together.

9 Before the LORD; * for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

[a] *That is*, Some song newly made in token of their wonderful deliverance by Christ.
[b] He preserveth his church miraculously.
* *Isa.* 52. 10.
[c] For the deliverance of his church.
‡ Or, *revealed.*
[d] God was moved by none other means to gather his church of the Jews and Gentiles, but because he would perform his promise.
[e] By this repetition and earnest exhortation to give praises with instruments, and also of the dumb creatures, *he signifieth*, That the world is never able to praise God sufficiently for their deliverance.
* *Psal.* 96. 13.

PSAL. XCIX.

1 *The Prophet setting forth the kingdom of God in Zion,* 5 *exhorteth all, by the example of fore-fathers, to worship God at his holy hill.*

THE LORD reigneth, let the people [a] tremble: he sitteth *between* the cherubims, let the earth † be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them [b] praise thy great and terrible name: *for* it *is* holy.

4 The King's strength also loveth judgment, thou dost establish equity, thou executest judg-

[a] When God delivereth his church, all the enemies shall have cause to tremble.
† Heb. *stagger.*
[b] Though the wicked rage against God, yet the godly shall praise his name & mighty power.

judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his [c] footstool: *for* ‡ he *is* holy.

6 Moses and Aaron among his Priests, and [d] Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinanee *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou [e] tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

c *That is*, Before his Temple, or Ark, where he promised to hear when they worshipped him, as now he promiseth his spiritual presence, wheresoever his church is assembled.
‡ Or, *it is holy.*
d Under these three he comprehendeth the whole people of Israel, with whom God made his promise.
e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

¶ *A Psalm* of ‡ praise.

MAke a joyful noise unto the LORD, †[a] all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God, *it is* he *that* [b] hath made us, ‡ and not we our selves; *we are* his people, and the sheep of his pasture.

4 [c] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting: and his truth *endureth* † to all generations.

‡ Or, *thanksgiving.*
† Heb. *all the earth.*
a He prophesieth that God's benefit in calling the Gentiles, shall be so great, that they shall have wonderful occasion to praise his mercy and rejoyce.
b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheep and people.
‡ Or, *and his we are.*
c *He sheweth*, That God will not be worshipped, but by that means, which he hath appointed. d *He declareth*, That we ought never to be weary in praising him, seeing his mercies toward us last for ever. † Heb. *to generation and generation.*

PSAL. CI.

David maketh a vow and profession of godliness.

¶ *A Psalm* of David.

I WIll [a] sing of mercy and judgment: unto thee, O LORD, I will sing.

2 I will behave my self wisely in a perfect way; O when wilt thou [b] come unto me? I will walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: [c] I hate the work of them that turn aside, *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person.*

5 Whoso [d] privily slandreth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the [e] faithful of the land, that they may dwell with me: he that walketh ‡ in a perfect way, he shall serve me.

7 He that worketh deceit, shall not dwell within my house: he that telleth lies, † shall not tarry in my sight.

8 I will [f] early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

a David considereth what manner of King he would be when God should place him in the throne, promising openly that he would be merciful and just.
b *Namely*, To assist me in the performance of my duty, Or it may be understood of calling him to an account of his life.
† Heb. *thing of Belial.*
c *He sheweth*, That Magistrates do not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all.
e *He sheweth*, what is the true use of the sword: to punish the wicked, and to maintain the good.
‡ Or, *perfect in the way.*
† Heb. *shall not be established.* f Magistrates must immediately punish vice, lest it grow to farther inconvenience: and if heathen magistrates are bound to do this, how much more they that have the charge of the church of God?

PSAL. CII.

1 *The Prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

XX Day. *Morning prayer.*

¶ A prayer ‡ of the [a] afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEar my prayer, O LORD, and let my [b] cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are [c] consumed ‡ like smoke: and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grass: so that I forget to [d] eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my ‡ skin.

6 I am like a [e] pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day: *and* they that are mad against me, [f] are sworn against me.

9 For I have [g] eaten ashes like bread, and mingled my drink with weeping:

10 Because of thine [h] indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 * My days *are* like a shadow that declineth: and I am withered like grass.

12 But thou, O LORD, [i] shalt indure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea the [k] set time is come.

14 For thy servants take pleasure in her [l] stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD: and all the Kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear [m] in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be [n] created, shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the prisoner, to loose † those that are [o] appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When the people are [p] gathered together, and the kingdoms to serve the LORD.

23 [q] He † weakned my strength in the way; he shortned my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 * Of old hast thou laid the foundation

‡ Or, *for.*
a *Whereby is signified*, That albeit we be in never so great miseries, yet here is ever place left for prayer.
b *He declareth*, That in our prayer we must lively feel that which we desire, and stedfastly believe to obtain.
c These excessive kinds of speech, shew how much the affliction of the church ought to wound the hearts of the godly.
‡ Or, (as some read) *into smoke.*
d My sorrows were so great, that I passed not for mine ordinary food.
‡ Or, *flesh.*
e A bird living in wild, and desolate places, *Zeph.* 2. 14, *Isa.* 34. 11, ever mourning and solitary, casting out fearful cries.
f Have conspired my death.
g I have not risen out of my mourning, to take my refection.
h *He sheweth*, That the afflictions did not onely thus move him, but chiefly the feeling of God's displeasure.
* *Isa.* 40. 6. *Jam.* 1. 10.
i Howsoever we be frail: yet thy promise is sure, & the remembrance thereof shall confirm us for ever.
k *That is*, The seventy years, which by the Prophet Jeremy thou didst appoint, *Jer.* 29. 12.
l The more that the church is in misery and desolation, the more ought the faithful to love and pity it.
m *That is*, when he shall have drawn his church out of the darkness of death.
n The deliverance of the church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment, the body of the Church seemed to have been dead, which by deliverance was as it were created a new.
† Heb. *the children of death.*
o Who now in their banishment could look for nothing but death.
p *He sheweth*, That God's name is never more praised, then when Religion flourisheth and the Church increaseth: which thing is chiefly accomplished under the kingdom of Christ. q The Church lament that they see not the time of Christ which was promised, but have but few years and short days. † Heb. *afflicted.* * *Heb.* 1. 10.

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of the earth: and the heavens *are* the work of thy hands.

r If heaven and earth perish, much more man shall perish: but the Church by reason of God's promise, endureth for ever.
† Heb. *stand.*

26 [r] They shall perish, but thou shalt † endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy years shall have no end.

f Seeing thou hast chosen thy Church out of the world, and joyned it to thee, it cannot but continue for ever: for thou art everlasting.

28 The children of thy servants shall continue, and their seed shall [f] be established before thee.

PSAL. CIII.

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*

¶ *A Psalm* of David.

a He awaketh his dulness to praise God, *shewing*, That both understanding and affections, mind and heart, are too little to set forth his praise.

BLess the LORD, [a] O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits.

b This is the beginning & chiefest of all benefits, remission of sin.

3 Who [b] forgiveth all thine iniquities: who healeth all thy diseases.

c Death and the grave: for before that we have remission of our sins, we are as dead men in the grave.

4 Who redeemeth thy life from [c] destruction: who crowneth thee with loving kindness and tender mercies.

d As the eagle, when her beak overgroweth, sucketh bloud, and so is renewed in strength, even so God miraculously giveth strength to his Church above all man's expectation.

5 Who satisfieth thy mouth with good *things*: *so that* thy [d] youth is renewed like the eagles.

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

e As to his chief minister, and next to his people.

7 He made known his ways unto [e] Moses, his acts unto the children of Israel.

* *Exod.* 34. 6, 7. *Num.* 14. 18. *Deut.* 5. 10. *Neh.* 9. 17. *Psal.* 86. 15. *Jer.* 32. 18.

8 *The LORD *is* merciful and gracious, slow to anger, and † plenteous in mercy.

† Heb. *great of mercy.*

9 He will not always [f] chide: neither will he keep *his anger* for ever.

f *He sheweth*, First his severe judgment, but so soon as the sinner is humbled, he receiveth him to mercy.

10 He hath not [g] dealt with us after our sins: nor rewarded us according to our iniquities.

g We have proved by continual experience, that his mercy hath ever prevailed against our offences.

11 For † as the heaven is high above the earth: *so* great is his mercy toward them that fear him.

† Heb. *according to the height of the heaven.*

12 As [h] far as the east is from the west: *so* far hath he removed our transgressions from us.

h As great as the world is, so full is it of signs of God's mercies toward his faithful, when he hath removed their sins.

13 Like as a father pitieth *his* children: *so* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* dust.

i *He declareth*, That man hath nothing in himself to move God to mercy, but onely the confession of his infirmity and misery.

15 *As for* man, [i] his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and † it is gone; and the place thereof shall know it no more.

† Heb. *it is not.*

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him: and his [k] righteousness unto childrens children:

k His just and faithful keeping of his promise.

18 *To such as keep his [l] covenant, and to those that remember his commandments to do them.

* *Deut.* 7. 9.

l To whom he giveth grace to fear him, and to obey his word.

19 The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bless the LORD, ye his [m] angels, † that excel in strength, that do his commandment, hearkning unto the voice of his word.

m *In that*, That we, which naturally are slow to praise God, exhort the Angels, which willingly do it, we stir up our selves to consider our duty, and awake out of our sluggishness.

† Heb. *mighty in strength.*

21 Bless ye the LORD, all *ye* his host, *ye* ministers of his that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The Prophet voweth perpetually to praise God.*

XX Day. *Evening prayer.*

BLess the LORD, O my soul: O LORD my God, thou art very great, thou art [a] clothed with honour and majesty.

a *The Prophet sheweth*, That we need not to enter into the heavens to seek God, forasmuch as all the order of nature, with the propriety and placing of the elements are most lively mirrours to see his majesty in.

2 Who coverest *thy self* with light, as *with* a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

b *As the Prophet here sheweth*, That all visible powers are ready to serve God, so the Apostle to the *Hebrews* 1. 7. beholdeth in this glass, how the very Angels also are obedient to his commandment.

4 [b] Who maketh his angels spirits: his ministers a flaming fire.

† Heb. *He hath founded the earth upon her bases.*

5 † *Who* laid the foundations of the earth, *that* it should not be removed for ever.

c Thou makest the sea to be an ornament unto the earth.

6 Thou coveredst it with the [c] deep as *with* a garment: the [d] waters stood above the mountains.

d If by thy power thou didst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

§ Or, *the mountains ascend, the valleys descend.*

8 ‡They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

† Heb. *who sendeth.*

9 Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

† Heb. *walk.*

10 † He sendeth the springs into the valleys, *which* † run among the hills.

e If God provide for the very beasts, much more will he extend his provident care to man.

11 They give drink to every [e] beast of the field: the wild asses † quench their thirst.

† Heb. *break.*

12 By them shall the fowls of the heaven have their habitation, *which* † [f] sing among the branches.

† Heb. *give a voice.*

13 He watereth the hills from his [g] chambers: the earth is satisfied with the fruit of thy works.

f There is no part of the world so barren: where most evident signs of God's blessings appear not.

14 He causeth the grass to grow for the cattel, and herb for the service of [h] man: that he may bring forth food out of the earth:

g From the clouds.

h He describeth God's provident care over man, who doth not onely provide necessary things for him, as herbs and other meat: but also things to rejoyce and comfort him, as wine and oyl or ointments.

15 And * wine *that* maketh glad the heart of man, *and* † oyl to make *his* face to shine, and bread *which* strengthneth man's heart.

* *Judg.* 9. 13.
† Heb. *to make his face shine with oyl*, or, *more then oyl.*

16 The trees of the LORD are full *of sap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

i As to separate the night from the day, and to note days, months, and years.

19 He appointeth the [i] Moon for seasons; the [k] Sun knoweth his going down.

k *That is*, By his course, either far or near, it noteth summer, winter, and other seasons.

20 Thou makest darkness, and it is night: wherein † all the beasts of the forest do creep *forth.*

† Heb. *all the beasts thereof do trample on the forest.*

21 The young lions roar after their prey, and seek their meat [l] from God.

l *That is*, They onely find meat according to God's providence, who careth even for the brute beasts.

22 The Sun ariseth, they gather themselves together, and lay them down in their dens.

23 [m] Man

23 [m] Man goeth forth to his work, and to his labour until the evening.

24 O LORD, [n] how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships; *there is* that Leviathan, *whom* thou hast † made to play therein.

27 * [o] These wait all upon thee: that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 [p] Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

30 [q] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD † shall endure for ever: the LORD shall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, [r] and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be [s] consumed out of the earth, and let the wicked be no more: bless thou the LORD, O my soul. Praise ye the LORD.

PSAL. CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

O * Give thanks unto the LORD; call upon his name; [a] make known his deeds among the people.

2 Sing unto him, sing Psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that seek the LORD.

4 Seek the LORD, and his [b] strength: seek his face evermore.

5 Remember his [c] marvellous works that he hath done, his wonders and the [d] judgments of his mouth.

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God, his judgments *are* in all the earth.

8 He hath remembred his covenant for ever, the word *which* he commanded to a thousand generations.

9 * Which *covenant* he made with [e] Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a Law, *and* to Israel *for* an everlasting covenant:

11 Saying, * [f] Unto thee will I give the land of Canaan, † the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He suffered no man to do them wrong: yea, he [g] reproved Kings for their sakes:

15 *Saying*, Touch not mine [h] anointed, and do my [i] Prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole [k] staff of bread.

17 He sent a man before them, * *even* Joseph *who* was sold for a servant.

18 * Whose feet they hurt with fetters: † he was laid in iron.

19 [l] Until the time that his word came: the word of the LORD tried him.

20 * The King sent and loosed him: *even* the ruler of the people, and let him go free.

21 * He made him Lord of his house, and ruler of all his † substance:

22 To bind his [m] princes at his pleasure: and teach his senatours wisdom.

23 * Israel also came into Egypt: and Jacob sojourned in the land of Ham.

24 And he increased his people greatly: and made them stronger then their enemies.

25 * [n] He turned their heart to hate his people, to deal subtilly with his servants.

26 * He sent Moses his servant, *and* Aaron whom he had chosen.

27 * They shewed † his signs among them, and wonders in the land of Ham.

28 * He sent darkness, and made it dark: and [o] they rebelled not against his word.

29 * He turned their waters into bloud, and slew their fish.

30 * Their land brought forth frogs in abundance, in the chambers of their Kings.

31 * [p] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 * † He gave them [q] hail for rain: *and* flaming fire in their land.

33 He smote their vines also and their fig-trees: and brake the trees of their coasts.

34 * [r] He spake, and the locusts came: and caterpillers, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 * He smote also all the first-born in their land: the chief of all their strength.

37 * He brought them forth also with silver and gold: and *there was* not one [s] feeble *person* among their tribes.

38 * Egypt was [t] glad when they departed: for the fear of them fell upon them.

39 * He spread a cloud for a covering: and fire to give light in the night.

40 * *The people* [u] asked, and he brought quails: and satisfied them with the bread of heaven.

41 * He opened the rock, and the waters gushed out, they ran in the dry places *like* a river.

m *To wit*, when the day springeth, for the light is as it were a shield to defend man against the tyranny and fiercenes of beasts.

n He confesseth that no tongue is able to express God's works, nor mind to comprehend them.

† Heb. *formed.*

* *Psal.* 145. 15.

o God is a most nourishing Father, who provideth for all creatures their daily food.

p As by thy presence all things have life: so if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selves: so their generation declareth that we receive all things of our creator.

† Heb. *shall be.*

r God's merciful face giveth strength to the earth, but his severe countenance burneth the mountains.

s Who infect the world, & so cause God that he can not rejoyce in his works.

XXI Day. *Morning prayer.*

* 1 *Chron.* 16. 8. *Isa.* 12. 4.

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be God's people, the Prophet willeth them to shew themselves mindful by thanksgiving.

b By the strength and face, he meaneth the Ark, where God declared his power and his presence.

c Which he hath wrought in the deliverance of his people.

d Because his power was thereby as lively declared, as if he should have declared it by mouth.

* *Gen.* 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. *Luk.* 1. 73. *Heb.* 6. 17.

e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it again to his seed after him. * *Gen* 13. 15. & 15. 18. † *He sheweth*, That they should not enjoy the land of Canaan by any other means, but by reason of his covenant, made with their fathers.

† Heb. *the cord.*

g *That is*, The King of Egypt, and the King of Gerar. *Gen* 11. 17. & 20. 3.

h Those whom I have sanctified to be my people.

i *Meaning*, The old fathers, to whom God shewed himself plainly, and who were setters forth of his word.

k Either by sending scarcity, or by taking away the strength and nourishment thereof.

* *Gen.* 37. 28.

* *Gen.* 39. 20.

† Heb. *his soul came into iron.*

l So long he suffered adversity, as God had appointed, and till he had tried sufficiently his patience.

* *Gen.* 41. 14.

* *Gen.* 41. 40.

† Heb. *possession.*

m That the very princes of the country should be at Joseph commandment, and learn wisdom at him.

* *Gen* 46. 6.

* *Exod.* 1. 8, &c.

n So is it in God, either to move the hearts of the wicked to love or hate God's children.

* *Exod.* 3. 10.

* *Exod.* 7. 9.

† Heb. *words of his signs.*

* *Exod.* 10. 22.

o *Meaning*, Moses and Aaron.

* *Exod.* 7. 20.

* *Exod.* 8. 6.

* *Exod.* 8. 17, 24.

p So that this vermin came not by fortune, but as God had appointed, and his Prophet Moses spake.

* *Exod.* 9. 23.

† Heb. *he gave their rain hail.*

q It was strange to see rain in Egypt, much more it was fearful to see hail.

* *Exod.* 10. 4.

r *He sheweth*, That all creatures are armed against man when God is his enemy: as at his commandment the grashoppers destroyed the land.

* *Exod.* 12. 29.

* *Exod.* 12. 35.

s When their enemies felt God's plagues, his children by his providence were exempted.

* *Exod.* 12. 33.

t For God's plagues caused them rather to depart with the Israelites, then with their lives.

* *Exod.* 13. 21.

* *Exod.* 16. 12, &c.

u Not for necessity but for satisfying of their lust.

* *Exod.* 17. 6. *Num.* 20. 11. 1 *Cor.* 10. 4.

42 For he remembred his [x] holy promise, *and* Abraham his servant.

43 And he brought forth his people with [y] joy, *and* his chosen with † gladness:

44 * And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might observe his [z] statutes, and keep his Laws. Praise ye the LORD.

x Which he confirmeth to the posterity in whom after a sort the dead live and enjoy the promises.
y When the Egyptians lamented and were destroyed.
† Heb. *singing.*
* *Deut.* 6. 10, 11. *Josh.* 3. 17.
z *That is*, The end why God preserveth his Church.

because they should worship, and call upon him in this world.

PSAL. CVI.

1 The Psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

XXI Day. *Evening prayer.*

† PRaise [a] ye the LORD, O * give thanks unto the LORD, for *he is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that [b] keep judgment: *and* he that doth righteousness at all times.

4 Remember me, O LORD, with the [c] favour *that thou beares unto* thy people: O visit me with thy salvation:

5 That I may see the good of thy chosen, that I may rejoyce in the gladness of thy nation: that I may glory with thine inheritance.

6 We have [d] sinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, * but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless, he [e] saved them for his name's sake: that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness.

10 And he saved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy.

11 * And the waters covered their enemies: there was not one of them left.

12 * Then [f] believed they his words, they sang his praise.

13 * † They soon forgat his works, they waited not for his [g] counsel:

14 * But † lusted exceedingly in the wilderness, and tempted God in the desert.

15 * And he gave them their request, but sent [h] leanness into their soul.

16 * They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 * The earth opened and [i] swallowed up Dathan, and covered the company of Abiram.

18 * And a fire was kindled in their company; the flame burnt up the wicked.

19 * They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their [k] glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt:

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 * Therefore he said that he would destroy them, had not [l] Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy *them.*

24 Yea, They despised † the [m] pleasant land: they believed not his word:

25 * But murmured in their tents, *and* hearkned not unto the voice of the LORD.

26 Therefore he [n] lifted up his hand against them, to overthrow them in the wilderness:

27 † To overthrow their seed also among the nations, and to scatter them in the lands.

28 * They joyned themselves also unto [o] Baal-peor, and ate the sacrifices of the [p] dead.

29 Thus they [q] provoked *him* to anger with their inventions: and the plague brake in upon them.

30 * [r] Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was [s] counted unto him for righteousness, unto all generations for evermore.

32 * They angred *him* also at the waters of strife, so that it went ill with [t] Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, * concerning whom the LORD commanded them:

35 * But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their [u] sons and their daughters unto devils,

38 And shed innocent bloud, *even* the bloud of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with bloud.

39 Thus were they defiled with their own works, and went a [x] whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 * [y] Many times did he deliver them, but they provoked *him* with their counsel, and were ‡ brought low for their iniquity.

44 Nevertheless, he regarded their affliction when he heard their cry.

45 * And he remembred for them his covenant,

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthned against all present troubles and despair.
* *Psal.* 107. 1. & 118. 1. & 136. 1.
b *He sheweth*, That it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beares to thy people, extend unto me, that thereby I may be received into the number of thine.
d By earnest confession as well of their own, as of their fathers sins, they shew that they had hope that God according to his promise would pity them.
* *Exod.* 14. 11, 12.
e The inestimable goodness of God appeareth in this, that he would change the order of nature rather then his people should not be delivered, although they were wicked.
* *Exod.* 14. 27. & 15. 5.
* *Exod.* 14. 31. & 15. 1.
f The wonderful works of God caused them to believe for a time, and to praise him.
* *Exod.* 15. 24. & 17. 2.
† Heb. *They made haste, they forgat.*
g They would prevent his wisdom and providence.
* *Num.* 11. 4. 1 *Cor.* 10. 6.
† Heb. *lusted a lust.*
* *Num.* 11. 31.
h The abundance that God gave them, profited not, but made them pine away, because God cursed it.
* *Num.* 16. 1, &c
* *Num.* 16. 31. *Deut.* 11. 6.
i By the greatness of the punishment, the heinous offence may be considered: for they that rise against God's ministers, rebel against him.
* *Num.* 16. 35, 46. * *Exod.* 32. 4.

k *He sheweth*, That all idolaters renounce God to be their glory, when in stead of him they worship any creature; much more wood, stone, mettal, or calves.
* *Exod.* 32. 10.
l If Moses, by his intercession, had not obtained Gods favour against their rebellions.
† Heb. *a land of desire.*
m *That is*, Canaan, which was as it were an earnest-peny of the heavenly inheritance.
* *Num* 14. 2.
n *To set it*, He swaie; *Sometime also it meaneth*, To punish.
† Heb. *to make them fall.*
* *Num.* 25. 3.
o Which was the idol of the Moabites.
p Sacrifices offered to the dead idols.
q *Signifying*, That whatsoever man inventeth of himself to serve God by, is detestable and provoketh his anger.
* *Num.* 25. 7.
r When all others neglected Gods glory, he in his zeal killed the adulterers, and prevented Gods wrath.
f This act declared his lively faith, and for his faiths sake was accepted.
* *Num.* 20. 13.
t If so notable a Prophet of God escape not punishment, though others provoked him to sin, how much more shall they be subject to God's judgments, which cause God's children to sin?
* *Deut.* 7. 2.
* *Judg.* 1. 21.
u He sheweth how monstrous a thing idolatry is, which can win us to things abhorring to nature, whereas God's word cannot obtain most small things.
x Then true chastity is, to cleave wholly and only unto God.
* *Judg.* 2. 16.
y *The Prophet sheweth*, That neither by menaces, nor promises, we can come to God, except we be altogether newly reformed, and that his mercy overcover and hide our malice.
‡ Or, *impoverished* or, *weakned.*
* *Deut.* 30. 3.

covenant, and [z] repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and [a] gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the LORD.

z Not that God is changeable in himself, but that then he seemeth to us to repent, when he altereth his punishments and forgiveth us.

a Gather thy Church which is dispersed, and give us constancy under the cross, that with one consent we may all praise thee.

XXII Day. *Morning prayer.*

PSAL. CVII.

1 *The Psalmist exhorteth the redeemed in praising God, to observe his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over Sea-men,* 33 *and in divers varieties of life.*

O * [a] Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the [b] redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the east and from the west, from the north and † from the south.

4 They wandred in the wilderness in a solitary way, they found no city to dwell in.

5 [c] Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men:

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron:

11 Because they [d] rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they [e] cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men:

16 For he hath broken the [f] gates of brass, and cut the bars of iron in sunder.

17 [g] Fools because of their transgression, and because of their iniquities, are afflicted.

18 * Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, he saveth them out of their distresses.

20 [h] He sent his word, and healed them, and delivered *them* from their [i] destructions.

21 O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

22 And let them sacrifice the sacrifices of [k] thanksgiving, and declare his works with † rejoycing.

23 They that go down to the [l] Sea in ships, that do business in great waters:

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and † raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their soul is [m] melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and † [n] are at their wits end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be [o] quiet; so he bringeth them unto their desired haven.

31 O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

32 Let them exalt him also in the [p] congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitful land into † barrenness, for the wickedness of them that dwell therein.

35 * He [q] turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yeild fruits of [r] increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattel to decrease.

39 [s] Again they are minished and brought low through oppression, affliction and sorrow.

40 * He poureth [t] contempt upon Princes, and causeth them to wander in the ‡ wilderness, *where there is* no way.

41 * Yet setteth he the poor on high ‡ from affliction, and maketh *him* families like a flock.

42 * [u] The righteous shall see *it*, and rejoyce; and all * iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe those *things*, even they shall understand the loving kindness of the LORD.

a *Psal.* 106. 1. & 118. 1. & 136. 1.

a This notable sentence was in the beginning used, as the foot or tenour of the song which was oftentimes repeated.

b As this was true in the Jews, so is there none of God's elect, that feel not his help in their necessity.

† Heb. *from the Sea*, meaning, *The Red Sea, which was the south part of the land.*

c *He sheweth*, That there is none affliction so grievous, out of the which God will not deliver his, and also exhorteth them that are delivered, to be mindful of so great a benefit.

d Then the true way to obey God, is to follow his express commandment: also hereby all are exhorted to descend into themselves, for as much as none are punished, but for their sins.

e *He sheweth*, That the cause why God doth punish us extreamly, is, because we can be brought unto him by no other means.

f Where there seemeth to man's judgment no recovery, but all things are brought to despair; then God chiefly sheweth his mighty power.

g They that have no fear of God, by his sharp rods are brought to call upon him, and so find mercy.

* *Job* 33. 20.

b By healing them he declareth his good will toward them.

i *Meaning*, their diseases, which had almost brought them to the grave and destruction.

k Praise and confession of God's benefits are the true sacrifices of the godly.

† Heb. *singing.*

l He sheweth by the Sea what care God hath over man, for in that, that he delivereth them from the great dangers of the Sea, he delivereth them as it were from a thousand deaths

† Heb, *maketh to stand.*

m Their fear and danger is so great.

† Heb. *all their wisdom is swallowed up.*

n When their art and means fail them, they are compelled to confess that onely God's providence doth preserve them.

o Though before every drop seemed to fight one against another, yet at his commandment they are as still, as though they were frozen.

p This great benefit ought not onely to be considered particularly, but magnified in all places and assemblies.

† *Saltness.*

* *Isa.* 41. 18.

q For the love that he beareth to his church he changeth the order of nature for their commodity.

r Continual increase and yearly.

s As God by his providence doth exalt men, so doth he also humble them by affliction that they may know themselves.

* *Job* 12. 21.

t For their wickedness and tyranny he causeth the people and subjects to contemn them.

‡ Or, *void place.*

* 1 *Sam.* 2. 8. *Psal.* 113. 7, 8.

‡ Or, *after.*

* *Job* 22. 19.

u They whose faith is lightned by God's Spirit, shall rejoyce to see God's judgments against the wicked and ungodly.

* *Job* 5. 16.

PSAL. CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

¶ A Song, *or Psalm* of David.

O God, my heart is [a] fixed, I will sing and give praise, even with my glory.

2 Awake Psaltery and harp: I *my self* will awake early.

3 I will praise thee, O LORD, among the [b] people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‡ clouds.

5 [c] Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 * That thy beloved may be delivered: [d] save *with* thy right hand and answer me.

7 God hath spoken in his [e] holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my lawgiver.

9 Moab *is* my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 [f] *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our host?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

a This earnest affection declareth that he is free from hypocrisy, and that sluggishness taketh him not.

b He prophesieth of the calling of the Gentiles: for except they were called, they could not hear the goodness of God.
‡ Or, *skies.*
c Let all the world see thy judgments, in that that thou art God over all, and so confess that thou art glorious.
* *Psal.* 60. 5.
d When God by his benefits maketh us partakers of his mercies, he admonisheth us to be earnest in prayer, to desire him to continue and finish his graces.
e As he hath spoken to Samuel concerning me, so will he shew himself constant and holy in his promise, so that these nations following shall subject unto me.
f *From the sixth verse of this Psalm, unto the last, read the exposition in the LX Psalm, and fifth verse.*

PSAL. CIX.

1 *David complaining of his slandrous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

¶ To the chief musician, *A Psalm* of David.

HOld not thy peace, O God of my [a] praise.

2 For the mouth of the wicked, and the † mouth of the deceitful † are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my love, they are my adversaries: [b] but I *give my self unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 [c] Set thou a wicked man over him: and let ‡ Satan stand at his right hand.

7 When he shall be judged, let him † be condemned, [d] and let his prayer become sin.

8 Let his days be few, *and* * let another take his ‡ [e] office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

a Though all the world condemn me, yet thou wilt approve mine innocency, and that is a sufficient praise to me.
† Heb. *mouth of deceit.*
† Heb. *have opened* themselves.
b To declare that I had none other refuge but thee, in whom my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend that had betrayed him, he prayeth not of private affection, but moved by God's Spirit, that God would take vengeance upon him.
‡ Or, *an adversary.*
† Heb. *go out guilty,* or, *wicked.*
d As to the elect, all things turn to their profit: so to the reprobate, even those things that are good turn to their damnation.
* *Acts* 1. 20.
‡ Or, *charge.*
e This was chiefly accomplished in Judas.

11 Let the [f] extortioner catch all that he hath. and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off, *and* in the generation following let their name be blotted out.

14 [g] Let the iniquity of his fathers be remembred with the LORD: and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that [h] he remembred not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, [i] so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment: so let it come † into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries [k] from the LORD, and of them that speake evil against my soul.

21 But do thou for me, O GOD the Lord, for thy [l] name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the [m] locust.

24 My knees are weak through fasting: and my flesh faileth of [n] fatness.

25 I became also a reproach unto them: *when* they looked upon me, they shaked their heads.

26 Help me, O LORD my God: O° save me according to thy mercy:

27 That they may know, that this *is* thy hand: *that* thou LORD hast done it.

28 [p] Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoyce.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my [q] mouth: yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* † from those that [r] condemn his soul.

f He declareth that the curse of God lieth upon the extortioners, who thinking to enrich their children by their unlawful gotten goods, are by God's just judgment deprived of all.
g Thus punisheth the Lord to the third and fourth generation the wickedness of the parents in their wicked children.
h *He sheweth*, That God accustometh to plague them after a strange sort, that shew themselves cruel toward others.
i Thus giveth the Lord to every man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.
† Heb. *within him.*
k For being destitute of man's help, he fully trusted in the Lord, that he would deliver him.
l As thou art named merciful, gracious, and long suffering, so shew thy self in effect.
m *Meaning*, That he hath no stay nor assurance in this world.
n For hunger, that came of sorrow, he was lean, and his natural moisture failed him.
o The more grievous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gain nothing by cursing me.
q Not onely in confessing it secretly in my self, but also in declaring it before all the congregation.
† Heb. *from the Judges of his soul.*
r *Hereby he sheweth*, That he had not to do with them that were of little power, but with the Judges and Princes of the world.

PSAL. CX.

XXIII. *Morning prayer.*

1 *The Kingdom,* 4 *the Priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

¶ *A Psalm* of David.

THE *[a] LORD said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.

9 *Mat.* 22. 44. *Mark* 12. 3, 6. *Luke* 20. 42. *Acts* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13.
a Jesus Christ in *Mat.* 22. 44. giveth the interpretation hereof, and sheweth that this cannot properly be applied unto David, but to himself.

2 The LORD shall send the rod of thy strength out of [b] Zion: rule thou in the mids of thine enemies.

3 Thy people *shall be* willing in the day of thy [c] power, in the beauties of holiness ‡ from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, * Thou *art* a Priest for ever, after the order of [d] Melchizedek.

5 The Lord at thy right hand shall strike through Kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: he shall wound the [e] heads over ‡ many countrys.

7 He shall [f] drink of the brook in the way: therefore shall he lift up the head.

b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word, thy people shall be assembled into thy church, whose increase shall be so abundant and wonderful as the drops of the dew.
‡ Or, *more then the womb of the morning: thou shalt have*, &c.
* *Heb.* 5. 6. & 7. 17.
d As Melchizedek, the figure of Christ, was both King and Priest: so the effect cannot be accomplished in any King save only in Christ.
e No power shall be able to resist him. ‡ Or, *great.* f Under this similitude of a Captain, that is so greedy to destroy his enemies, that he will not scarce drink by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 *The Psalmist by his example inciteth others to praise God, for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

†PRaise ye the LORD, I [a] will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* [b] great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembred: the LORD *is* gracious and full of compassion.

5 He hath given † [c] meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The [d] works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They † stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 * [e] The fear of the LORD *is* the beginning of wisdom: ‡ a good understanding have all they † that do *his commandments*: his praise endureth for ever.

† Heb. *Hallelujah.*
a The Prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholy and onely unto God.
b *He sheweth,* That God's works are a sufficient cause, wherefore we should praise him, but chiefly his benefits toward his Church.
† Heb. *prey.*
c God hath given to his people all that was necessary for them, and will do still even for his covenant's sake, and in this sense, the Hebrew word is taken, *Prov.* 30. 8. & 31. 15. *Mal.* 3. 10.
d As God promised to take the care of his Church, so in effect doth he declare himself just and true in the government of the same.
† Heb. are *established.*
* *Job.* 28. 28. *Prov.* 1. 7. & 9. 10. *Eccl.* 1. 16.
e They onely are wise that fear God, and none have understanding, but they that obey his word. ‡ Or, *good success.* † Heb. *that do them.*

PSAL. CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eye-sore to the wicked.*

†PRaise ye the LORD. Blessed *is* the [a] man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [b] Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

† Heb. *Hallelujah.*
a *He meaneth,* That reverent fear, which is in the children of God, which causeth them to delight only in the word of God.
b The godly shall have abundance, and contentment because their heart is satisfied in God onely.

4 Unto the [c] upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and [d] lendeth; he will guide his affairs with † discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 * He hath [e] dispersed, he hath given to the poor; his righteousness endureth for ever; his [f] horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and [g] melt away: the desire of the wicked shall perish.

c The faithful in all their adversities know that all shall go well with them, for God will be merciful and just.
d He *sheweth,* what is the fruit of mercy, to lend freely and not for gain, and so to measure his doings, that he may be able to help where need requireth and not to bestow all on himself.
† Heb. *judgment.*
* 2 *Cor.* 9. 9.
e The godly pinch not niggardly, but distribute liberally, as the necessity of the poor requireth, and as his power is able.
f His power and prosperous estate
g The blessing of God upon his children, shall cause the wicked to die for envy.

PSAL. CXIII.

1 *An exhortation to praise God for his excellency,* 6 *for his mercy.*

†PRaise ye the LORD. Praise, O ye servants of the LORD, [a] praise the name of the LORD.

2 * Blessed be the name of the LORD, from this time forth and for evermore.

3 * From the rising of the Sun unto the going down of the same, the LORD's name *is* to be praised.

4 The LORD *is* high above all [b] nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who † dwelleth on high?

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth?

7 * He raiseth up the poor out of the dust, *and* lifteth the [c] needy out of the dunghil:

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman † to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

† Heb *Hallelujah.*
a By this often repetition he stirreth up our cold dulness to praise God, seeing his works are so wonderful, and that we are created for the same cause.
* *Dan.* 2. 20.
* *Mal.* 1. 11.
b If God's glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extol his name?
† Heb *exalteth* himself *to dwell.*
* 1 *Sam.* 2. 8. *Psal.* 107. 41.
c By preferring the poor to high honour, & giving the barren children, he sheweth that God worketh *dwell in an house.*

not onely in his church by ordinary means, but also by miracles. † Heb. *to*

PSAL. CXIV.

1 *An exhortation by the example of the dumb creatures, to fear God in his Church*

WHen * Israel went out of Egypt, the house of Jacob from a people of [a] strange language;

2 Judah was his [b] sanctuary, *and* Israel his dominion.

3 * [c] The sea saw *it*, and fled; * Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills like lambs?

7 [d] Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.

XXIII Day. *Evening prayer.*

* *Exod.* 13. 3.
a Spiritually it meaneth such as speak against the faith, *the language of Canaan. Isa.* 19. 18.
b The whole people were witnesses of his holy majesty; in adopting them, and of his mighty power in delivering them.
* *Exod.* 14. 21.
c Seeing that these dead creatures felt God's power, and after a sort saw it, much more his people ought to consider it, and glorify him for the same.
* *Josh.* 3. 13.
d Ought then his people to be insensible, when they see his power and majesty?

8 * Which

8 * Which [c] turned the rock *into* a ſtanding water, the flint into a fountain of waters.

* *Exod* 17. 6. *Num.* 20. 11.
c *That is*, Cauſed miraculouſly water to come out of the rock in moſt abundance, *Exod.* 17. 6.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols are vanity,* 9 *he exhorteth to confidence in God.* 12 *God is to be bleſſed for his bleſſings.*

NOt [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, * [b] where *is* now their God?

3 * But our God *is* in the heavens, he hath done whatſoever he [c] pleaſed.

4 * Their idols *are* [d] ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have [e] hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them, are [f] like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 [g] O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us, he will bleſs *us*, he will [h] bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall † and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which [i] made heaven and earth.

16 [k] The heaven, *even* the heavens *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that [l] go down into ſilence.

18 * But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.

a Becauſe God promiſed to deliver them, not for their ſakes, but for his name, *Iſa.* 48. 11. therefore they ground their prayer upon this promiſe.
* *Pſal.* 42. 10. & 79. 10.
b When the wicked ſee that God accompliſhed not his promiſe as they imagine, they think there is no God.
* *Pſal.* 135. 6.
c No impediments can let his work, but he uſeth even the impediments to ſerve his will.
* *Pſal.* 135. 15.
d Seeing that neither the matter, nor the form can commend the idols, it followeth that there is nothing, why they ſhould be eſteemed.
e He ſheweth what great vanity it is to ask help of them which not onely have no help in them, but lack ſenſe and reaſon.
f As much without ſenſe as blocks and ſtones.
g For they were appointed by God as inſtructers and teachers of faith and Religion for others to follow.
h *That is*, He will continue his graces toward his people.
† Heb. *with.*
i And therefore doth ſtill govern and continue all things therein.
k And they declare enough his ſufficiency, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.
l Though the dead ſet forth God's glory, yet he meaneth here that they praiſe him not in his church and congregation.
* *Dan.* 2. 20.

PSAL. CXVI.

1 *The Pſalmiſt profeſſeth his love and duty to God for his deliverance.* 12 *He ſtudieth to be thankful.*

XXIV. Day. *Morning prayer.*

I [a] Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* † [b] as long as I live.

3 * The ſorrows of death compaſſed me, and the pains of hell † gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 [c] Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

a He granteth that no pleaſure is ſo great as to feel God's help in our neceſſity, neither that any thing more ſtirreth up our love toward him.
† Heb. *in my days.*
b Or, days of affliction: as *Job* 30. 16. *Pſal.* 119. 34.
* *Pſal.* 18. 5, 6.
† Heb *found me.*
c He ſheweth forth the fruit of his love, in calling upon him, confeſſing him to be juſt and merciful, and to help them that are deſtitute of aid and counſel.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O [d] my ſoul, for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 [e] I will walk before the LORD in the land of the living.

10 * [f] I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my [g] haſte, * All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will [h] take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD, *is* the [i] death of his ſaints.

16 O LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my [k] vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

d Which was unquieted before, now reſt upon the Lord, for he hath been beneficial towards thee.
e To wit, *pleaſingly*, as the Greek interpreteth it, or, *pleaſingly adminiſter.* See 1 *Sam.* 2. 30, 35. *Pſal.* 56. 14.
* 2 *Cor.* 4. 13.
f I felt all theſe things, and therefore was moved by faith to confeſs them.
g I through fear, and great diſtreſs, I thought God would not regard man, which is, but lies and vanity, yet I overcame this temptation, & felt the contrary.
* *Rom.* 3. 4.
h In the Law, they uſed to make a banket, when they gave ſolemn thanks to God, and to take the cup and drink in ſign of thankſgiving.
i I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.
k I will thank him for his benefits: for that is a juſt payment, to confeſs that we owe all to God.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O * Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great toward us: and the [a] truth of the LORD *endureth* for ever. Praiſe ye the LORD.

* *Rom.* 15. 11.
a *That is*, the moſt certain and continual teſtimonies of his fatherly grace.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The Pſalmiſt by his experience ſheweth how good it is to truſt in God.* 19 *Under the type of the Pſalmiſt, the coming of Chriſt in his Kingdom is expreſſed.*

O * [a] Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD † in [b] diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 * The LORD *is* † on my ſide, I will [c] not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, then to put confidence in [d] man.

9 * *It is* better to truſt in the LORD, then to put confidence in Princes.

* 1 *Chron.* 16. 8. *Pſal* 106. 1. & 107. 1. & 136. 1.
a Becauſe God by creating David King, ſheweth his mercy toward his afflicted church, the Prophet doth not only himſelf thank God, but exhorteth all the people to do the ſame.
† Heb. *out of diſtreſs.*
b We are here taught that the more that troubles oppreſs us, the more ought we to be inſtant in prayer.
* *Pſal.* 56. 4, 11. *Heb.* 13. 6.
† Heb. *for me.*
c Being exalted to this eſtate, he aſſured himſelf to have man ever to be his enemy. Yet he doubted not, but God would maintain him, becauſe he had placed him.
d *He ſheweth*, That he had truſted in vain, if he had put his confidence in man, to have been preferred to the Kingdom, and therefore he put his truſt in God, and obtained.
* *Pſal.* 146. 2.

10 All nations compassed me about: but in the name of the LORD will I † destroy them.

† Heb. *cut them off.*

11 They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will † destroy them.

† Heb. *cut down.*

13 [c] Thou hast thrust sore at me that I might fall: but the LORD helped me.

c He noteth Saul his chief enemy.

14 * The LORD *is* my strength and [f] song, and is become my salvation.

* *Exod.* 15. 2. *Isa.* 12. 2.
f In that he was delivered, it came not of himself, nor of the power of man; but onely of God's favour, therefore he will praise him.

15 The [g] voice of rejoycing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doth valiantly.

g He promiseth both to render graces himself, and to cause others to do the same, because that in his person the church was restored.

16 The right hand of the LORD is exalted: the [h] right hand of the LORD doth valiantly.

h So that all, that are both far and near, may see his mighty power.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastned me sore: but he hath not given me over unto death.

19 Open to me the [i] gates of righteousness: I will go into them, *and* I will praise the LORD:

i He willeth the doors of the tabernacle to be opened, that he may declare his thankful mind.

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee, for thou hast heard me, and art become my salvation.

22 * The stone *which* the builders [k] refused, is become the head *stone* of the corner.

* *Mat.* 21. 42. *Mark* 12. 10. *Luk.* 20. 17. *Acts* 4. 11. *1 Pet.* 2. 4.
k Though Saul and the chief powers refused me to be King, yet God hath preferred me above them all.

23 † This is the LORD's doing, it *is* marvellous in our eyes.

† Heb. *this is from the* LORD.

24 This *is* the [l] day *which* the LORD hath made, we will rejoyce and be glad in it.

l Wherein God hath shewed chiefly his mercy, by appointing me King, and delivering his church.

25 [m] Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

m The people pray for the prosperity of David's Kingdom, who was the figure of Christ.

26 * Blessed *be* he that cometh in the name of the LORD: [n] we have blessed you out of the house of the LORD.

* *Mat.* 21. 9.
n Which are the Priests, and have the charge thereof, as *Num.* 6. 23.

27 God *is* the LORD, which hath shewed us [o] light; bind the sacrifice with cords, *even* unto the horns of the Altar.

o Because he hath restored us from darkness to light, we will offer sacrifices and praises unto him.

28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

PSAL. CXIX.

This Psalm containeth sundry prayers, praises, and professions of obedience.

XXIV. *Evening prayer.*

ALEPH.

‡ Or, *perfect*, or, *sincere.*

BLessed *are* the ‡ [a] undefiled in the way, who walk in the Law of the LORD.

a Hereby they are not called blessed, which think themselves wise in their own judgment, nor which imagine to themselves a certain holiness, but they whose conversation is without hypocrisy.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do [b] no iniquity: they walk in his ways.

b For they are ruled by God's Spirit, and embrace no doctrine but his.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 [e] O that my ways were directed to keep thy statutes!

e David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to God's word.

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with [d] uprightness of heart, when I shall have learned † [e] thy righteous judgments.

d For true religion standeth, in serving God without hypocrisy.
† Heb. *judgments, of thy righteousness.*

8 I will keep thy statutes: O forsake me not [f] utterly.

e *That is*, Thy precepts, which contain perfect righteousness. f He refuseth not to be tried by temptations, but he feareth to faint, if God succour not his infirmity in time.

BETH.

9 Wherewith shall [a] a young man cleanse his way? by taking heed *thereto* according to thy word.

a Because youth is most given to licentiousness, he chiefly warneth them to frame their lives betime to God's word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I [b] hid in mine heart, that I might not sin against thee.

b If God's word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have [c] rejoyced in the way of thy testimonies; as *much as* in all riches.

c The Prophet doth not boast of his virtues, but setteth forth an example for others to follow God's word, and leave worldly vanities.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight my self in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may [a] live, and keep thy word.

a *He sheweth*, That we ought not to desire to live, but to serve God, and that we cannot serve him aright, except he open our eyes and minds.

18 † Open thou mine eyes, that I may behold wondrous things out of thy Law.

† Heb. *reveal.*

19 * I *am* a [b] stranger in the earth, hide not thy commandments from me.

* *Gen.* 47. 9. *1 Chron.* 29. 15. *Psal.* 39. 12. *Heb.* 11. 13.
b Seeing man's life in this world is but a passage, what should become of him, if thy word were not his guide!

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast [c] rebuked the proud *that are* cursed, which do err from thy commandments.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22 Remove from me reproach and contempt, for I have kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

d When the powers of the world gave false sentence against me, thy word was a guide and counseller to teach me what to do, and comfort me.

24 Thy testimonies also *are* my delight, *and* † my counsellers.

† Heb. *men of my counsel.*

DALETH.

25 My soul [a] cleaveth unto the dust: quicken thou me according to thy word.

a *That is*, It is almost brought to the grave, and without thy word I cannot live.

26 I have [b] declared my ways, and thou heardest me: * teach me thy statutes.

b I have confessed mine offences, and now depend wholly on thee.
* *Psal.* 25. 4. & 27. 11. & 86. 11.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heaviness: strengthen thou me according unto thy [c] word.

† Heb. *dropeth.*
c If God did not maintain us by his word, our life would drop away like water.

29 Remove from me the [d] way of lying: and grant me thy Law graciously.

d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [e] inlarge my heart.

e *By this he sheweth*, That we can neither chuse good, cleave to God's word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey.

HE

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XXV. Day. *Morning prayer.*

H E.

33 Teach [a] me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy Law, yea, I ſhall obſerve it with *my* [b] whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to [c] covetouſneſs.

37 † Turn away mine [d] eyes from beholding vanity: *and* quicken thou me in thy way.

38 Eſtabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my [e] reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: [f] quicken me in thy righteouſneſs.

V A U.

41 Let thy [a] mercies come alſo unto me, O LORD; *even* thy ſalvation according to thy word.

42 ‡ So ſhall I have [b] wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy Law continually, for ever and ever.

45 And I will walk † [c] at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before [d] Kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

Z A I N.

49 Remember the [a] word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickned me.

51 [b] The proud have had me greatly in deriſion: *yet* have I not declined from thy Law.

52 I remembred [c] thy judgments of old, O LORD; and have comforted my ſelf.

53 [d] Horrour hath taken hold upon me, becauſe of the wicked that forſake thy Law.

54 Thy ſtatutes have been my Songs in the houſe of my [e] pilgrimage.

55 I have remembred thy name, O LORD, in the [f] night, and have kept thy Law.

56 [g] This I had: becauſe I kept thy precepts.

C H E T H.

57 *Thou art* my [a] portion, O LORD, I have ſaid, that I would keep thy words.

58 I intreated thy † favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my [b] ways, and turned my feet unto thy teſtimonies.

60 I made haſt, and delayed not to keep thy commandments.

61 The ‡ bands of the wicked have [c] robbed me: *but* I have not forgotten thy Law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a [d] companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: [e] teach me thy ſtatutes.

T E T H.

65 Thou haſt [a] dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was [b] afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 [c] Their heart is as fat as greas, *but* I delight in thy Law.

71 *It is* [d] good for me that I have been afflicted: that I might learn thy ſtatutes.

72 * The Law of thy mouth *is* better unto me, then thouſands of gold and ſilver.

J O D.

73 Thy hands have [a] made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that [b] fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* † right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be † for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [c] live: for thy Law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, [d] turn unto me, and thoſe that have known thy [e] teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

C A P H.

81 My ſoul [a] fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a [b] bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 How many *are* the [c] days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have [d] digged pits for me, which *are* not after thy Law.

86 All thy commandments *are* † faithful: they perſecute me wrongfully; [e] help thou me.

87 They had almoſt [f] conſumed me upon earth: but I forſook not thy precepts.

88 Quicken

a *He sheweth*, That he cannot follow on to the end, except God teach him oft times, and lead him forward.
b Not onely in outward converſation, but alſo with inward affection.
c Hereby meaning all other vices, becauſe that covetouſneſs is the root of all evil.
† Heb. *make to paſs.*
d *Meaning*, All his ſenſes.
e Let me not fall to thy diſhonour, but let mine heart ſtill delight in thy gracious word.
f Give me ſtrength to continue in thy word even to the end.

a *He sheweth*, That God's mercy and love is the firſt cauſe of our ſalvation.
‡ Or, *ſo ſhall I anſwer him that reproacheth me in a thing.*
b By truſting in God's word, he aſſureth himſelf to be able to confute the ſlanders of his adverſaries.

† Heb. *at large.*
c They that ſimply walk after God's word have no lets to intangle them: whereas they that do contrary, are ever in nets and ſnares.
d *He sheweth*, That the children of God ought not to ſuffer their father's glory to be obſcured by the vain pomp of Princes.

a Though he feel God's hand ſtill to lie upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.
b *Meaning*, The wicked, which contemn God's word, and tread his Religion under foot.
c *That is*, The examples, whereby thou declareſt thy ſelf to be judge of the world.
d *That is*, A vehement zeal to thy glory, and indignation againſt the wicked.
e In the courſe of this life and ſorrowful exile.
f Even when others ſleep.
g *That is*, All theſe benefits.
a I am perſwaded that to keep thy Law is an heritage and great gain for me.
† Heb. *face.*

b *He sheweth*, That none can embrace the word of God, except he conſider his own imperfections and ways.

‡ Or, *companies.*
c They have gone about to draw me into their company.
d Not onely in mutual conſent, but alſo with aid and ſuccour.
e For the knowledge of God's word is a ſingular token of his favour.

a Having proved by experience that God was true in his promiſe, he deſireth that he would increaſe him in knowledge and judgment.

b *So Jeremy ſaith*, That before the Lord touched him, he was like a calf untamed, ſo that the uſe of God's rod is to call us home to God.
c Their heart is indurate and hardned, puffed up with proſperity and vain eſtimation of themſelves.
d He confeſſeth, that before that he was chaſtned, he was rebellious as man by nature is.
* *Pſal.* 19. 10. *Prov.* 8. 11.

XXV Day. *Evening prayer.*

a Becauſe God leaveth not his work that he hath begun, he deſireth a new grace, *That is*, That he would continue his mercies.
b When God ſheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.
† Heb. *righteouſneſs.*
† Heb. *to comfort me.*

c *He declareth*, that when he felt not God's mercies, he was as dead.
d *That is*, Be comforted by mine example.
e *He sheweth*, That there can be no true fear of God without the knowledge of his word.
a Though my ſtrength fail me, yet my ſoul groaneth, and ſigheth, reſting ſtill in thy word.
b Like a skin-bottle or bladder, that is parched in the ſmoke.
c How long wilt thou afflict thy ſervant.
d They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.
† Heb. *faithfulneſs.*
e He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.
f Finding no help in earth, he lifteth up his eyes to heaven.

88 Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in [a] heaven.

90 Thy faithfulneſs *is* † unto all generations: thou haſt eſtabliſhed the earth, and it † abideth.

91 They [b] continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy Law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickned me.

94 I *am* [c] thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I [d] have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy Law! [a] it *is* my meditation all the day.

98 Thou, through thy commandments, haſt made me wiſer then mine enemies: for † they *are* ever with me.

99 I have more [b] underſtanding then all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more then the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: * for thou haſt taught me.

103 * How ſweet are thy words unto my † taſte! *yea ſweeter* then hony to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a ‡ [a] lamp unto my feet, and a light unto my path.

106 I have [b] ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the [c] free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 [d] My ſoul *is* continually in my hand: yet do I not forget thy Law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an * heritage for ever: for they *are* the rejoycing of my heart.

112 I have inclined mine heart † to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate [a] *vain* thoughts: but thy Law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 * [b] Depart from me, ye evil-doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 [c] Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Tou haſt troden down all them that err from thy ſtatutes: for their [d] deceit *is* falſhood.

119 Thou † putteſt away all the wicked of the earth *like* * droſs: therefore I love thy teſtimonies.

120 My fleſh [f] trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſours.

122 [a] Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy [b] ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 [c] *It is* time for *thee*, LORD, to work: *for* they have made void thy Law.

127 * Therefore I love thy commandments above gold, yea above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate [d] every falſe way.

PE

129 Thy teſtimonies *are* [a] wonderful: therefore doth my ſoul keep them.

130 The entrance of thy [b] words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and [c] panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters [d] run down mine eyes: becauſe they keep not thy Law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded, *are* † [a] righteous, and very † faithful.

139 * My zeal hath † conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very † [b] pure: therefore thy ſervant loveth it.

141 I *am* [c] ſmall and deſpiſed: *yet* do not I forget thy precepts.

142 Thy

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a Because none ſhould eſteem God's word according to the changes of things in this world, he ſheweth that it abideth in heaven, and therefore is immutable.
† Heb. *to generation & generation.*
‡ Heb. *ſtandeth.*
b Seeing the earth and all creatures remain in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.
c He proveth by effect, that he is God's child, becauſe he ſeeketh to underſtand his word.
d There is nothing ſo perfect in earth, but it hath an end, onely God's word laſteth for ever.

a *He ſheweth*, That we cannot love God's word except we exerciſe ourſelves therein, and practiſe it.
† Heb. *it is ever with me.*

b Whoſoever doth ſubmit himſelf onely to God's word, ſhall not onely be ſafe againſt the practices of his enemies, but alſo learn more wiſdom then they that profeſs it, and are men of experience.
c So then of our ſelves we can do nothing, but when God doth inwardly inſtruct us with his Spirit, we feel his graces ſweeter then hony
* *Pſal.* 19. 10.
† Heb. *palate.*

XXVI Day. *Morning prayer.*

‡ Or, *candle.*
a Of our ſelves we are but darkneſs and cannot ſee, except we be lightned with God's word.
b So all the faithful ought to bind themſelves to God by a ſolemn oath and promiſe, to ſtir up their zeal to embrace God's word.
c *That is*, My prayers & thankſgiving, which Iacinſce Hoſea calleth, The calves of the lips, *Chap.* 14. 3.
d *That is*, I am in continual danger of my life.
e I eſteemed no worldly things, but made thy word mine inheritance.
† Heb. *to do.*

a Whoſoever will embrace God's word aright, muſt abhor all fantaſie and imaginations, both of himſelf and others.

a Put thy ſelf between mine enemies and me, as if thou were my pledge.
b He boaſteth that he is Gods ſervant, but hereby putteth God in mind, that as he made him by his grace, ſo he would continue his favour toward him.
c *The Prophet ſheweth*, That when the wicked have brought all things to confuſion, and God's word to utter contempt, then it is God's time to help and ſend remedy.
* *Pſal.* 19. 10. *Prov.* 8. 11.
d *That is*, whatſoever diſſenteth from the purity of thy word.

a Containing high and ſecret myſteries, ſo that I am moved with admiration and reverence.
b The ſimple idiots that ſubmit themſelves to God, have their eyes opened, and their minds illuminated ſo ſoon as they begin to read God's word.
c My zeal toward thy word was ſo great.
† Heb. *according to thy cuſtom towards thoſe*, &c.

d *He ſheweth*, what ought to be the zeal of God's children, when they ſee his word contemned.

† Heb. *righteouſneſs.*
a And in this regard I ought to love them the more dearly, and to walk in the practice of them cheerfully all my life long.
† Heb. *faithfulneſs.*
* *Pſal.* 69. 9. *Joh.* 2. 17.

† Heb. *cut me off.* † Heb. *tried*, or, *refined.* b Gold hath need to be fined, but thy word is perfection it ſelf. c This is the true trial, to praiſe God in adverſity.

142 Thy righteousness *is* an everlasting righteousness, and thy Law *is* the truth.

143 Trouble and anguish have † taken hold on me: *yet* thy commandments *are* my delights.

† Heb. *found me.*

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall [d] live.

d So that the life of man without the knowledge of God is death.

KOPH.

145 I [a] cried with *my* whole heart, hear me, O LORD: I will keep thy statutes.

146 I cried unto thee, save me, ‡ and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes [b] prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after [c] mischief: they are far from thy Law.

151 Thou *art* near, O LORD: and all thy commandments *are* truth.

152 Concerning thy testimonies, I have [d] known of old, that thou hast founded them for ever.

XXVI Day. *Evening prayer.*

a *He sheweth,* That all his affections and whole heart were bent God-ward for to have help in dangers.

‡ Or, *that I may keep.*

b He was more earnest in the study of God's word, then they that kept the watch, were in their charge.

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded upon God's word, that he would ever be at hand when his children be oppressed.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy Law.

154 Plead my cause, and deliver me: quicken me according to thy [a] word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 ‡ Great *are* thy tender mercies, O LORD: quicken me according to thy [b] judgments.

157 Many *are* my persecutours, and mine enemies: *yet* do I not decline from thy testimonies.

158 I beheld the transgressours, and was [c] grieved: because they kept not thy word.

159 Consider how I [d] love thy precepts: quicken me, O LORD, according to thy loving kindness.

160 †Thy word *is* true *from* the [e] beginning: and every one of thy righteous judgments *endureth* for ever.

a For without God's promise there is no hope of deliverance.

‡ Or, *many.*

b According to thy promise made in thy Law, which because the wicked lack, they can have no hope of salvation.

c My zeal consumed me, when I saw their malice and contempt of thy glory.

d It is a sure sign of our adoption, when we love the Law of God.

† Heb. *the beginning of thy word* is *true.*

e Since thou first promisedst even to the end all thy sayings are true.

SCHIN.

161 Princes have [a] persecuted me without a cause: but my heart standeth in aw of thy word.

162 I rejoyce at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy Law do I love.

164 [b] Seven times a day do I praise thee: because of thy righteous judgments.

165 [c] Great peace have they which love thy Law: and †nothing shall offend them.

166 LORD, I have [d] hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies: and I love them exceedingly.

a The threatnings and persecutions of Princes could not cause me to shrink to confess thee, whom I more fear then men.

b *That is,* Often and sundry times.

c For their conscience assureth them, that they please thee, whereas they that love not thee have the contrary.

† Heb. *they shall have no stumbling-block.*

d *He sheweth,* That we must first have faith, before we can work and please God.

168 I have kept thy precepts and thy testimonies: for [e] all my ways *are* before thee.

e I had no respect unto men, but set thee always before mine eyes, as the judge of my doings.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding [a] according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall [b] utter praise, when thou hast [c] taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD: and thy Law *is* my delight.

175 Let my soul live, and it shall praise thee: and let thy [d] judgments help me.

176 I have [e] gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

a As thou hast promised to be the schoolmaster unto all them that depend upon thee.

b *The word signifieth,* To pour forth continually, as from a spring or fountain.

c All his prayer and desire is, to profit in the word of God.

d *That is,* Thy provident care over me, and wherewith thou wilt judge mine enemies.

e Being chased to and fro by mine enemies, and having no place to rest in.

PSAL. CXX.

1 David prayeth against Doeg; 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

XXVII Day. *Morning prayer.*

¶ A Song of [a] degrees.

IN my [b] distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from deceitful tongue.

3 ‡ [c] What shall be given unto thee? or what shall be † done unto thee, thou false tongue?

4 ‡ [d] Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I sojourn in [e] Mesech, *that* I dwell in the the tents of [f] Kedar.

6 My soul hath long dwelt with him that hateth peace.

7 I *am* ‡ [g] *for* peace: but when I speak, they *are* for war.

a Heb. *Hammahaloth,* That is, *Of lifting up the tune, and rising in singing,* as the Levites are said to praise God, *with a great voice or high.* Heb. *Le-ma-ha-lah,* 2 *Chron.* 20. 19. *Or,* This title noteth the excellency of the Song for short grave and pithy sentences, as *Adam Hamma-halah* is a man of eminency, *or,* of high degree, 2 *Chron.* 17. 17. Others understand this as of the slayrs that went up to the house of the Lord: And some of the coming up from Babylon: called *Ma-halah, an ascension, Ezra.* 7. 9. fifteen Psalms together have this title prefixed.

b Albeit the children of God ought to rejoyce when they suffer for righteousness sake, yet it is a great grief to the flesh to hear evil for well doing.

‡ Or, *what shall* the deceitful tongue *give unto thee?* or, *what shall it profit thee?*

c He assured himself that God would turn their craft to their own destruction.

† Heb. *added.*

‡ Or, It is as *the sharp arrows of the mighty* man *with coals of juniper.*

d *He sheweth,* That there is nothing so sharp to pierce, nor so hot to set on fire, as a slandrous tongue.

e These were people of Arabia, which came of Japhet, *Gen.* 10. 2.

f *That is,* Of the Ishmaelites.

‡ Or, a man *of peace.*

g He declareth what he meaneth by Mesech and Kedar: *to wit,* The Israelites which had degenerated from their godly fathers, and hated and contended against the faithful.

PSAL. CXXI.

The great safety of the godly, who put their trust in God's protection.

¶ A Song of degrees.

‡ I Will lift up mine eyes unto the ‡ hills from whence cometh my help.

2 * My help *cometh* from the LORD, which made [a] heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not [b] slumber.

4 Behold, he that keepeth Israel, shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

6 The Sun shall not [c] smite thee by day; nor the Moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall [d] preserve thy going out, albeit for a time they molest it.

‡ Or, *Shall I lift up mine eyes to the hills? whence should my help come?*

‡ Or, *above the hills,* meaning, *that there is nothing so high in this world, wherein he can trust, but only in God.*

* *Psal.* 124. 8.

a He accuseth mans ingratitude which cannot depend on God's power.

b *He sheweth,* That God's providence not only watcheth over his church in general, but also every member thereof.

c Neither heat nor cold, nor any incommodity shall be able to destroy God's Church:

d Whatsoever thou dost enterprise, shall have good success.

and

and thy coming in, from this time forth and even for evermore.

PSAL. CXXII.

1 David professeth his joy for the Church, 6 and prayeth for the peace thereof.

¶ A Song of degrees of David.

I Was [a] glad when they said unto me, Let us go into the house of the LORD.

2 Our [b] feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is [c] compact together:

4 Whither the [d] tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there † are set thrones of judgment: the thrones of the house of [e] David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy [f] walls, *and* prosperity within thy palaces.

8 For my [g] brethren and companions sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God, I will seek thy good.

a He rejoyceth that God had appointed a place where the Ark should still remain.
b Which were wont to wander to and fro, as the Ark removed.
c By the artificial joyning and beauty of the houses, he meaneth the concord, and love that was between the citizens.
d All the tribes according to God's covenant shall come and pray there.
† Heb. *do sit.*
e In whose house God placed the throne of justice, and made it a figure of Christ's kingdom.
f The favour of God prosper thee within and without.
g Not only for mine own sake, but for all the faithful.

PSAL. CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A Song of degrees.

UNto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of [a] servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress: so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are [b] exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

a He compareth the condition of the godly to servants that are destitute of all help, assuring that when all other helps fail, God is ever at hand and like himself.
b *He declareth*, That when the faithful are so full, that they can no more endure the oppressions and scornings of the wicked, there is always help above, if with hungry desires they call for it.

PSAL. CXXIV.

The Church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF [a] *it had not been* the LORD who was on our side, now may Israel say:

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up [b] quick, when their wrath was kindled against us:

4 Then the [c] waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the [d] snare of the fowlers; the snare is broken, and we are escaped.

8 * Our help *is* in the name of the LORD, who made heaven and earth.

a *He sheweth*, That God was ready to help at need, and that there was none other way to be saved, but by his onely means.
b So unable were we to resist.
c He useth most proper similitudes to express the great danger that the Church was in, and out of the which God miraculously delivered them.
d For the wicked did not onely furiously rage against the faithful, but craftily imagined to destroy them.
* *Psal.* 121. 2.

PSAL. CXXV. 483

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

¶ A Song of degrees.

THey that trust in the LORD *shall be* as mount Zion, *which* cannot be [a] removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people, from henceforth even for ever.

3 For the [b] rod of † the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 [c] As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

a Though the world be subject to mutation, yet the people of God shall stand sure, and be defended by God's providence.
b Though God suffer his to be under the cross, lest they should imbrace wickedness; yet this cross shall not so rest upon them, that it should drive them from hope.
† Heb. *wickedness.*
c He desireth God to purge his Church from hypocrites, and such as have not zeal of the truth.

PSAL. CXXVI.

XXVII Day. *Evening prayer.*

1 The Church celebrating her incredible return out of captivity, 4 prayeth for, and propheseth the good success thereof.

¶ A Song of degrees.

WHen the LORD † turned again the captivity of Zion, we were like them that [a] dream.

2 Then was our mouth [b] filled with laughter, and our tongue with singing: then said they among the [c] heathen, The LORD † hath done great things for them.

3 The LORD hath done great things for us: *whereof* we are glad.

4 Turn again our [d] captivity, O LORD, as the streams in the south.

5 They that sow in tears, shall reap in ‡ joy.

6 He that goeth forth and weepeth, bearing ‡ [e] precious seed, shall doubtless come again with rejoycing, bringing his sheaves *with him.*

† Heb *returned the returning of Zion.*
a Their deliverance was a thing incredible, and therefore took away all excuse of ingratitude.
b *He sheweth*, How the godly ought to rejoyce, when God gathereth his Church, or delivereth it.
c If the infidels confess God's wonderful word, the faithful can never shew themselves sufficiently thankful.
† Heb. *hath magnified to do with them.*
d *That is*, The rest of the captives which remain yet behind, bring them also: so *Captivity*, is for *Captives*, *Ezek.* 11. 24, 25. ‡ Or, *singing*. ‡ Or, *seed-basket*. e *That is*, Seed which was scarce & dear: *Meaning*, That they which trusted in God's promise to return, had their desire.

PSAL. CXXVII.

1 The virtue of God's blessing. 3 Good children are his gifts.

¶ A Song of degrees ‡ for Solomon.

‡ Or, *of Solomon.*

EXcept the LORD [a] build the house, they labour in vain † that build it: except the LORD keep the [b] city, the watchman waketh *but* in vain.

2 *It is* vain for [c] you to rise up early, to sit up late, to eat the bread of [d] sorrows: *for* so he giveth his beloved * sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: so *are* [f] children of the youth.

5 Happy *is* the man that † hath his quiver full of them: they [g] shall not be ashamed, but they ‡ shall speak with the enemies in the gate.

a *That is*, Govern and dispose all things pertaining to the family.
† Heb. that are *builders of it in it.*
b The publick estate of the common-wealth.
c Which watch and ward, and are also magistrates, and rulers of the city.
d Either that which is gotten by hard labour, or eaten with grief of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f *That is*, Indued with strength and virtues from God, for these are signs of God's blessings and not the number. † Heb. *hath filled his quiver with them.* g Such children shall be able to stop their adversaries mouths, when their godly life is maliciously accused before judges. ‡ Or, *shall subdue, as Psal.* 18. 47. or, *destroy.*

Psal. CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLesſed *is* every one that feareth the LORD: that walketh in his [a] ways.

a God approveth not our life, except it be formed according to his word.

2 For thou ſhalt eat the labour of thine [b] hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

b The world eſteemeth them happy which live in wealth and idleneſs, but the holy Ghoſt approveth them beſt, that live of the mean profit of their labours.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy [c] children like olive-plants, round about thy table.

c Becauſe God's favour appeareth in none outward thing more then in increaſe of children, he promiſeth to enrich the faithful with this gift.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall [d] bleſs thee out of Zion: and thou ſhalt ſee the good of [e] Jeruſalem, all the days of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

d Becauſe of the ſpiritual bleſſing which God hath made to his Church, theſe temporal things ſhall be granted.

e For except God bleſſed his Church publikely, this private bleſſing were nothing.

Psal. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the Church are curſed.*

¶ A Song of degrees.

‡ Or, *much.*

‡MAny a time have they afflicted me from my youth, may [a] Iſrael now ſay:

a The Church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* [b] righteous: he hath cut aſunder the cords of the wicked.

b Becauſe God is righteous, he cannot but plague his adverſaries, & deliver his, as oxen out of the plough.

5 Let them all be confounded and turned back that hate Zion.

6 [c] Let them be as the graſs *upon* the houſetops, which [d] withereth afore it groweth up:

c The enemies that lift themſelves moſt high, and as it were approach near to the Sun, are conſumed with heat of God's wrath, becauſe they are not grounded in godly humility.

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheavs, his boſom.

d The Chaldee explains it: *which before it flouriſheth, an eaſt-wind cometh, and bloweth on it, and it withereth.*

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

Psal. CXXX.

1 *The Pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

¶ A Song of degrees.

a Being in great diſtreſs and ſorrow with hearty deep affections, and lowlineſs of mind.

OUt of [a] the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O Lord, [b] who ſhall ſtand?

b *He declareth,* That we cannot be juſt before God, but by forgiveneſs of ſins.

4 But *there is* forgiveneſs with thee: that thou [c] mayſt be feared.

c Becauſe of nature thou art merciful: therefore the faithful reverence thee.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

‡ Or *which watch unto the morning.*

6 My ſoul *waiteth* for the Lord, more then they that watch for the morning: ‡ *I ſay, more then* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* [d] mercy, and with him *is* plenteous redemption.

d *He ſheweth,* To whom the mercy of God doth appertain, to Iſrael: *that is,* To the Church and not to the reprobate.

8 And he ſhall redeem Iſrael fom all his iniquities.

Psal. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A Song of degrees of David.

LORD, [a] my heart is not haughty, nor mine eyes lofty: neither do I † exerciſe my ſelf in great matters, or in things too † high for me.

a He ſetteth forth his great humility, as an example to all rulers and governours.

† Heb. *walk.*

† Heb. *wonderful.*

2 Surely I have behaved and quieted † my ſelf as [b] a child that is weaned of his mother: my ſoul *is* even as a [c] weaned child.

† Heb. *my ſoul.*

b Which paſs the meaſure & limits of his vocation.

c He was void of ambition and wicked deſires as a weaned child, that is meek, modeſt, humble, ſubmiſſive, ſimple, &c. *Mat.* 18. 1, 2, 3, 4.

3 Let Iſrael hope in the LORD, † from henceforth and for ever.

† Heb. *from now.*

Psal. CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the Ark.* 8 *His prayer at the removing of the Ark,* 11 *with a repetition of God's promiſes.*

¶ A Song of degrees.

LORD, remember David, *and* all his [a] afflictions:

a *That is,* with how great difficulty he came to the kingdom, and with how great zeal and care he went about to build thy Temple.

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely [b] I will not come into the tabernacle of my houſe, nor go up into my bed:

b Becauſe the chief charge of the King was to ſet forth God's glory, *he ſheweth,* That he could take no reſt, neither would go about any worldly thing, were it never ſo neceſſary, before he had executed his office.

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for [c] the LORD, † an habitation for the mighty *God* of Jacob.

c *That is,* The Ark, which was a ſign of God's preſence.

† Heb. *habitations.*

6 Lo, we heard of it at [d] Ephratah: we found it in the fields of the wood.

d The common bruit was, that the Ark ſhould remain in Ephratah: *that is,* In Bethlehem, a plentiful place: but after we perceived that thou wouldeſt place it in Jeruſalem, which was barren as a foreſt, and compaſſed about onely with hills.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 * Ariſe, O LORD, into thy [e] reſt: thou, and the Ark of thy ſtrength.

* *Num.* 10. 35.

2 *Chron.* 6. 41.

e *That is,* Jeruſalem, becauſe that afterward his Ark ſhould remove to none other place.

9 Let thy Prieſts be clothed with [f] righteouſneſs: and let thy ſaints ſhout for joy.

f Let the effect of thy grace, both appear in the Prieſts and in the people.

10 For thy ſervant [g] David's ſake, turn not away the face of thine anointed.

g As thou firſt madeſt promiſe to David, ſo continue it to his poſterity, that whatſoever they ſhall ask for their people, it may be granted.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, * Of the fruit of † thy body will I ſet upon thy throne.

* 2 *Sam.* 7. 12.

1 *King.* 8. 25.

2 *Chron.* 6. 16.

Luk. 1. 69.

Acts 2. 30.

† Heb. *thy belly.*

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne [h] for evermore.

h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the plentifulneſs of the promiſe was ſpiritual.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have [i] deſired it.

i *Meaning,* For his own ſake, and not for the place: for he promiſeth to bleſs it, declaring before that it was barren.

15 I will ‡ abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

‡ Or, *ſurely.*

16 I will alſo clothe her Prieſts with [k] ſalvation: and her ſaints ſhall ſhout aloud for joy.

k *That is,* With my protection, whereby they ſhall be ſafe.

17 * There will I make the [l] horn of David to bud: I have ordained a ‡ lamp for mine anointed.

* *Luk.* 1. 69.

l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

‡ Or, *candle.*

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII.

The benefits of the communion of saints.

¶ A Song of degrees of David.

BEhold, how good and how pleasant *it is*, for brethren to dwell† [a] together in unity.

2 *It is* like the [b] precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard, that went down to the skirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that descended upon the mountains of Zion, for [d] there the LORD commanded the blessing, *even* life for evermore.

† Heb. *even together.*
a Because the greatest part were against David, though some favoured him, yet when he was established King, at length they joyned altogether like brethren: and therefore he sheweth by these similitudes the commodity of brotherly love.
b The ointment was a figure of the graces which come from Christ the head unto his Church.
c By Hermon and Zion is such concord.
d Where there is such concord, *he meaneth*, The plentiful country about Jerusalem.

PSAL. CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEhold, bless ye the LORD, all *ye* [a] servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your [b] hands ‡ *in* the sanctuary: and bless the LORD.

3 The LORD that [c] made heaven and earth, bless thee out of Zion.

a Ye that are Levites, and chiefly appointed to this office.
b For their charge was not onely to keep the Temple, but to pray there and to give God thanks
‡ Or, in *holiness.*
c And therefore hath all power, bless thee with his fatherly love declared in Zion. Thus the Levites used to praise the Lord, and bless the people.

CHAP. CXXXV.

An exhortation to praise God for his mercy, 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRaise ye the LORD, praise ye the name of the LORD, praise *him*, O ye servants of the LORD.

2 Ye that stand in the [a] house of the LORD, in the [b] courts of the house of our God.

3 Praise ye the LORD, for the LORD *is* good: sing praises unto his name, for *it is* pleasant.

4 For the LORD hath [c] chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all Gods.

6 Whatsoever the LORD pleased, *that* [d] did he in heaven and in earth, in the seas, and all deep places.

7 * He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treasuries.

8 * Who smote the first-born of Egypt, † both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 * Who smote great nations, and slew mighty Kings:

11 Sihon King of the Amorites, and Og King of Bashan, and all the kingdoms of Canaan:

12 * And [e] gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations.

14 For the LORD will [f] judge his people, and he will repent himself concerning his servants.

a Te Levites that are in his sanctuary.
b *Meaning*, The people: for the people & Levites had their courts, which were places of the Temple separate.
c *That is*, Hath freely loved the posterity of Abraham.
d He joyneth God's power with his will, to the intent that we should not separate them: and hereby he willeth God's people to depend on his power, which he confirmeth by examples.
* *Jer.* 10. 13.
* *Exod.* 12. 29.
† Heb. *from man unto beast.*
* *Num.* 21. 24, 25, 26, 34, 35.
* *Josh.* 12. 7.
e He sheweth what fruit the godly conceive of God's power, whereby they see how he destroyeth his enemies, and delivereth his people.
† Heb. *to generation and generation.*
f *That is*, Govern and defend his people.

15 * The [g] idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron.

20 Bless the LORD, O house of Levi; ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

CHAP. CXXXVI.

An exhortation to give thanks to God for particular mercies.

O * Give thanks unto the LORD, for he *is* good: for his [a] mercy *endureth* for ever.

2 O give thanks unto the God of Gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of Lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 * To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 * To him that stretched out the earth above the waters: for his [b] mercy *endureth* for ever.

7 * To him that made great lights: for his mercy *endureth* for ever.

8 The Sun † to rule by day: for his mercy *endureth* for ever.

9 The Moon and Stars to rule by night: for his mercy *endureth* for ever.

10 * To him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 * And [c] brought out Israel from among them: for his mercy *endureth* for ever.

12 With a strong hand, and with a [d] stretched-out arm: for his mercy *endureth* for ever.

13 * To him which divided the Red sea into parts: for his mercy *endureth* for ever.

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever.

15 * But † overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 * To him which led his people through the [e] wilderness: for his mercy *endureth* for ever.

17 To him which smote great Kings: for his mercy *endureth* for ever.

18 * And slew [f] famous Kings: for his mercy *endureth* for ever.

19 * Sihon King of the Amorites: for his mercy *endureth* for ever.

20 * And Og the King of Bashan: for his mercy *endureth* for ever.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembred us in our [g] low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

* *Psal.* 115. 4, 5 8, 7, 8, 9, 16, 17.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, seeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God.

XXVIII Day. *Evening prayer.*

* *Psal.* 106. 1. & 107. 1. & 118. 1.
a *By this repetition he sheweth*, That the least of Gods benefits bind us to thanksgiving: but chiefly his mercy which is principally declared toward his Church.
* *Gen.* 1. 1.
* *Gen.* 1. 9. *Jer.* 10. 12.
b This was a common kind of thanksgiving, which the whole used when the people had received any benefit of God, as 2 *Chron.* 7. 6. & 20. 21. *Meaning*, That God was not onely merciful to their fathers, but also continued the same to their posterity.
* *Gen.* 1. 14.
† Heb. *for the rulings by day.*
* *Exod.* 12. 29.
* *Exod.* 13. 17.
c God's merciful providence toward man, appeareth in all his creatures, but chiefly in that that he delivered his Church, from the thraldom of their enemies.
d In doing such a work as was never done before, nor that any other could do.
* *Exod.* 14. 21, 22.
* *Exod.* 14. 28.
† Heb. *shaked off.*
* *Exod.* 15. 12.
e Where for the space of fourty years, he shewed infinite and most strange wonders.
* *Deut.* 29. 7. *Psal.* 135. 10, 11.
f *Declaring thereby*, That no power nor authority was so dear unto him as the love of his Church.
* *Num.* 21. 22.
* *Num.* 21. 33.
* *Josh.* 12. 7.
g In our greatest affliction and slavery, when we looked for nothing less then to have had any succour.

25 Who giveth food to all [h] flesh: for his mercy *endureth* for ever.

26 [i] O give thanks unto the God of heaven: for his mercy *endureth* for ever.

ages have had most plain testimonies of God's benefits.

h Seeing that God provideth even for the beasts, much more hath he care over his.

i Seeing that all

PSAL. CXXXVII.

The constancy of the Jews in captivity. 7 *The Prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we [a] sat down, yea we wept, when we remembred Zion.

2 We hanged our harps upon the willows, in the midst [b] thereof.

3 For there they that carried us away captive, [c] required of us † a song; and they that † wasted us, *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a † strange land?

5 [d] If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above † my * chief joy.

7 Remember, O LORD, * the children of [f] Edom, in the [g] day of Jerusalem; who said, †Raze *it*, raze *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be † destroyed: happy *shall he be* † that rewardeth thee, as thou hast served us.

9 [h] Happy *shall he be* that taketh and * dasheth thy little ones against † the stones.

a *That is*, we abode a long time: and albeit that the country was pleasant yet could it not stay our tears, nor turn us from the true service of our God.

b *To wit*, Of that country.

c The Babylonians spake thus in mocking us, as though by our silence we should signify that we hoped no more in God.

† Heb. *the words of a song.*

† Heb. *laid us on heaps.*

† Heb. *land of a stranger.*

d Albeit the faithful are touched with their particular grief, yet the common sorrow of the Church is most grievous unto them, and is such as they cannot but remember and lament.

† Heb. *the head of my joy.*

e The decay of God's religion in their country was so grievous, that no joy could make them glad, except it were restored. * *Obad.* 10, &c. f According as *Ezek.* 25. 13. & *Jer.* 49. 7. prophesied, and Obadiah *vers.* 10. *sheweth*, That the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolk.

g When thou didst visite Jerusalem. † Heb *make bare.* † Heb. *wasted.* † Heb. *that recompenseth unto thee thy deed which thou didst to us.*

h He alludeth to Isaiah's prophesy, *Chap.* 13. 16. promising good success to Cyrus and Darius, whom ambition moved to fight against Babylon: but God used them as his rods to punish his enemies. * *Isa.* 13. 16. † Heb. *the rock.*

PSAL. CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the Kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

¶ *A Psalm* of David.

I Will praise thee with my whole heart, * before the [a] Gods will I sing praise unto thee.

2 I will worship towards thy [b] holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me: *and* [c] strengthnedst me *with* strength in my soul.

4 [d] All the Kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth [e] afar off.

7 Though I walk in the midst of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will [f] perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

* *Psal.* 119. 46.

a Even in the presence of Angels, and of them that have authority among men.

b Both the temple and ceremonial service at Christ's coming were abolished: so that now God will be worshipped only in spirit and truth, *Joh.* 4. 23.

c Thou hast strengthned me against mine outward and inward enemies.

d All the world shall confess that thou hast wonderfully preserved me, & performed thy promise.

e Distance of place cannot hinder God to shew mercy to his, and to judge the wicked, though they think that he is far off.

f Though mine enemies rage never so much, yet the Lord, which hath begun his work in me, will continue his grace to the end.

PSAL. CXXXIX.

XXIX Day. *Morning prayer.*

1 *David praiseth God for his all-seeing providence,* 17 *and for his infinite mercys.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

¶ To the chief musician, *A Psalm* of David.

O LORD, thou hast searched me, and known *me*.

2 Thou knowest my [a] down-sitting, & mine up-rising, thou understandest my thought afar off.

3 Thou ‡ [b] compassest my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not [c] a word in my tongue, *but* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and [d] laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy [e] spirit? or whither shall I flee from thy presence?

8 * If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea:

10 Even there shall thy [f] hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me: even the night shall be [g] light about me.

12 Yea, * the darkness † hideth not from thee; but the night shineth as the day: † the darkness and the light *are* both alike *to thee*.

13 For thou hast [h] possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee, for I am [i] fearfully *and* wonderfully made; marvellous *are* thy works and *that* my soul knoweth † right well.

15 My ‡ substance was not hid from thee, when I was made in secret; *and* curiously wrought in the [k] lowest parts of the earth.

16 Thine eyes did see my substance yet being unperfect, and in thy [l] Book † all *my members* were written, ‡ *which* in continuance were fashioned, when *as yet there was* none of them.

17 * How [m] precious also are thy thoughts unto me, O God? how great is the sum of them?

18 *If* I should count them, they are more in number then the sand: when I awake, [n] I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloudy men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I [o] hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And

a *He confesseth*, That neither our actions, thoughts, or any part of our life can be hid from God, though he seem to be far off.

‡ Or, *winnowest.*

b So that they are evidently known to thee.

c Thou knowest my meaning before I speak.

d Thou so guidest me with thine hand, that I can turn no way, but where thou appointest me.

e From thy power, and knowledge.

* *Amos* 9. 2, 3, 4.

f Thy power doth so fast hold me, that I can escape by no means from thee.

g Though darkness be an hindrance to man's sight, yet it serveth thine eyes as well as the light.

* *Job* 26. 6.

Heb. 4. 13.

† Heb. *darkeneth not.*

† Heb. *as is the darkness so is the light.*

h Thou hast made me in all parts, & therefore must needs know me.

i Considering thy wonderful works in forming me, I cannot but praise thee, and fear thy mighty power.

† Heb. *greatly.*

‡ Or, *strength*, or, *body.*

k *That is*, In my mother's womb, which he compareth to the inward parts of the earth.

l Seeing that thou didst know me before I was composed of either flesh or bone, much more now must thou know me, when thou hast fashioned me.

† Heb. *all of them.*

‡ Or, what *days they should be fashioned.*

* *Psal.* 40. 5.

m How ought we to esteem the excellent declaration of thy wisdom in the creation of man.

n I continually see new occasions to meditate in thy wisdom, and to praise thee.

o He teacheth us boldly to contemn all the hatred of the wicked, and friendship of the world, when they would let us to serve God sincerely.

24 And see if *there be any* † [p] wicked way in me, and lead me in the [q] way everlasting.

† Heb. *way of pain*, or, *grief.*
p Or, any heinous way, or rebellious, *meaning*, That though he were subject to sin, yet was he not given to wickedness, and to provoke God by rebellion. q *That is*, Continue thy favour towards me to the end.

PSAL. CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

¶ To the chief musician, *A Psalm* of David.

DEliver me, O LORD, from the evil man: preserve me from the † [a] violent man.

† Heb. *man of violences.*
a Which persecuteth me of malice and without cause.

2 Which imagine mischiefs in *their* [b] heart; continually are they gathered together *for* war.

b *That is*, By their false cavillations the hatred of the wicked against me.

3 They have sharpned their tongues like a Serpent; * [c] adder's poyson *is* under their lips. Selah.

* *Psal.* 58. 4. *Rom.* 3. 13.
c *He sheweth*, what weapons the wicked use, when power and force fail them.

4 Keep [d] me, O LORD, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.

d *He declareth*, what is the remedy of the godly, when they are oppressed by the worldlings.

5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation; thou hast [e] covered my head in the day of battel.

e He calleth to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him ever in his dangers.

8 Grant not, O LORD, the desires of the wicked, [f] further not his wicked device, ‡ *lest* they exalt themselves. Selah.

f Or, bring not to pass: for it is in God's hand to overthrow the counsels and enterprises of the wicked.

9 *As for* the [g] head of those that compass me about, let the mischief of their own lips cover them.

‡ Or, *let them not be exalted.*
g It seemeth that he alludeth to Saul, but the Chaldee nameth it *Achitophel.*

10 Let burning coals fall upon them, let them [h] be cast into the fire; into deep pits, that they rise not up again.

h *To mit*, By God: for David saw that they were reprobate, and that there was no hope of repentance in them.

11 Let not † ‡ an evil speaker be established in the earth: evil shall [i] hunt the violent man to overthrow *him*.

† Heb. *a man of tongue.*
‡ Or, *an evil speaker, a wicked man of violence be established in the earth: let him be hunted to* his *overthrow.*
i God's plagues shall light upon him in such sort, that he shall not escape.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name, the upright shall [k] dwell in thy presence.

k *That is*, shall be defended and preserved by thy fatherly providence and care.

PSAL. CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience sincere,* 7 *and his life safe from snares.*

¶ *A Psalm* of David.

LORD, I [a] cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee.

a *He sheweth*: That there is none other refuge in our necessities, but only to flee unto God for comfort of our soul.

2 Let my prayer be † set forth before thee *as* incense; *and* the [b] lifting up of my hands, *as* the evening sacrifice.

† Heb. *directed.*
b *He meaneth*, His earnest zeal and gesture, which he used in prayer: alluding to the sacrifices which were by God's commandment offered in the old Law.

3 Set a watch, O LORD, before my mouth, keep the [c] door of my lips.

c He desireth God to keep his thoughts and ways either from thinking, or executing vengeance.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their [d] dainties.

d Let not their prosperity allure me to be wicked as they are.

5 ‡ Let the righteous smite me, *it shall be* a kindness; and let [e] him reprove me, *it shall be* an excellent oyl, *which* shall not break my head: for yet my [f] prayer also *shall be* in their calamities.

‡ Or, *let the righteous smite me kindly, and reprove me; let not* their *precious oyl break my head*, &c.
e He could abide all corrections that came of a loving heart.
f By patience I shall see the wicked so sharply handled, that I shall for pity pray for them.

6 When their judges are overthrown in stony places, they shall [g] hear my words, for they are sweet.

g The people wich followed their wicked rulers in persecuting the Prophet, shall repent and turn to God, when they see their wicked rulers punished.

7 Our bones are scattered at the [h] graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

h *Here appeareth*, That David was miraculously delivered out of many deaths, as 2 *Cor.* 1. 9, 10.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust, † leave not my soul destitute.

† Heb. *make not my soul bare.*

9 Keep me from the snare *which* they have laid for me, and the grins of the workers of iniquity.

10 Let the wicked fall [i] into their own [k] nets, whilst that I withall † escape.

i Into God's nets, whereby he catcheth the wicked in their own malice.
† Heb. *pass over.*
k The Heb. is, *together, meaning*, himself, and such as were with him.

PSAL. CXLII.

David sheweth that in his trouble, all his comfort was in prayer unto God.

¶ ‡ Maschil of David; a prayer when he was in the cave.

XXIX Day. *Evening prayer.*

‡ Or, *A Psalm of David giving instruction.*

I Cried unto the LORD with my voice: with my voice unto the LORD did I make [a] my supplication.

a David's patience and instant prayer to God, contemneth their wicked rage, which in their troubles either despair and murmur against God, or else to seek to others then to God, to have redress in their miseries.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was † overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

† Heb. *was folden or wrapped in me: meaning*, *As a thing that could have no issue.*

4 ‡ I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge † failed me; † no man cared for my soul.

‡ Or, *look on the right hand, and see.*
† Heb. *perished from me.*
† Heb. *no man sought after my soul.*

5 I cried unto thee, O Lord, I said, Thou *art* my [b] refuge, *and* my portion in the land of the living.

b Though all means failed him, yet he knew that God would never forsake him.

6 Attend unto my cry, for I am brought very low: deliver me from my persecutours, for they are stronger then I.

c For he was on all sides beset with his enemies, as though he had been in a most straight prison.

7 Bring my soul out of [c] prison, that I may praise thy name: the righteous shall [d] compass me about; for thou shalt deal bountifully with me.

d Either to rejoyce at my wonderful deliverance, or to set a crown upon mine head.

PSAL. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *for destruction of his enemies.*

¶ *A Psalm* of David.

HEar my prayer, O LORD, give ear to my supplications: in thy [a] faithfulness answer me, *and* in thy [b] righteousness.

a *That is*, Thou hast promised to be faithful in thy promise to all that trust in thee.
b *That is*, According to thy free goodness whereby thou defendest thine.

2 And enter not into judgment with thy servant: for * in thy [c] sight shall no man living be justified.

* *Exod.* 34. 7. *Rom.* 3. 20. *Gal* 2. 16.
c He knew that his afflictions were God's messengers to call him to repentance for his sins, though toward his enemies he was innocent, and that in God's sight all men are sinners.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been [d] long dead.

d He acknowledgeth that God is the only and true Physician to heal him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.

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4 Therefore is my spirit overwhelmed within me, my [c] heart within me is desolate.

5 I remember the days of [f] old, I meditate on all thy works: I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD, my spirit faileth: hide not thy face from me, ‡ lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving kindness in the [g] morning, for in thee do I trust: cause me to [h] know the way wherein I should walk, for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I † flee unto thee to [i] hide me.

10 [k] Teach me to [l] do thy will, for thou *art* my God: thy spirit *is* good, lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness sake bring my soul out of trouble.

12 And of thy mercy [m] cut off mine enemies, and destroy all them that afflict my soul: for I *am* [n] thy servant.

c So that onely by faith, and by the grace of God's Spirit he was upholden.
f *To wit*, Thy great benefits of old, and the manifold examples of thy favour toward thine.
‡ Or, *for I am become like*, &c.
g *That is*, Speedily, and in due season.
h Let thine holy Spirit counsel me how to come forth of these great cares and troubles.
† Heb. *bid me with thee.*
i I hid my self under the shadow of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of God's will cometh by the spirit of God, who teacheth us by his word, giveth understanding by his spirit, and frameth our hearts by his grace to obey him.
l *That is*, Justly, and aright: for so soon as we decline from God's will, we fall into errour.
m Which shall be a sign of thy fatherly kindness toward me.
n Resigning my self wholly unto thee, and trusting in thy protection.

XXX Day. *Morning prayer.*

PSAL. CXLIV.

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiseth to praise God.* 11 *He prayeth for the happy estate of the Kingdom.*

¶ *A Psalm* of David.

BLessed *be* the LORD † my strength, * which [a] teacheth my hands † to war, *and* my fingers to fight.

2 * ‡ My goodness and my fortress, my high tower and my † deliverer, my shield, and *he* in whom I trust: who [b] subdueth my people under me.

3 * LORD, what *is* man, that thou [c] takest knowledge of him? *or* the son of man, that thou makest account of him?

4 * Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bowe thy heavens, O LORD, and [d] come down: touch the mountains, and they shall smoke.

6 * [e] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine † hand from above, rid me, and deliver me out of great [f] waters; from the hand of strange children:

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of [g] falshood.

9 I will sing a new [h] song unto thee, O God: upon a Psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth ‡ salvation unto Kings: who delivereth David his [i] servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand *is* a right hand of falshood.

12 That our [k] sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, † polished *after* the similitude of a palace:

13 *That* our [l] garners *may be* full, affording † all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets:

14 *That* our [m] oxen *may be* † strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 * Happy *is that* people that is in such a case: *yea*, [n] happy *is that* people, whose God *is* the LORD.

a He sheweth, what sacrifices are pleasant and acceptable unto God: even praise and thanksgiving, and seeing that God still continueth his benefits towards us, we ought never to be weary in praising him for the same.
b *Hereby he declareth*, That all power is subject unto God, and that no worldly promotion ought to obscure God's glory.
‡ Heb. *and of his greatness there is no search.*
c Forasmuch as the end of man's creation, and of his preservation in this life is to praise God, therefore he requireth that not onely we our selves do this, but cause all other to do the same.
† Heb. *things*, or, *words.*
d Of thy terrible judgments against the wicked.
† Heb. *declare it.*
* *Exod.* 34. 6, 7. *Num.* 14. 18. *Psal.* 86. 5, 15. & 103. 8.
e He describeth after what sort God sheweth himself to all his creatures, though our sins have provoked his vengeance against all: *to wit*, Merciful, not onely in pardoning the sins of his elect, but in doing good even to the reprobate, albeit they cannot feel the sweet comfort of the same.
† Heb. *great in mercy.*
f The praise of glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithful are ever mindful of the same.
g *He sheweth*, That all things are out of order, but onely where God reigneth.
† Heb. a *Kingdom of all ages.*
h Who being in misery and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him, that reigneth in heaven, and suffer themselves to be governed by him.
‡ Or, *look unto thee.*
i To *wit*, As well of men, as of beasts.
k He prayeth God, not onely for that he is beneficial to all his creatures, but also in that he justly punisheth the wicked, and mercifully examineth his by the cross, giving them strength, and delivering them.
‡ Or, *merciful*, or, *bountiful.*

k He desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of God's benefits.
† Heb. *cut.*
l That the very corners of our houses may be full of store for the great abundance of thy blessings.
† Heb. *from kind to kind.*
m He attributeth not onely the great commodities, but even the least also to God's favour.
n And if God give not to all his children all these blessings, yet he recompenseth them with better things.

† Heb. *able to bear burdens*, or, *loaden* with flesh. * *Psal.* 33. 12. & 65. 4.

PSAL. CXLV.

1 *David praiseth God for his fame,* 8 *for his goodness.* 11 *for his Kingdom,* 14 *for his providence,* 17 *for his saving mercy.*

¶ David's *Psalm* of praise.

I Will extol thee, my God, O King, and [a] I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 [b] Great *is* the LORD, and greatly to be praised; ‡ and his greatness *is* unsearchable.

4 One generation shall praise thy works to [c] another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy Majesty, and of thy wondrous † works.

6 And *men* shall speak of the might [d] of thy terrible acts: and I will † declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 * The LORD *is* gracious, [e] and full of compassion; slow to anger, and † of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD, and thy saints shall bless thee.

11 [f] They shall speak of the glory of thy Kingdom, and talk of thy power.

12 To make known to the sons of men, his [g] mighty acts, and the glorious majesty of his Kingdom.

13 Thy Kingdom *is* † an everlasting Kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all [h] that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all ‡ [i] wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* [k] righteous in all his ways, and ‡ holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in [l] truth.

19 He will fulfil the [m] desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all [n] flesh bless his holy name for ever and ever.

l Which onely appertaineth to the faithful: and this virtue is contrary to infidelity, doubting, impatience, and murmuring.
m For they will ask or wish for nothing, but according to his will, 1 *John.* 5. 14.
n *That is*, All men shall be bound to praise him.

PSAL. CXLVI.

1 *The Psalmist voweth perpetual praises to God.* 3 *He exhorteth, not to trust in man.* 5 *God for his power, justice, mercy, and Kingdom, is onely worthy to be trusted.*

†PRaise ye the LORD. Praise the LORD, O my [a] soul.

2 While I live, will I praise the LORD: I will sing praises unto my God, while I have any being.

3 * Put not your trust in [b] Princes, *nor* in the son of man, in whom *there is* no ‡ help.

4 His breath goeth forth, he returneth to his earth: in that very day his [c] thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made [d] heaven and earth, the Sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the [e] oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

8 The LORD openeth *the eyes of* the blind: the LORD raiseth *them that are* bowed down: the LORD [f] loveth the righteous.

9 The LORD preserveth the [g] strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 * The LORD shall [h] reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

† Heb. *Hallelujah.*
a He stirreth up himself and all his affections to praise God.
* *Psal.* 118. 8, 9.
b That God may have the whole praise, wherein he forbiddeth all vain confidence, *shewing*, That of nature we are more inclined to put our trust in creatures, then in God the creatour.
‡ Or, *salvation.*
c As their vain opinions, whereby they flattered themselves, and so imagined wicked enterprises.
d He encourageth the godly to trust only in the Lord, both for that his power is able to deliver them from all dangers, and for his promise sake his will is most ready to do it.
e Whose faith and patience for a while he trieth, but at length he punisheth the adversaries, that he may be known to be judge of the world.
f Though he visit them by affliction, hunger, imprisonment, and such like, yet his fatherly love and pity never faileth them; yea rather to his, these are signs of his love.
g *Meaning* All them that are destitute of worldly means and succour.
* *Exod.* 15. 18.
h He assureth the Church that God reigneth for ever, for the preservation of the same.

PSAL. CXLVII.

XXX Day. *Evening prayer.*

1 *The Prophet exhorteth to praise God, for his care of the Church,* 4 *his power,* 6 *and his mercy,* 7 *to praise him for his providence,* 12 *to praise him for his blessings upon the Kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinance in the Church.*

PRaise ye the LORD: for *it is* good to sing praise unto our God; for *it is* [a] pleasant, *and* praise is comely.

2 The LORD doth build up [b] Jerusalem: he gathered together the outcasts of Israel.

3 He healeth the [c] broken in heart, and bindeth up their † wounds.

4 He [d] telleth the number of the stars: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: † his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the [e] ground.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

a *He sheweth*, wherein we ought to exercise our selves continually, and to take our pastime, *to wit*, in praising God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seem, as it were for a time, to be cut off.
c With affliction or sorrow for sin.
† Heb. *griefs.*
d Though it seem to man incredible, that God should assemble his Church, being so dispersed: yet nothing can be too hard to him that can number and name the stars: *See Gen.* 15. 5. *Jer.* 33. 22. *Isa.* 40. 26.
† Heb. *of his understanding* there is *no number.*
e For the more hight that the wicked climb, the greater is their fall in the end.

8 Who [f] covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 * He giveth to the beast his food, *and* to the young ravens which [g] cry.

10 He delighteth not in the [h] strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion.

13 For he hath [i] strengthned the bars of thy gates: he hath blessed thy children within thee.

14 † He maketh peace *in* thy borders, *and* filleth thee with the † finest of the wheat.

15 He sendeth forth his [k] commandment *upon* earth: his word runneth very [l] swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth † his [m] word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and *as for his* judgments, they have not [n] known them. Praise ye the LORD.

f *He sheweth* The examples of God's mighty power, goodness, and wisdom, that we can never want most juste occasion to praise God.
* *Job* 38. 41. *Psal.* 104. 27, 28.
g For their crying is as it were a confession of their need, which cannot be relieved, but by God only then if God shew himself mindful of the most contemptible fowls, can he suffer them to die with famine, whom he hath assured of life everlasting?
h Though to use lawful means is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.
i He doth not onely furnish his Church with all things necessary, but preserveth also the same, and maketh it strong against all outward force.
† Heb. *who maketh thy border peace.*
† Heb. *fat of wheat.*
k His secret working in all creatures, is as a commandment to keep them in order, and to give them moving and force.
l For immediately and without resisting all things obey him.
† Heb. *his words.*
m As before he called God's secret working in all his creatures, his word, so he meaneth here by his word, the doctrine of life everlasting, which he hath left to his Church, as a most precious treasure.
n The cause of this difference is God's free mercy, which hath elected his in his Son Christ Jesus to salvation: and his just judgment, whereby he hath appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 *The Psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

†PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

† Heb. *Hallelujah.*

2 Praise ye him all his [a] Angels: praise ye him all his hosts.

3 Praise ye him [b] Sun and Moon: praise him all ye Stars of light.

4 Praise him ye [c] heavens of heavens, and ye [d] waters that *be* above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye [e] dragons and all deeps.

8 [f] Fire and hail, snow and vapour, stormy wind fulfilling his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattel, creepings things, and † flying fowl.

11 [g] Kings of the earth, and all people; Princes, and all Judges of the earth.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to do our duty.
b In that God's glory shineth in these insensible creatures, their beauty is as a continual praising of God.
c Not that there are divers heavens, but because of the spheares and of the situation of the fixed stars and planets, he comprehendeth by this word the whole heaven.
d *That is*, The rain, which is in the middle region of the air, which he here comprehendeth under the name of the heavens.
e *Meaning*, The great and monstrous fishes, as whales, and such like.
f Which come not by chance or fortune, but by God's appointed ordinance.
† Heb. *birds of wing.*
g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this duty.

12 Both

490

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for his name alone is † excellent, his glory *is* above the earth and heaven.

† Heb. *exalted.*

14 He alſo exalteth the [h] horn of his people, the praiſe of all his ſaints; *even* of the [i] children of Iſrael, a people near unto him. Praiſe ye the LORD.

h *That is*, The dignity, power, and glory of his Church.
i By reaſon of his covenant made with Abraham.

PSAL. CXLIX.

1 *The Prophet exhorteth to praiſe God for his love to the Church,* 5 *and for that power which he hath given to the Church for the converſion of ſinners.*

† Heb. *Hallelujah.*

†PRaiſe ye the LORD. Sing unto the LORD [a] a new Song, *and* his praiſe in the congregation of ſaints.

a For his rare and manifold benefits beſtowed on his Church.

2 Let Iſrael rejoyce in him that [b] made him: let the children of Zion be joyful in their [c] King.

b In that that they were preferred before all other nations, it was as a new creation, and therefore *Pſal.* 95. 7. they were called the ſheep of God's hands.
c For God, as he is the Creatour of the ſoul and body, ſo will he that both do ſerve him, and that his people be continually ſubject unto him, as their moſt lawful King.

3 Let them praiſe his name ‡in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their [d] beds.

6 *Let* the high *praiſes* of God *be* † in their

‡ Or, *with the pipe.* d He alludeth to that continual reſt and quietneſs, which they ſhould have, if they would ſuffer God to rule them. † Heb. *in their throat.*

mouth, and a two-edged ſword in their hand;

7 To [e] execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their [f] Kings with chains, and their nobles with fetters of iron;

9 * To execute upon them the judgment [g] written: this honour have all his ſaints. Praiſe ye the LORD.

e That is chiefly accompliſhed in the Kingdom of Chriſt, when God's people for juſt cauſes execute God's judgments againſt his enemies: and it giveth no liberty to any to revenge their private injuries. f Not onely the people, but the Kings that were their enemies, ſhould be deſtroyed. * *Deut.* 7. 1, 2. g Hereby God bindeth the hands and minds of all his, to enterprize no further then he appointeth.

PSAL. CL.

1 *An exhortation to praiſe God,* 3 *with all kind of inſtruments.*

† Heb. *Hallelujah.*

†PRaiſe ye the LORD. Praiſe God in his [a] ſanctuary: praiſe him in the [b] firmament of his power.

a *That is*, In the heaven.
b For his wonderful power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mighty work of God ſhineth.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the ‡ [c] trumpet: praiſe him with the pſaltery and harp.

‡ Or, *cornet.*

4 Praiſe him with the timbrel and ‡ dance: praiſe him with ſtringed inſtruments, and organs.

c Exhorting the people onely to rejoyce in praiſing God, he maketh mention of thoſe inſtruments which, by God's commandment, were appointed in the old Law, but under Chriſt the uſe thereof is abolished in the Church.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath [d] breath, praiſe the LORD. Praiſe ye the LORD.

‡ Or, *pipe.* d *He ſheweth*, That all the order of nature is bound to this duty, and much more God's children, who ought never to ceaſe to him, till they be gathered into that Kingdom, which he hath prepared for his, where they ſhall ſing everlaſting praiſe.

THE PROVERBS.

* *This word Proverb, or, Parable, ſignifieth,* A grave and notable ſentence, worthy to be kept in memory: and is ſometime taken in the evil part, for a mock, or ſcoff.

THE ARGUMENT.

THe wonderful love of God toward his Church, is declared in this Book: foraſmuch as the ſum and effect of the whole Scripture is here ſet forth in theſe brief Sentences, which partly contain doctrine, and partly manners, and alſo exhortations to both: whereof the nine firſt Chapters are as a Preface full of grave ſentences and deep myſteries, to allure the hearts of men to the diligent reading of the parables that follow; which are left as a moſt precious jewel to the Church, of thoſe three thouſand parables mentioned, 1 King. iv. 32. *and were gathered and committed to writing by Solomon's ſervants, and indited by him.*

CHAP. I.

1 *The uſe of the Proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of ſinners.* 20 *Wiſdom complaineth of her contempt.* 24 *She threatneth her contemners.*

THe Proverbs of Solomon the ſon of David, King of Iſrael;

2 To know wiſdom and [a] inſtruction, to perceive the [b] words of underſtanding;

a *That is*, what we ought to know and follow, and what we ought to refuſe.
b *Meaning*, The word of God, wherein is the onely true knowledge,

3 To receive the [c] inſtruction of wiſdom, [d] juſtice, and judgment, and † equity;

c To learn to ſubmit our ſelves to the correction of thoſe that are wiſe.
d By living juſtly and rendring to every man that which appertaineth unto him.

† Heb. *equities.*

4 To give ſubtilty to the [e] ſimple, to the young man knowledge and ‡ diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: and a man of [f] underſtanding ſhall attain unto wiſe counſels:

e To ſuch as have no diſcretion to rule themſelves. ‡ Or, *adviſement.* f As he ſheweth that theſe parables containing the effect of Religion, as touching manners and doctrine, do appertain to the ſimple people: ſo doth he declare that the ſame is alſo neceſſary for them that are wiſe and learned.

6 To underſtand a Proverb, and ‡ the interpretation; the words of the wiſe, and their dark ſayings.

‡ Or, *an eloquent ſpeech.*

7 ¶ * The fear of the LORD *is* ‡ the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

* *Job* 28. 28. *Pſal.* 111. 10. *Chap.* 9. 10.
‡ Or, *the principal part.*

8 My ſon, hear the inſtruction of thy [g] father, and forſake not the Law of thy [h] mother:

g He ſpeaketh this in the name of God, which is the univerſal father of all creatures, or in the name of the paſtour of the Church, who is as a father.
h *That is*, Of the Church, wherein the faithful are begotten by the incorruptible ſeed of God's word.

9 For they *ſhall be* † an ornament of grace unto thy head, and chains about thy neck.

† Heb. *an adding.*

10 ¶ My ſon, if [i] ſinners entice thee, conſent thou not.

i *To wit*, The wicked which have not the fear of God.

11 If they ſay, Come with us, let us lay wait for [k] bloud, let us lurk privily for the innocent without cauſe:

k He ſpeaketh not only of the ſhedding of bloud with hand, but of all crafty practiſes which tend to the detriment of our neighbour.

12 Let us ſwallow them up alive as the [l] grave, and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

l As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath none end.

14 Caſt

14 Cast in thy lot among us, let us all have one [m] purse:

15 My son, walk not thou in the way with them; refrain thy foot from their [n] path.

16 *For their feet run to evil, and make haste to shed bloud.

17 Surely in vain the net is spread † in the sight of any bird.

18 And they lay wait for their *own* bloud, they lurk privily for their *own* [o] lives.

19 So *are* the ways of every one that is greedy of gain: *which* taketh away the [p] life of the owners thereof.

20 ¶ †*[q] Wisdom crieth without, she uttereth her voice in the [r] streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye [s] simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ *Because I have called, and ye refused, I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will [t] laugh at your calamity, I will mock when your fear cometh;

27 When your [u] fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall [x] not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD.

30 They would none of my counsel: they [y] despised all my reproof.

31 Therefore shall they eat of the [z] fruit of their own way, and be filled with their own devices.

32 For the ‡ turning away of the simple shall slay them, and the [a] prosperity of fools shall destroy them.

33 But whoso hearkneth unto me, shall dwell safely, and shall be quiet from fear of evil.

m *He sheweth*, whereby the wicked are allured to join together, because they have every one part of the spoil of the innocent.
n *That is*, Have nothing at all to do with them.
o *Isa.* 59. 7. *Rom.* 3. 15.
† Heb. *in the eyes of every thing that hath a wing.*
p *He sheweth*, That there is no cause to move these wicked to spoil the innocent, but their avarice & cruelty.
q Whereby he concludeth that the covetous man is a murderer.
† Heb. *wisdoms*, that is, *excellent wisdom.*
* *Chap.* 8. 1.
r This wisdom is the eternal word of God.
s So that none can pretend ignorance.
t Wisdom reproveth three kinds of men, The foolish or simple, which err of ignorance; And the mockers, that cannot suffer to be taught; And the fools, which are drowned in worldly lusts, and hate the knowledge of godliness.
* *Isa.* 65. 12. & 66. 4. *Jer.* 7. 13. *Zech.* 7. 12.
u This is spoken according to our capacity, *signifying*, That the wicked which mock and jest at God's word, shall have the just reward of their mocking.
x *That is*, Your destruction, which thing you feared.
* *Job* 27. 9. *Isa.* 1. 15. *Jer.* 11. 11. & 14. 12. *Mic.* 3. 4.
y Because they sought not with an affection to God, but for ease of their own grief.
z *Shewing*, That without faith and obedience we cannot call upon God aright.
a They shall feel what commodity their wicked life shall give them.
‡ Or, *ease of the simple.*

CHAP. II.

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and [a] hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine [b] heart to understanding:

3 Yea, if thou criest after knowledge, *and* †[c] liftest up thy voice for understanding:

a *That is*, Keep them as a treasure in thine heart.
b If thou give thy self to the true knowledge of God without hypocrisy.
† Heb. *givest thy voice.*
c *Meaning*, That we must seek the knowledge of God with care and diligence.

4 *If thou seekest her as silver, and [d] searchest for her, as *for* hid treasures:

5 Then shalt thou understand the fear of the LORD, and find the [e] knowledge of God.

6 *For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entreth into thine heart, and knowledge is pleasant unto thy soul;

11 [f] Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things.

13 Who leave the [g] paths of uprightness, to walk in the ways of darkness:

14 Who rejoyce to do evil, *and* delight in the [h] frowardness of the wicked.

15 Whose ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the [i] strange woman, *even* from the stranger *which* flattereth with her words:

17 Which forsaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 For her [m] house inclineth unto death, and her paths unto the [n] dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 *For the upright shall dwell in the [o] land, and the perfect shall remain in it.

22 *But the wicked shall be cut off from the earth, and the transgressours shall be ‡ rooted out of it.

d A Metaphor from miners, who with great diligence bring treasures out of the earth.
e This, saith he, is the true wisdom to know and fear God.
* 1 *King.* 3. 9. *Jam.* 1. 5.
f The word of God shall teach thee and counsel thee how to govern thy self.
g *That is*, The word of God, which is the only light, to follow their own fantasies, which are darkness
h When they see any given to evil as they are.
i *Meaning*, That wisdom which is the word of God, shall preserve us from all vices: naming this vice of whordom, whereunto man is most prone.
* *Chap.* 5. 3. & 7. 5.
k *That is*, Her husband, which is her head & guide to govern her, from whom she ought not to depart, but remain in his subjection.
l Which is the promise made in marriage
m Her acquaintance with her familiar, and them that haunt her.
n To them that are dead in body and soul.
* *Psal.* 37. 29.
o They shall enjoy the temporal and spiritual promises of God, as the wicked shall be void of them. * *Job.* 18. 17. *Psal.* 104. 35. ‡ Or, *plucke up.*

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom,* 19 *The power,* 22 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 39 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*

MY son, forget not my Law; * but let thine heart keep my commandments:

2 For [a] length of days, and † long life, and peace shall they add to thee.

3 Let not [b] mercy and truth forsake thee: * bind them about thy [c] neck, write them upon the table of thine [d] heart.

4 *So shalt thou find favour, and ‡ good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart, and lean not unto thine own understanding.

6 *In all thy ways acknowledge him, and he shall direct thy paths.

* *Deut.* 8. 1. & 30. 16.
a Long life is the blessing of God, which he giveth to his, so far forth as it is expedient for them.
† Heb. *years of life.*
b By mercy and truth he meaneth, the commandments of the first and second table: *or* else, the mercy and faithfulness that we ought to use toward our neighbours.
* *Exod.* 13. 9. *Deut.* 6. 8.
c Keep them as a most precious jewel.
d Have them ever in remembrance. * *Psal.* 111. 10. ‡ Or, *good success.* * 1 *Chron.* 28. 9.

7 ¶ *Be

7 ¶ * Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be † health to thy [e] navel, and † marrow to thy bones.

9 *[f] Honour the LORD with thy substance, and with the first-fruits of all thine increase.

10 *So shall thy barns be filled with plenty, and thy presses shall [g] burst out with new wine.

11 ¶ * My son, despise not the chastning of the LORD: neither be weary of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the son, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and † the man *that* getteth understanding.

14 * For the merchandise of it *is* better then the merchandise of silver, and the gain thereof then fine gold.

15 She *is* more precious then rubies: and all the things thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand: *and* in her [h] left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of [i] life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath [k] founded the earth; by understanding hath he ‡ established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion.

22 So shall they be life unto thy soul, and grace to thy neck.

23 *Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the [l] desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from † them to whom it is [m] due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, GO, and come again, and to morrow I will give; when thou hast it by thee.

29 ‡ Devise not evil against thy neighbour, seeing he [n] dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ [o] Envy thou not † the oppressour, and choose none of his ways.

32 For the froward *is* abomination to the LORD: *but his [p] secret *is* with the righteous.

33 ¶ * The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 ¶ *Surely he scorneth the [q] scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory, but shame † shall be the promotion of fools.

CHAP. IV.

1 *Solomon, to persuade obedience,* 3 *sheweth what instruction he had of his parents.* 5 *To study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and sanctification.*

HEar, ye children, the instruction of a [a] father, and attend to know understanding.

2 For I give you good doctrine, forsake you not my Law.

3 For I was my father's son, * tender and [b] onely *beloved* in the sight of my mother.

4 *[c] He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.

5 Get wisdom, get understanding: forget *it* not, neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 [d] Wisdom *is* the principal thing, *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head * an ornament of grace: ‡ a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have * taught thee in the way of wisdom: I have led thee in right paths.

12 When thou goest, thy steps shall not be [f] straitned, * and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life.

14 ¶ *Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they [g] sleep not except they have done mischief: and their sleep is taken away unless they cause *some* to fall.

17 For they eat the [h] bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the [i] shinnig light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words, incline thine ear unto my sayings.

21 Let them not depart from thine eyes: keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and † health to all their [k] flesh.

23 ¶ Keep thy heart † with all diligence: for out of it *are* the issues of [l] life.

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* *Rom.* 12. 16.

† Heb. *medicine.*
e By this part he comprehendeth the wholy body, as by health he meaneth all the benefits promised in the Law, both corporal and spiritual.
† Heb. *watering*, Or, *moistning.*
* *Exod.* 23. 19. & 34. 16. *Deut.* 26. 2, &c. *Mal.* 3. 10, &c. *Luk.* 14. 13.
f As was commanded in the Law; and by this they acknowledged, that God was the giver of all things, and that they were ready to bestow all at his commandment.
* *Deut.* 28. 8.
g For to the faithful distributer God giveth in greater abundance.
* *Job* 5. 17. *Heb.* 12. 5. *Rev.* 3. 19.
† Heb. *the man that draweth out understanding.*
* *Job* 28. 15, &c. *Psal.* 19. 10 *Chap.* 8. 11, 19. & 16. 16.
h *Meaning*, That he that seeketh wisdom, *that is*, suffereth himself to be governed by the word of God, shall have all prosperity both spiritual, and temporal.
i Which bringeth forth such fruit, that they that eat thereof, have life: and he alludeth to the tree of life in paradise.
k *Hereby he sheweth*, That this wisdom whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world were made by it.
‡ Or, *prepared.*
* *Psal.* 37 24. & 91. 11, 12.

l For when God destroyeth the wicked, he will save his as he did Lot in Sodom.

† Heb. *the owners thereof.*
m Not only from them to whom the possession belongeth, but also thou shalt not keep it from them which have need of the use thereof.
‡ Or, *practise no evil.*
n *That is*, Putteth his trust in thee.
o Desire not to be like unto him, as the Chaldee addeth, both here and on *Psal.* 37. 1.
† Heb. *a man of violence.*
* *Psal.* 25. 14.
p *That is*, His covenant and fatherly affection, which is hid and secret from the world.
* *Mal.* 2. 1.

q He will shew by his plagues, that their scorns shall turn to their own destruction:
* *Jam.* 4. 6. 1 *Pet.* 5. 5.

† Heb. *exalteth the fools.*

a He speaketh this in the person, of a preacher or minister, which is as a father unto the people, *Read Chap.* 1. 8.
* 1 *Chron.* 29. 1.
b For though he had three others, as 1 *Chron.* 3. 5. yet so tenderly he loved Solomon, that he was unto her, as her onely son.
* 1 *Chron.* 28. 9.
c *Meaning*, David his father.

d *He sheweth*, That we must first begin at God's word, if so be we will that other things prosper with us, contrary to the judgment of the world, which make it their last study, or else, care not for it at all.
* *Chap.* 1. 9.
‡ Or, *she shall compasse thee with a crown of glory.*

e Solomon declareth, what case his father had to bring him up in the true feat of God: for this was David's protestation.
f Thou shalt walk at liberty, without offence
* *Psal.* 91. 11, 12.

* *Psal.* 1. 1. *Chap.* 1. 10, 15.

g *Meaning*, That to do evil, is more proper and natural to the wicked, then to sleep, eat, or drink.
h Gotten by wicked means and cruel oppression.
i *Signifying*, That the godly increase daily in knowledge and perfection, till they come to full perfection, *which is*, when they shall be joyned to their head in the heavens.

† Heb. *medicine.*
k *That is*, They shall have health of body: under which all other blessings promised in the Law are contained.
† Heb. *above all keepings.*
l For as the heart is either pure or corrupt, so is the whole course of man's life.

24 Put away from thee † a froward mouth, and perverſe lips put far from thee.

† Heb. *forwardneſs of mouth, and perverſneſs of lips.*

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 [m] Ponder the path of thy feet, and ‡ let all thy ways be eſtabliſhed.

m Keep a meaſure in all thy doings.
‡ Or, *all thy ways ſhall be ordered aright.*

27 * Turn not to the right hand nor to the left: remove thy foot from evil.

* Deut. 5. 32.

Chap. V.

1 *Solomon exhorteth to the ſtudy of wiſdom.* 3 *He ſheweth the miſchief of whoredom and riot.* 15 *He exhorteth to contentedneſs, liberality, and chaſtity.* 22 *The wicked are overtaken with their own ſins.*

MY ſon, attend unto my wiſdom, *and* bowe thine ear to my underſtanding.

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ * For the lips of [a] a ſtrange woman drop *as* an hony-comb, and her † mouth *is* ſmoother then [b] oyl.

* Chap. 2. 16. & 6. 24.
a That *is*, An harlot which giveth her ſelf to another, then to her husband.
† Heb. *palate.*
b By oil and hony, he meaneth flattering & crafty enticements.

4 But her end is bitter as worm-wood, ſharp as a two-edged ſword.

5 * Her [c] feet go down to death: her ſteps take hold on hell.

* Chap. 7. 27.
c All her doings lead to deſtruction.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are [d] moveable, *that* thou canſt not know *them.*

d She hath ever new means to allure to wickedneſs.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine [e] honour unto others, and thy years unto the cruel.

e That *is*, Thy ſtrength & goods to her that will have no pity upon thee: as is read of Sampſon, and the prodigal ſon.

10 Leſt ſtrangers be filled with † thy wealth, and thy [f] labours *be* in the houſe of a ſtranger,

† Heb. *thy ſtrength.*
f The goods gotten by thy travel.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

g Although I was faithfully inſtructed in the truth, yet had I almoſt fain to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

14 I was almoſt in all evil, in the midſt of the congregation and [g] aſſembly.

15 ¶ Drink waters out of thine own [h] ciſtern; and running waters out of thine own well.

h He teacheth us ſobriety, exhorting us to live of our own labours, and to be beneficial to the godly that want.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be [i] onely thine own, and not ſtrangers with thee.

i Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelf, thy family, and them that are of the houſhold of faith.

18 Let thy [k] fountain be bleſſed: and rejoyce with the wife of thy [l] youth.

k Thy children ſhall come of thee in great abundance, *ſhewing*, That God bleſſeth marriage, and curſeth whoredom.
l Which thou didſt marry in thy youth.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts † ſatisfie thee at all times, and † be thou raviſht always with her love.

† Heb. *water thee.* † Heb. *err thou always in her love.*

20 And why wilt thou, my ſon, be raviſht with a ſtranger?

21 * For the ways of man *are* before the [m] eyes of the LORD, and he pondereth all his goings.

* *Job.* 31. 4. & 34. 21. *Chap.* 15. 3. *Jer.* 16. 17. & 32. 19. m He declareth that except man do joyn to his wife both in heart and outward converſation, that he ſhall not eſcape the judgments of God.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cord of his † ſins.

† Heb. *ſin.*

23 He ſhall [n] die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

n Becauſe he will not give ear to God's word and be admoniſhed.

Chap. VI.

1 *Againſt ſuretiſhip,* 6 *Idleneſs,* 12 *and miſchievouſneſs.* 16 *Seven things hateful to God.* 20 *The bleſſings of obedience.* 25 *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art [a] ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

a He forbiddeth us not to become ſurety one for an other, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.
‡ Or, *ſo ſhalt thou prevail with thy friend.*

3 Do this now, my ſon, and deliver thy ſelf, when thou art come into the hand of thy friend: go, humble thy ſelf, ‡ and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thy ſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the [b] ant, thou ſluggard, conſider her ways, and be wiſe:

b If the word of God cannot inſtruct thee, yet learn of the little ant to labour for thy ſelf, and not to burden others.

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 * How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

* *Chap.* 24. 33.

10 *Yet* a little ſleep, a little ſlumber, [c] a little folding of the hands to ſleep.

c He expreſſeth lively the nature of the ſluggards, which though they ſleep never ſo long, yet have never enough, but ever ſeek occaſions thereunto.

11 * So ſhall thy poverty come as one that [d] travelleth, and thy want as an [e] armed man.

* *Chap.* 13. 4. & 20. 4.
d *That is*, Suddenly, and when thou lookeſt not for it.
e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

12 ¶ A naughty perſon, [f] a wicked man walketh with a froward mouth.

f He ſheweth to what incohvenience the idle perſons and ſluggards come, by calling them wicked, or the men of Belial; and ſlanderous.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his [g] fingers.

g Thus all his geſture tendeth to wickedneſs.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord.

† Heb. *caſteth forth.*

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

† Heb. *of his ſoul.*

16 ¶ Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination † unto him:

† Heb. *haughty eyes.*

17 † A proud look, a lying tongue, and hands that ſhed innocent bloud,

* *Rom.* 3. 15.

18 An heart that deviſeth wicked imaginations, * [h] feet that be ſwift in running to miſchief,

h *Meaning*, the raging affections; which carry a man away in ſuch ſort, that he cannot tell what he doth.

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ * My ſon, keep thy father's commandment, and forſake not the law of thy mother.

* *Chap.* 1. 8.

21 Bind them continually upon thine [i] heart, *and* ty them about thy neck,

i *Chap.* 3. 3.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

* *Pſal.* 19. 8. & 119. 105.

23 * For the [k] commandment *is* a ‡ lamp; and the Law *is* light; and [l] reproofs of inſtruction *are* the way of life:

k By the commandment, he meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church. ‡ Or, *candle.* l And reprehenſions, when the word is preached, bring us to life.

24 *To keep thee from the evil woman, from the flattery ‡ of the tongue of a strange woman.

25 * Lust not after her beauty in thine heart; neither let her take thee with her [m] eye-lids.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and † the adulteress will hunt for the precious life.

27 [n] Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife: whosoever toucheth her, shall not be innocent.

30 *Men* do not [o] despise a thief, if he steal to [p] satisfy his soul when he is hungry:

31 But *if* he be found, he shall restore seven-fold, he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman, lacketh † understanding: he *that* doth it, destroyeth his own soul.

33 A [q] wound and dishonour shall he get, and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will [r] not spare in the day of vengeance.

35 † He will not regard any ransom; neither will he rest content, though thou givest many gifts.

‡ Or, *of the strange tongue.*
* *Mat.* 5. 28.
m With her wanton looks and gesture.
† Heb. *the woman of a man*, or, *a man's wife.*
n *Meaning*, That she will never cease till she have brought thee to beggery, and then seek thy destruction.
o He approveth not theft, but sheweth that it is not so abominable as whoredom; forasmuch as theft might be redeemed: but adultery was a perpetual infamy, and death by the Law of God.
p *Meaning*, For very necessity.
† Heb. *heart.*
q *That is*, Death appointed by the Law.
r He sheweth, that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Law, nor the Law of nature admitteth any ransom for the adultery. † Heb. *he will not accept the face of any ransom.*

Chap. VII.

1 *Solomon perswadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of an whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my Law as the [a] apple of thine eye.

3 * Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 * That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the [b] window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the † youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house,

9 In the twilight † in the evening, in the [c] black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 (* She *is* [d] loud and stubborn, her feet abide not in her house.

12 Now *is she* without, now in the streets, and lieth in wait at every corner)

a By this diversity of words, he meaneth, That nothing ought to be so dear unto us, as the word of God, nor that we look on any thing more, nor mind any thing so much.
* *Deut.* 6. 8. & 11. 18. *Chap.* 3. 3.
* *Chap.* 5. 3.
b Solomon useth this parable, to declare their folly, that suffer themselves to be abused by harlots.
† Heb. *the sons.*
† Heb. *in the evening of the day.*
c He sheweth, that there was almost none so impudent, but they were afraid to be seen, and also their own consciences did accuse them, which caused them to seek the night to cover their filthiness.
* *Chap.* 9. 13.
d He describeth certain conditions which are peculiar to harlots.

13 So she caught him and kissed him, *and* † with an impudent face said unto him

14 † I *have* [e] peace-offerings with me; [f] this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning, let us solace our selves with loves.

19 For the good-man *is* not at home, he is gone a long journy;

20 He hath taken a bag of mony † with him, *and* will come home at ‡ the day appointed.

21 With her much fair speech she caused him to yeild, with the flattering of her lips she forced him.

22 He goeth after her † straightway, as an [g] ox goeth to the slaughter, or as a [h] fool to the correction of the stocks:

23 Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many [i] strong *men* have been slain by her.

27 * Her house *is* the way to hell, going down to the chambers of death.

† Heb. *She strengthened her face, and said.*
† Heb. *peace-offerings are upon me.*
e Because that in peace-offerings, a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheer with: or else some cloke of holiness, till she had gotten him in her snares.
f Which declareth, that harlots outwardly will seem holy and religious: both because they may the better deceive others, and also thinking by observing of ceremonies and offerings, to make satisfaction for their sins.
† Heb. *in his hand.*
‡ Or, *the new Moon.*
† Heb. *suddenly.*
g Which thinking he goeth to the pasture, goeth willingly to his own destruction.
h Which goeth cheerfully, not knowing that he shall be chastised.
i Neither wit nor strength can deliver them that fall into the hands of the harlot.
* *Chap.* 2. 18. & 5. 5.

Chap. VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

DOth not * [a] wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the [b] gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6 Hear, for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth, and wickedness *is* † an abomination to my lips.

8 All the words of my mouth *are* in righteousness, *there is* nothing † froward or perverse in them.

9 They *are* all [c] plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather then choice gold.

11 * For wisdom *is* better then rubies; and all

* *Chap.* 1. 20.
a Solomon declareth that man is cause of his own perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his works, to follow virtue and to flee from vice.
b Where the people did most resort, and which was the place of justice.
† Heb. *the abomination of my lips.*
† Heb. *wreathed.*
c *Meaning*, That the word of God is easy unto all, that have a desire unto it, and which are not blinded by the prince of this world
* *Job* 28. 15. *Psal.* 19. 10. *Chap.* 3. 15. & 16. 16.

all the things that may be desired, are not to be compared to it.

12 I wisdom dwell with ‡ [d] prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate [e] evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding, I have strength.

15 By me Kings reign, and Princes decree justice.

16 By [f] me Princes rule, and Nobles, *even* all the Judges of the earth.

17 I love them that love me, and those that seek me [g] early shall find me.

18 *Riches and honour *are* with me; *yea* [h] durable riches and righteousness.

19 *My fruit *is* better then gold, yea, then fine gold; and my revenue then choice silver.

20 I ‡ lead in the way of righteousness, in the midst of the paths of [i] judgment:

21 That I may cause those that love me, to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, [k] before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ‡ fields, nor ‡ the highest part of the dust of the world.

27 When he prepared the heavens, I *was* [l] there: when he set ‡ a compass upon the face of the depth:

28 When he established the clouds above: when he strengthned the fountains of the deep:

29 *When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one [m] brought up *with him*: and I was daily *his* delight, rejoycing always before him:

31 [n] Rejoycing in the habitable part of his [o] earth, and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for *blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me, findeth life, and shall † obtain favour of the LORD.

36 But he that sinneth against me, wrongeth his own soul; all they that hate me, love death.

‡ Or, *subtilty.*
d *That is*, Except a man have wisdom, which is the true knowledge of God, he can neither be prudent, nor a good counseller.
e So that he that doth not hate evil, feareth not God.
f Whereby he declareth, that honours, dignity, or riches, come not of man's wisdom, or industry, but by the providence of God.
g *That is*, Study the word of God diligently, and with a desire to profit.
h *Signifying*, That he chiefly meaneth the spiritual treasures, and heavenly riches
* *Chap.* 3. 16.
‡ Or, *walk.*
i For there can be no true justice or judgment, which is not directed by this wisdom.
k He declareth hereby the divinity and eternity of this wisdom, which he magnifieth, and praiseth through this Book: *meaning thereby*, The eternal Son of God, Jesus Christ our Saviour, whom saint John calleth, *The word that was in the beginning*, *Joh.* 1. 1.
‡ Or, *open places.*
‡ Or, *the chief part.*
l He declareth the eternity of the Son of God, which is meant by this word wisdom, who was before all time, and ever present with the Father.
‡ Or, *a circle.*
* *Gen.* 1. 9, 10. *Job* 38. 10, 11. *Psal.* 104. 9.
m *Some read*, A chief worker: *signifying*, That this wisdom, even Christ Jesus, was equal with God his Father, and created, preserveth, and still worketh with him, as *Joh.* 5. 17.
n Whereby is declared, that the work of the creation was no pain, but a solace unto the wisdom of God.
o By earth, *he meaneth*, Man which is the work of God, in whom wisdom took pleasure: in so much, as for man's sake, the divine wisdom took man's nature, and dwelt among us, and filled us with unspeakable treasures, and this is that solace and pastime whereof is here spoken.
* *Psal.* 119. 1, 2. & 128. 2. *Luk.* 11. 28. † Heb. *bring forth.*

CHAP. IX.

1 *The discipline*, 4 *and doctrine of wisdom.* 13 *The customs*, 16 *and errour of folly.*

WIsdom hath builded her [a] house, she hath hewen out her [b] seven pillars.

2 She hath killed † her beasts, she hath mingled her wine; she hath also [c] furnished her table.

3 She hath sent forth her [d] maidens, [e] she crieth upon the highest places of the city.

4 Whoso *is* simple, let him turn in hither: *as* for him that wanteth understanding, she saith to him,

5 Come, eat of my [f] bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked *man*, *getteth* himself [g] a blot.

8 *Reprove not a [h] scorner, lest he hate thee: rebuke a wise *man*, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 *The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* [i] understanding.

11 *For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise [k] for thy self: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ *[l] A foolish woman *is* clamorous; *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

55 To call passengers who go right on their ways.

16 Whoso *is* simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread † *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depth of hell.

a Christ hath prepared him a Church.
b *That is*, Many chief states and principal parts of his Church, as were the Patriarchs, Prophets, Apostles Pastours, and Doctours.
† Heb. *her killing.*
c He compareth wisdom with great Princes, that keep open house for all that come.
d *Meaning*, True preachers, which are not infected with man's wisdom.
e He that knoweth his own ignorance, and is void of malice.
f By bread and drink is meant, the word of God, and the ministration of the sacraments, whereby God nourisheth his servants in his house, which is the Church.
g For the wicked will contemn him, and labour to defame him.
* *Mat.* 7. 6.
h *Meaning*, Them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.
* *Job* 28. 28. *Psal.* 111. 10. *Chap.* 1. 7.
i He sheweth that true understanding is to know the will of God in his word, which is meant by holy things.
* *Chap.* 10. 27.
k Thou shalt have the chief profit and commodity thereof.
* *Chap.* 7. 11.
l By the foolish woman, some understand the wicked preachers, who counterfait the word of God, as appeareth, *ver.* 16. which were the words of the true preachers, *as verse* 4. but their doctrin is but as stolen waters, *meaning*, That they are but man's traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof. † Heb. *of secrets.*

CHAP. X.

From this Chapter to the five and twentieth, are sundry observations of moral virtues, and their contrary vices.

THe proverbs of Solomon. *A wise son maketh a glad father; but a foolish son *is* the heaviness of his mother.

* *Chap.* 15. 20.

2 *Treasures [a] of wickedness profit nothing: but righteousness delivereth from death.

3 *The LORD will [b] not suffer the soul of the righteous to famish: but he casteth away ‡ the substance of the wicked.

4 *He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer, *is* a wise son:

* *Chap.* 11. 4.
a *That is*, wickedly gotten.
* *Psal.* 37. 25.
b Though he suffer the just to want for a time, yet he will send him comfort in due season.
‡ Or, *the wicked for their wickedness.*
* *Chap.* 13. 24.

ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but * violence covereth the mouth of the [c] wicked.

7 * The memory of the juſt *is* bleſſed: but the name of the wicked ſhall [d] rot.

8 The wiſe in heart will receive commandments: but † a prating fool ‡ ſhall fall.

9 * He that walketh uprightly, walketh ſurely: but he that perverteth his ways, ſhall be known.

10 * He that [e] winketh with the eye cauſeth ſorrow: but a prating fool ‡ ſhall [f] fall.

11 * The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but * love covereth all ſins.

13 In the lips of him that hath underſtanding, wiſdom is found: but [g] a rod *is* for the back of him that is void of † underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 * The rich man's wealth *is* his [h] ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, ‡ erreth.

18 He that hideth hatred *with* lying lips and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous [i] feed many: but fools die for want † of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no [k] ſorrow with it.

23 * *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation.

26 As vineger to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that [l] ſend him.

27 * The fear of the LORD † prolongeth days: but the years of the wicked ſhall be [m] ſhortned.

28 The hope of the righteous *ſhall be* gladneſs: but the * expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 * The righteous ſhall [n] never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* † frowardneſs.

CHAP. XI.

A * † Falſe [a] balance *is* abomination to the LORD: but † a juſt weight *is* his delight.

2 * *When* pride cometh, then cometh [b] ſhame: but with the lowly *is* wiſdom.

3 * The integrity of the upright ſhall guide them: but the perverſneſs of tranſgreſſours ſhall deſtroy them.

4 * Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall † direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but * tranſgreſſours ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 * The righteous is delivered out of trouble, and the wicked cometh in his [c] ſtead.

9 An * [d] hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city [e] rejoyceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is † void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding [f] holdeth his peace.

13 † A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 * Where no counſel *is*, the people fall: but in the multitude of [g] counſellers *there is* ſafety.

15 He that is ſurety for [h] a ſtranger, † ſhall ſmart *for it*: and he that [i] hateth † ſuretiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doth [k] good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs, *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way, *are* his delight.

21 [l] *Though* hand *joyn* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, *ſo is* a fair woman which † is without diſcretion.

23 The deſire of the righteous *is* onely good: *but* the expectation of the wicked *is* [m] wrath.

24 There

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c When their wickedneſs ſhall be diſcovered, they ſhall be as dumb, and not know what to ſay.
d Shall be vile and abhorred both of God and men, contrary to their own expectation, which think to make their name immortal.
e He that beareth a fair countenance, and imagineth miſchief in his heart, *as Chap.* 6. 13.
f His evil tongue ſhall cauſe his deſtruction.
g That *is*, God will find him out to puniſh him.
h And ſo maketh him bold to do evil, whereas poverty bridleth the poor from many evil things.
i For they ſpeak truth, and edify many by exhortations, admonitions, and counſel. Thus there is *lip-feeding* and *hand-feeding*.
k Meaning, That all worldly things bring care and ſorrow, whereas they that feel the bleſſing of God, have none.
l He is but a trouble and grief to him that ſetteth him about any buſineſs.
m The time of their proſperity ſhall be ſhort becauſe of their great fall, though they ſeem to live long.
n They enjoy in this life by faith, and hope their everlaſting life.

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* *Verſe* 11.
† Heb. *a fool of lips.*
‡ Or, *ſhall be beaten.*
* *Pſal.* 23. 4.
* *Chap.* 6. 13.
‡ Or, *ſhall be beaten.*
* *Chap.* 13. 14.
* 1 *Cor.* 13. 4. 1 *Pet.* 4. 8.
† Heb. *heart.*
* *Chap.* 18. 11.
‡ Or, *cauſeth to err.*
* *Pſal.* 112. 6.
* *Pſal.* 37. 22. & 125. 1.
* *Chap.* 9. 11.
† Heb. *addeth.*
* *Job* 8. 13. & 11. 20. *Pſal.* 112. 10.
* *Lev.* 19. 36. *Deut.* 25. 15. *Chap.* 16. 11. & 20. 10, 23.
† Heb. *balances of deceit.*
a Under this word he condemneth all falſe weights, meaſures and deceit.
† Heb. *a perfect ſtone.*
* *Chap.* 15. 33. & 16. 18. & 18. 12.
b When man forgetteth himſelf, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.
* *Chap.* 13. 6.
* *Chap.* 10. 2. *Ezek.* 7. 19. *Zeph.* 1. 18.
† Heb. *rectify.*
* *Chap.* 5. 22.
* *Chap.* 21. 18.
c *That is*, Shall enter into trouble.
* *Job* 8. 13.
d A diſſembler that pretendeth friendſhip, but is a privy enemy.
e The country is bleſſed, when there are godly men, and they ought to rejoyce, when the wicked are taken away.
† Heb. *deſtitute of heart.*
f Will not make light report of others.
† Heb. *he that walketh*, being a *tale-bearer.*
* 1 *King.* 12. 1, &c.
g Where God giveth ſtore of men of wiſdom and counſel.
h Whoſe converſation he knoweth not.
† Heb. *ſhall be ſure broken.*
i He that doth not without judgment and conſideration of the circumſtances, put himſelf in danger. *as Chap.* 6. 1.
† Heb. *thoſe that ſtrike hands.*
k Is both good to himſelf, and to others.
l Though they make never ſo many friends, or think themſelves never ſo ſure, yet they ſhall not eſcape.
† Heb. *departeth from.*
m They can look for nothing but God's vengeance.
† Heb. *frowardneſſes.*

24 There is that scattereth, and yet [n] increaseth; and [o] *there is* that withholdeth more then is meet, but *it tendeth* to poverty.

25 *† The liberal soul shall be made fat: & he that watereth, shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that [p] selleth *it*.

27 He that diligently seeketh good, procureth favour: * but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches, shall fall: but * the righteous shall flourish as a branch.

29 He that troubleth his own [q] house, shall inherit the wind: and the fool *shall be* [r] servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that †[s] winneth souls, *is* wise.

31 Behold, the righteous shall be [t] recompensed in the earth: much more the wicked and the sinner.

† Heb. *taketh.* [s] *That is*, Bringeth them to the knowledge of God.

n *Meaning*, Them that give liberally, whom God blesseth.
o *That is*, The niggard.
* 2 *Cor.* 9. 8, 9, 10.
† Heb. *the soul of blessing.*
p That provideth for the use of them that are in necessity.
* *Psal.* 7. 15, 16. & 9. 15, 16. & 10. 2. & 57. 6.
* *Psal.* 1. 3. & 92. 12. &c. *Jer.* 17. 8.
q The covetous men that spare their riches to the hindrance of their families shall be deprived thereof miserably.
r For though the wicked be rich yet are they but slaves to the godly, which are the true possessours of the gifts of God.
t Shall be punished as he deserveth, 1 *Pet.* 4. 18.

CHAP. XII.

WHoso loveth instruction, loveth knowledge: but he that hateth reproof, *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the *[a] root of the righteous shall not be moved.

4 *A virtuous woman *is* a crown to her husband: but she that maketh ashamed, *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 *The words of the wicked *are* to lie in wait for bloud: but the mouth of the upright shall [b] deliver them.

7 *The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is † of a perverse heart shall be despised.

9 *He that is* [c] despised and hath a servant, *is* better then he that honoureth himself, and lacketh bread.

10 A righteous *man* [d] regardeth the life of his beast: but the ‡ tender mercies of the wicked *are* cruel.

11 *He that tilleth his land, shall be satisfied with bread: but he that followeth vain *persons*, *is* void of understanding.

12 The wicked desireth ‡ the [e] net of evil *men*: but the [f] root of the righteous yeildeth *fruit*.

13 †*The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 *A man shall be satisfied with good by the fruit of *his* mouth, and the recompense of a man's hands shall be rendred unto him.

15 * The way of a fool *is* [g] right in his own eyes: but he that hearkneth unto counsel *is* wise.

16 A fool's wrath is † presently known: but a prudent *man* [h] covereth shame.

17 * *He that* speaketh truth, sheweth forth righteousness; but a false witness, deceit.

18 *There is that speaketh like the piercings of a [i] sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellers of peace, *is* joy.

21 There shall no evill happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 *A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 *The hand of the diligent shall bear rule: but the ‡ slothful shall be under tribute.

25 *Heaviness in the heart of man maketh it stoop: but [k] a good word maketh it glad.

26 The righteous *is* more ‡ [l] excellent then his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* rosteth not that which he [m] took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life, and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 *A man shall eat good by the [a] fruit of *his* mouth: but the soul of the transgressours *shall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, shall have destruction.

4 The soul of the sluggard [b] desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is lothsom, and cometh to shame.

6 * Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth † the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not [c] rebuke.

9 The light of the righteous rejoyceth: * but the ‡ lamp of the wicked shall be put out.

10 Onely by [d] pride cometh contention: but with the well-advised *is* wisdom.

11 *Wealth *gotten* by [e] vanity, shall be diminished: but he that gathereth † [f] by labour, shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

evil gotten. † Heb. *with the hand.* [f] *That is*, by lawful and just means.

* *Chap.* 10. 25.
a They are so grounded in the favour of God, that their root shall prosper continually.
* 1 *Cor.* 11. 7.
* *Chap.* 1. 11, 18.
b As their conscience is upright, so shall they be able to speak for themselves against their accuser.
* *Psal.* 37. 37. *Chap.* 11. 21.
† Heb. *perverse of heart.*
c The poor man that is contemned, and yet liveth of his own travel.
d Is merciful, even to the very beast that doth him service.
‡ Or, *bowels.* See this in Pilate who caused Christ to be beaten as a work of his mercy towards him.
* *Chap.* 28. 19.
‡ Or, *the fortress.*
e Continually imagineth means how to do harm to others.
f *Meaning*, Their heart within, which is upright and doth good to all.
† Heb. *the snare of the wicked* is *in the transgression of lips.*
* *Chap.* 18. 7.
* *Chap.* 13. 2.
* *Chap.* 3. 7.
g He standeth in his own conceit and condemneth all others in respect of himself.

h He bridleth his affection and thereby avoideth shame.
† Heb. *in that day*
* *Chap.* 14. 5.
* *Psal.* 57. 4. & 59. 7.
i Which seek nothing more then to provoke others to anger.

* *Chap.* 13. 16. & 15. 2.

* *Chap.* 10. 4.
‡ Or, *deceitful.*
* *Chap.* 15. 13.
k *That is*, words of comfort, or a cheerful mind which is declared by his words, rejoyceth a man; as a covetous mind killeth him.
‡ Or, *abundant.*
l *That is*, More liberal in giving.
m Although he get much by unlawful means, yet will he not spend it upon himself.

* *Chap.* 12. 14.
a If he use his tongue to God's glory, & the profit of his neighbour, God shall bless him.

b He ever desireth, but taketh no pains to get any thing.

* *Chap.* 11. 3, 5. &

† Heb. *sin.*

c For his poverty, he is not able to escape the threatnings, which the cruel oppressours use against him.
* *Job* 18. 6. & 21. 17.
‡ Or, *candle.*
d When as every man contendeth to have the preheminence, and will not give place to another
* *Chap.* 10. 2. & 20. 21.
e *That is*, Goods

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13 Whoſo deſpiſeth the [g] word, ſhall be deſtroyed: but he that feareth the commandment, ‡ ſhall be rewarded.

14 * The Law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of trangreſſours *is* hard.

16 * Every prudent *man* dealeth with knowledge: but a fool † layeth open *his* folly.

17 A wicked meſſenger [h] falleth into miſchief: but a faithful ambaſſadour *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men*, ſhall be wiſe: but a companion of fools † ſhall be [i] deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the * wealth of the [k] ſinner *is* laid up for the juſt.

23 * Much food *is in* the tillage of the [l] poor: but there is *that is* deſtroyed for want of judgment.

24 * He that ſpareth his rod, hateth his ſon: but he that loveth him chaſteneth him betimes.

25 * The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVery wiſe woman [a] buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his [b] uprightneſs, feareth the LORD: * but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a [c] rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no [d] oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 * A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner [e] ſeeketh wiſdom, and *findeth it* not: but * knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 * Fools make a [f] mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth † his own [g] bitterneſs, and a ſtranger doth not intermedle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 * There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful: and the [h] end of that mirth *is* heavineſs.

14 The [i] backſlider in heart ſhall *be* * filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bowe before the good: and the wicked at the [k] gates of the righteous.

20 * The poor is hated even of his own neighbour: but † the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: * but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* onely to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 * A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of [l] people *is* the King's honour: but in the want of people *is* the deſtruction of the Prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* † haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 * He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the [m] midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach † to any people.

35 The King's favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A * Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: * but the mouth of fools † poureth out fooliſhneſs.

3 * The eyes of the LORD *are* in every place, beholding the evil and the good.

g *Meaning*, The word of God, whereby he is admoniſhed of his duty.
‡ Or, *ſhall be in peace.*
* *Chap.* 14. 27.

* *Chap.* 12. 23. *&* 15. 2.
† Heb *ſpreadeth.*
h Bringeth many inconveniences both to himſelf and to others.

† Heb. *ſhall be broken.*
i As he is partaker of their wickedneſs and beareth with their vices, ſo ſhall he be puniſhed like as they are.
* *Job* 27. 17.
k See this in Saul, Haman and others.
* *Chap.* 12. 11.
l God bleſſeth the labour of the poor, and conſumeth their goods, which are negligent; becauſe they think they have enough.
* *Chap.* 23. 13.
* *Pſal.* 34. 10. *&* 37. 3.

a *That is*, Taketh pain to profit her family, and to do that which concerneth her duty in her houſe.
b *That is*, In uprightneſs of heart, and without hypocriſy.
* *Job* 12. 4.
c His proud tongue ſhall cauſe him to be puniſhed.
d By the ox is meant labour, and by the crib the barn: *meaning*, without labour there is no profit.
* *Exod.* 20. 16. *&* 23. 1. *Chap.* 6. 19. *&* 12. 17.
e For the maintenance of his own ambition, and not for God's glory; as Simon Magus.
* *Chap.* 8. 9.

* *Chap.* 10. 23.
f Doth not know the grievouſneſs thereof, nor God's judgments againſt the ſame.
† Heb. *the bitterneſs of his ſoul.*
g As a man's conſcience is witneſs of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.
* *Chap.* 16. 25.

h He ſheweth, that the allurement unto ſin ſeemeth ſweet, but the end thereof is deſtruction.
i He that forſaketh God, ſhall be puniſhed, and wax weary of his ſins wherein he delighteth.
* *Chap.* 1. 31.

k If this come not daily to paſs, we muſt conſider that it is becauſe of our ſins, which let God's working.
* *Chap.* 19. 7.
† Heb. *many are the lovers of the rich.*
* *Pſal.* 112. 9.

* *Verſe* 5.

* *Chap.* 13. 14.

l *That is*, The ſtrength of a King ſtandeth in many people.

† Heb. *ſhort of ſpirit.*

* *Chap.* 17. 5. *Mat.* 25. 40, 45.

m For as much as they are convict thereby, and put to ſilence.
† Heb. *to nations.*

* *Chap.* 25. 15.

* *Verſe* 28. *Chap.* 12. 23. *&* 13. 16.
† Heb *bubbleth*, or, *bubbleth.*
* *Job* 34. 21. *Chap.* 5. 21. *Jer.* 16. 17. *&* 32. 19. *Heb.* 4. 13.

† Heb. *the healing of the tongue.*

4 † A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

* *Chap.* 10. 1.

5 * A fool deſpiſeth his father's inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is [a] trouble.

a For though they have much, yet it is full of trouble and care.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

* *Chap.* 21. 27. *Iſa.* 1. 11. & 66. 3. *Jer.* 6. 20. & 7. 22. *Amos* 5. 22.

8 * The [b] ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

b That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

‡ Or, *inſtruction.*

10 ‡ Correction *is* grievous unto him that [c] forſaketh the way: *and* he that hateth reproof ſhall die.

c He that ſwarveth from the word of God, cannot abide to be admoniſhed.

11 * [d] Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

* *Job* 26. 6.

d There is nothing ſo deep, or ſecret, that can be hid from the eyes of God, much leſs men's thoughts.

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

* *Chap.* 17. 22.

13 * A merry heart maketh a cheerful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

* *Pſal.* 37. 16. *Chap.* 16. 8. 1 *Tim.* 6. 6.

16 * Better *is* little with the fear of the LORD, then great treaſure, and trouble therewith.

* *Chap.* 17. 1.

17 * Better *is* a dinner of herbs where love is, then a ſtalled ox, and hatred therewith.

* *Chap.* 26. 21. & 29. 22.

18 * A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

e *That is*, He ever findeth ſome let or ſtay, and dare not go forward.

19 The way of the ſlothful *man is* as an hedge of [e] thorns: but the way of the righteous † *is* made plain.

† Heb. *is raiſed up as a tanſey.*

20 * A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

* *Chap.* 10. 1.

21 * Folly *is* joy to *him that is* † deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

* *Chap.* 10. 23. † Heb. *void of heart.*

22 * Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are [f] eſtabliſhed.

* *Chap.* 11. 14.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* † in [g] due ſeaſon, how good *is it?*

f Becauſe they are rightly taken in hand and carefully managed.

† Heb. *in his ſeaſon.*

24 * The way of life *is* above to the wiſe, that he may depart from hell beneath.

g If we will that our talk be comfortable, we muſt wait for time and ſeaſon.

25 * The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

* *Phil.* 3. 20. *Col.* 3. 1, 2.

26 * The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure, *are* ‡ [h] pleaſant words.

* *Chap.* 12. 7. & 14. 11.

† Heb. *words of pleaſantneſs.*

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

* *Chap.* 6. 18.

h *That is*, wholſom and profitable to the hearers.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 * The LORD *is* far from the wicked: but * he heareth the prayer of the righteous.

* *Pſal.* 34. 16.

* *Pſal.* 145. 18.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the [i] reproof of life, abideth among the wiſe.

i That ſuffereth himſelf to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.

32 He that refuſeth ‡ inſtruction, deſpiſeth his own ſoul: but he that ‡ heareth reproof, † getteth underſtanding.

‡ Or, *correction.*

‡ Or, *obeyeth.*

† Heb. *poſſeſſeth an heart.*

33 The fear of the LORD *is* the inſtruction of wiſdom; and * before honour *is* [k] humility.

* *Chap.* 18. 12.

k *Meaning*, That God exalteth none but them that are truely humbled.

CHAP. XVI.

THE * ‡ [a] preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

* *Verſe* 9. *Chap.* 19. 21. & 20. 24. *Jer.* 10. 23.

‡ Or, *diſpoſings.*

a He derideth the preſumption of man who dare attribute to himſelf any thing, as to prepare his heart or ſuch like; ſeeing that he is not able to ſpeak a word, except God give it him.

2 * All the ways of a man *are* [b] clean in his own eyes: but the LORD weigheth the ſpirits.

* *Chap.* 21. 2.

b He ſheweth hereby, that man flattereth himſelf in his doings, calling that virtue, which God termeth vice.

3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

* *Pſal.* 37. 5. & 55. 22. *Mat.* 6. 25. *Luk.* 12. 22. 1 *Pet.* 5. 7.

† Heb. *roll.*

4 The LORD hath made all *things* for himſelf: * yea, even the wicked for the day of [c] evil.

* *Job* 21. 30.

c So that the juſtice of God ſhall appear to his glory, even in the deſtruction of the wicked.

5 * Every one *that is* proud in heart, *is* an abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be † unpuniſhed.

* *Chap.* 6 17. & 8. 13.

† Heb. *held innocent.*

6 By [d] mercy and truth iniquity is purged; and by the fear of the LORD, *men* depart from evil.

d Their upright and repenting life ſhall be a token that their ſins are forgotten.

7 When a man's ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

* *Pſal.* 37. 16. *Chap.* 15. 16.

8 * Better *is* a little with righteouſneſs, then great revenues without right.

* *Verſe* 1.

9 * A man's heart [e] deviſeth his way: but the LORD directeth his ſteps.

e He ſheweth the folly of man, which thinketh that his ways are in his own hand, and yet is not able to remove one foot, except God give force.

10 † A divine ſentence *is* in the lips of the King: his mouth tranſgreſſeth not in judgment.

† Heb. *divination.*

* *Levit.* 37. 16. *Chap.* 11. 1.

11 * A juſt weight & balance *are* the LORD's: † all the weights of the bag *are* his [f] work.

† Heb. *all the ſtones.*

f If they be true and juſt, they are God's work, and he delighteth therein: but otherwiſe, if they be falſe, they are the work of the devil, and to their condemnation that uſe them.

12 *It is* an abomination to Kings to commit wickedneſs: for the throne is eſtabliſhed [g] by righteouſneſs.

g They are appointed by God to rule according to equity and juſtice.

13 Righteous lips *are* the delight of Kings: and they love him that ſpeaketh right.

14 The wrath of a King *is as* [h] meſſengers of death, but a wiſe man will pracify it.

h *That is*, He findeth out many means to execute his wrath.

15 In the light of the King's countenance *is* life, and * his favour *is* as [i] a cloud of the latter rain.

* *Chap.* 19. 12.

i Which is moſt comfortable to the dry ground.

16 * How much better *is it* to get wiſdom, then gold? and to get underſtanding, rather to be choſen then ſilver?

* *Chap.* 8. 11. * *Chap.* 11. 2. & 18. 12. & 125. 1. *Iſa.* 30. 18.

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul,

18 * Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, then to divide the ſpoil with the proud.

20 ‡ He that handleth a matter wiſely, ſhall find good: and whoſo * truſteth in the LORD, happy *is* he.

‡ Or, *he that underſtandeth a matter.*

* *Pſal.* 2. 12. & 34. 8. & *Jer.* 17. 7.

21 The wise in heart shall be called prudent, and the [k] sweetness of the lips increaseth learning.

22 * Understanding *is* a well-spring of life unto him that hath it: but the [l] instruction of fools *is* folly.

23 The heart of the wise † teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an hony-comb, sweet to the soul, and health to the bones.

25 * There is a way that seemeth right unto a man: but the end thereof *are* the ways of death.

26 † He that laboureth, laboureth for himself; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as [m] a burning fire.

28 * A froward man † soweth strife, and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 [n] He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of [o] righteousness.

32 *He that is* slow to anger, *is* better then the mighty: and he that ruleth his spirit, then he that taketh a city.

33 The lot is cast into the lap: but the whole disposing thereof *is* [p] of the LORD.

CHAP. XVII.

BEtter *is* * a dry morsel, and quietness therewith, then a house full of ‡ [a] sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame: and shall have part of the [b] inheritance among the brethren.

3 * The fining-pot *is* for silver, & the fornace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips: *and* a liar giveth ear to a naughty tongue.

5 * Whoso mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, shall not be † unpunished.

6 * Childrens children *are* the crown of old men; and the glory of children *are* their fathers.

7 † Excellent speech becometh not a fool: much less do † lying lips a Prince.

8 * A gift *is as* † a precious stone in the eyes of him that hath it: [c] whithersoever it turneth, it prospereth.

9 * He that covereth a transgression, ‡ seeketh love; but he that repeateth a matter, separateth *very* [d] friends.

10 ‡ A reproof entreth more into a wise man, then an hundred stripes into a fool.

11 An evil *man* seeketh onely rebellion: therefore a [e] cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather then [f] a fool in his folly.

13 Whoso * rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be medled with.

15 * He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a [g] price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 * A friend loveth at all times, and [h] a brother is born for adversity.

18 A man void of † understanding [i] striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression, that loveth strife: *and* he that [k] exalteth his gate, seeketh destruction.

20 † He that hath a froward heart, findeth no good: and he that hath a perverse tongue, falleth into mischief.

21 * He that begetteth a fool, *doth it* to his sorrow: and the father of a fool hath no joy.

22 * A merry heart doth good ‡ *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the [l] bosom to pervert the ways of judgment.

24 * Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the [m] ends of the earth.

25 * A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike Princes [n] for equity.

27 * He that hath knowledge spareth his words: *and* a man of understanding is of ‡ an excellent spirit.

28 * Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips, *is esteemed* a man of understanding.

CHAP. XVIII.

‡ THrough desire a man having [a] separated himself, seeketh *and* intermedleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may [b] discover it self.

3 When the wicked cometh, *then* cometh also [c] contempt, and with ignominy reproach.

4 * The words of a mans mouth *are as* deep [d] waters, *and* the well-spring of wisdom *as* a flowing brook.

5 * *It is* not good to [e] accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 * A fool's mouth *is* his destruction, and his lips are the snare of his soul.

8 * The words of a ‡ tale bearer *are* ‡ as wounds, and they go down into the † [f] innermost parts of the belly.

9 He also that is slothful in his work,

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k The sweet words of consolation, which come forth of a goodly heart. * *Chap.* 13. 14.

l Either that which the wicked teach others, or else it is folly to teach them that are malicious. † Heb. *maketh wise.*

* *Chap.* 14. 12.

† Heb. *the soul of him that laboureth.* † Heb. *boweth unto him.* † Heb. *a man of Belial.*

m For he consumeth himself and others. * *Chap.* 6. 14, 19. & 15. 18. & 26. 21. & 29. 22. † Heb. *sendeth forth.*

n With his whole endeavour he laboureth to bring his wickedness to pass.

o *That is*, when it is joyned with virtue: or else the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God, which shall come to pass. * *Chap.* 15. 17.

‡ Or, *good cheer.* a For where were many sacrifices, there were many portions given to the people were-with thy feasted. b *That is*, Shall be made governour over the children. * *Psal.* 26. 2. *Chap.* 27. 21. *Jer.* 17. 10. *Mal.* 3. 3.

* *Chap.* 14. 31.

† Heb. *held innocent.* * *Psal.* 127. 3. & 128. 3.

† Heb. *a lip of excellency.* † Heb. *a lip of lying.* * *Chap.* 18. 16. † Heb. *a stone of grace.* c Maketh himself to be hated of his friend for discovering of that which he should have kept secret. * *Chap.* 10. 12. ‡ Or, *procureth.* d He that admonisheth the Prince of his fault maketh him his enemy.

‡ Or, *a reproof entreth more a wise man, then to strike a fool an hundred times.* e By the messenger, is meant such means, as God useth to punish the rebels. f Whereby he meaneth the wicked in his rage, who believed, and enter most deeply.

* *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9.

* *Exod.* 23. 7. *Chap.* 24. 24. *Isa* 5. 23.

g What availeth it the wicked to be rich, seeing he setteth not his mind to wisdom? * *Chap.* 18. 24. h So that he is more then a friend, even a brother, that helpeth in time of adversity. † Heb. *heart.* i *Chap.* 6. 1. & 11. 15. k Lifteth up himself above his degree.

† Heb. *the frowardness of heart.*

* *Chap.* 10. 1.

* *Chap.* 15. 13. & 17. 22. ‡ Or, *to a medicine.*

l *That is*, Secretly, and out of the bosom of the rich. * *Eccles.* 2. 14. & 8. 1. m *That is*, wander to and fro, and seek not after wisdom. * *Chap.* 10. 1. & 15. 20. & 19. 13. n For their well-doing. * *Jam.* 1. 19. ‡ Or, *a cool spirit.*

* *Job* 13. 5.

‡ Or, *He that separateth himself, seeketh according to his desire, and intermeddleth in every business.* a He that loveth wisdom will separate himself from all impediments: and give himself wholly to seek it. b *That is*, That he may talk licentiously of whatsoever cometh to mind. c *Meaning*, Such one as contemneth all others. * *Chap.* 20. 1. d Which can never be drawn empty but bring ever profit. * *Lev.* 19. 15. *Deut.* 1. 17. & 16. 8. *Chap.* 24. 23. e *That is*, To favour him and support him. * *Chap.* 10. 14. & 12. 13. & 13. 3. * *Chap.* 12. 18. & 26. 22. f They are soon

is brother to him that is a great waster.

10 *The name of the LORD *is* a strong tower: the righteous runneth [g] into it, and †is safe.

11 *The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 *Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that † answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but [h] a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 * A man's gift [i] maketh room for him, and bringeth him before great men.

17 [k] *He that is* first in his own cause, *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot [l] causeth contentions to cease, and [m] parteth between the mighty.

19 A brother offended *is harder to be won* then a strong city: and *their* contentions *are* like the [n] bars of a castle.

20 * A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue; and they that [o] love it, shall eat the fruit thereof.

22 * *Whoso* findeth [p] a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties, but the rich answereth * roughly.

24 A man *that hath* friends, must shew himself friendly: * and there is a friend *that* sticketh closer [q] then a brother.

g *He* [*sheweth*], what is the refuge of the godly against all troubles.
† Heb. *is set aloft.*
h *Chap.* 18. 15.
i *Chap.* 11. 2. & 15. 33. & 16. 18.
† Heb. *returneth a word.*
k The mind can well bear the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustain.
* *Chap.* 17. 8.
l Getteth him liberty to speak, and favour of them that are most in estimation.
m He that speaketh first, is best heard of the wicked Judge, but when his adversary enquireth out the matter, it turneth to his shame.
n If a controversy cannot otherwise be decided, it is best to cast lots, to know whose the thing shall be.
o Appeaseth their controversy, which are so stout that cannot otherwise be pacified.
p Which, for the strength thereof, will not bowe nor yeild.
* *Chap.* 12. 14. & 13. 2.
o By the using of the tongue well or evil, cometh the fruit thereof either good or bad.
* *Chap.* 19. 14.
p He that is joyned with a virtuous woman in marriage is blessed of the Lord, *as Chap.* 19. 14. * *James* 2. 3. * *Chap.* 17. 17.
q *That is*, oftentimes such are found, which are more ready to do pleasure, then he that is more bound by duty.

CHAP. XIX.

*BEtter *is* the poor that walketh in his integrity, then *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet, sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 * Wealth maketh many friends; but the poor is separated from his neighbour.

5 * A false witness shall not be † unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the Prince; and every man *is* a friend to † him that giveth gifts.

7 * All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they are [a] wanting to him.

8 He that getteth † wisdom, [b] loveth his own soul: he that keepeth understanding, shall find good.

9 * A false witness shall not be unpunished; and *he that* speaketh lies, shall perish.

* *Chap.* 28. 6.
* *Chap.* 14. 20.
* *Exod.* 23. 1. *Deut.* 19. 16. *Chap.* 6. 19. & 21. 28.
† Heb. *held innocent.*
† Heb. *a man of gifts.*
* *Chap.* 14. 20.
a To have comfort of them.
† Heb. *an heart.*
b He that is upright in judgment, findeth favour of God.
* *Verse* 5.

10 [c] Delight is not seemly for a fool: much less * for a servant to have rule over Princes.

11 * The ‡ discretion of a man deferreth his anger, and *it is* his glory to [d] pass over a transgression.

12 * The Kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 * A foolish son *is* the calamity of his father; * and the contentions of a wife *are* a continual [e] dropping.

14 House and riches *are* the inheritance of fathers; and * a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall * suffer hunger.

16 * He that keepeth the commandment, keepeth his own soul; *but* he that despiseth his ways, shall die.

17 * He that hath pity upon the poor, lendeth unto the LORD; and ‡ that which he hath given, will he pay him again.

18 * Chasten thy son while there is hope, and let not thy soul spare ‡ for his crying.

19 A man of great wrath shall suffer punishment: for if thou [f] deliver *him*, yet thou must † do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 * *There are* many devices in a man's [g] heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his [h] kindness: and a poor man *is* better then a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied: he shall not be visited with evil.

24 * A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 * Smite a scorner, and the [i] simple † will beware; & reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction, *that causeth* to err from the words of knowledge.

28 † An ungodly witness scorneth judgment: and the mouth of the wicked [k] devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

c The free use of things are not to be permitted to him that cannot use them aright.
* *Chap.* 30. 22. *Eccles.* 10. 6, 7.
* *Chap.* 14. 29.
‡ Or, *prudence.*
d *That is*, To cover it by charity, and to do therein as may most serve to God's glory.
* *Chap.* 16. 14, 15. & 20. 2. & 28. 15.
* *Chap.* 10. 1. & 15. 20. & 17. 21, 25.
* *Chap.* 21. 9. & 27. 15.
e As rain that droppeth and rotteth the house.
* *Chap.* 18. 22.
* *Chap.* 10. 4. & 20. 13.
* *Luk.* 11. 28.
* *Mat.* 10. 42. & 25. 40.
2 *Cor.* 9. 6, 7.
‡ Or, *his deed.*
* *Chap.* 13. 24. & 23. 13.
‡ Or, *to his destruction*, or, *to cause him to die.*
f Though for a time he give place to counsel, yet soon after will he give place to his raging affections.
† Heb. *add.*
* *Job* 23. 13. *Psal* 33. 10, 11. *Chap.* 16. 1, 9. *Isa.* 46. 10.
g Man's device shall not have success, except God govern it, whose purpose is unchangeable.
h *That is*, That he be honest: for the poor man that is honest, is to be esteemed above the rich, which is not virtuous.
* *Chap.* 15. 19. & 26. 13, 15.
* *Chap.* 21. 11.
i *That is*, The simple and ignorant men learn, when they see the wicked punished.
† Heb. *will be cunning.*
† Heb. *a witness of Belial.*
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats and drinks.

CHAP. XX.

WIne *is* [a] a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 * The fear of a King *is* as the roaring of a lion: *whoso* provoketh him to anger, sinneth *against* his [c] own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be medling.

4 * The sluggard will not plow by reason of the ‡ cold; *therefore* shall he beg in harvest, and *have* nothing.

a Wine doth so mock the drunkards, as it causes them to be vain and idle, and so justly derided and mocked of others.
* *Chap.* 16. 14. & 19. 12.
b Putteth his life in danger.
* *Chap.* 10. 4.
‡ Or, *winter.*

5 * Counsel

5 * Counsel in the heart of man *is like* [c] deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own ‡goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: *his children *are* blessed after him.

8 A King that sitteth in the throne of judgment, [d] scattereth away all evil with his eyes.

9 * Who can say, I have made my heart clean, I am pure from my sin?

10 * † Divers weights, *and* † divers measures, both of them *are* alike [e] abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 * The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 * Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 * [f] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 * † Bread of deceit *is* sweet to a man: but afterwards his mouth shall be filled with gravel.

18 * *Every* purpose is established by counsel: and with good advice make war.

19 * He that goeth about *as* a tale-bearer, revealeth secrets: therefore medle not with him that ‡ flattereth with his lips.

20 * Whoso curseth his father or his mother, his ‡ lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning: but the end thereof shall not be blessed.

22 * Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee.

23 * Divers weights *are* an abomination unto the LORD: and † a false balance *is* not good.

24 * Man's goings *are* of the LORD, how can a man then understand his own way?

25 *It is* a snare to the man *who* [g] devoureth *that which is* holy: and after vows to make enquiry.

26 * A wise King scattereth the wicked, and bringeth the [h] wheel over them.

27 The spirit of man *is* the ‡ [i] candle of the LORD, searching all the inward parts of the belly.

28 * Mercy and truth preserve the King: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and * the beauty of old men *is* the gray head.

30 The [k] blueness of a wound † cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAP. XXI.

THE [a] King's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 * Every way of a man *is* right in his own eyes, but the LORD pondereth the heart.

3 * To do justice and judgment, *is* more acceptable to the LORD than sacrifice.

4 * † An high look, and a proud heart, *and* ‡ the [b] plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* onely to plenteousness: but of every one *that is* [c] hasty, onely to want.

6 * The getting of treasures by a lying tongue, *is* a vanity tossed to and fro of them that seek death.

7 The [d] robbery of the wicked shall † destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 * *It is* better to dwell in a corner of the house-top, than with † a brawling woman in † a wide house.

10 * The soul of the wicked desireth evil: his neighbour † findeth no favour in his eyes.

11 * When the scorner is punished, the simple is made [e] wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth [f] the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 * Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 * [g] A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandreth out of the way of understanding, shall remain in the congregation of the dead.

17 He that loveth ‡ pleasure *shall be* a poor man: he that loveth wine and oyl shall not be rich.

18 * [h] The wicked *shall be* a ransome for the righteous, and the transgressour for the upright.

19 * *It is* better to dwell † in the wilderness, than with a contentious and an angry woman.

20 *There is* a treasure to be desired, and [i] oyl in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness and honour.

22 * * A wise *man* scaleth the city of the mighty,

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* *Chap.* 18. 4.
c It is hard to find out: for it is as deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners. *See* 1 *Cor.* 2. 11.
‡ Or, *bounty.*
* *Psal.* 112. 2.

d Where righteous judgment is executed, there sin ceaseth, and vice dare not appear.
* 1 *King.* 8. 46. 2 *Chron.* 6. 36. *Job* 14. 4. *Psal.* 51. 5. *Eccles.* 7. 20. 1 *John* 1. 8.
* *Deut.* 25. 13, &c. *Chap.* 11. 1. & 16. 11.
† Heb. *a stone and a stone.*
† Heb. *an ephah and an ephah.*
e *Chap.* 26. 11.
* *Exod.* 4. 11. *Psal.* 94. 9.
* *Chap.* 12. 11. & 19. 15.

* *Chap.* 27. 13.
f Teach him wit, that he cast not himself rashly into danger.
* *Chap.* 9. 17.
† Heb. *bread of lying*, or, *falshood.*

* *Chap.* 15. 22.

* *Chap.* 11. 13.

‡ Or, *enticeth.*

* *Exod.* 21. 17. *Levit.* 20. 9. *Mat.* 15. 4.
‡ Or, *candle.*

* *Deut.* 32. 35. *Chap.* 17. 13. & 24. 29. *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9.
* *Verse* 10.
† Heb. *balances of deceit.*
* *Psal.* 37. 23. *Chap.* 16. 9. *Jer.* 10. 23.

g *That is*, To apply it, or take it to his own use, which was appointed to God, and then enquire how they may be exempted from the fault.
Psal. 101. 5, &c.
* *Verse* 8.
h Which was a kind of punishment then used.

‡ Or, *lamp.*
i The word of God giveth light unto man, and causeth us to see and try the secrets of our dark hearts. *Heb.* 4. 12.
Chap. 29. 14.

* *Chap.* 16. 31.
k Sharp punishment that pierceth even the inward parts, is profitable for the wicked to bring them to amendment. † Heb. *is a purging medicine against evil.*

a Though Kings seem to have all things at commandment, yet are they not able to bring their own purposes to pass any otherwise then God hath appointed: much less are the inferiours able.
* *Chap.* 16. 2.
* 1 *Sam.* 15. 22. *Chap.* 15. 8. *Isa.* 1. 11. *Hos.* 6. 6. *Mich.* 6. 7, 8.
* *Chap.* 6. 17.
† Heb. *haughtiness of eyes.*
‡ Or, *the light of the wicked.*
b *That is*, The thing whereby he is guided, or which he bringeth forth as the fruits of his work.
c He that goeth rashly about his business, and without counsel.
* *Chap.* 10. 2. & 13. 11.
d He meaneth this chiefly of Judges and Princes which leave that vocation whereunto God hath called them, and poul their subjects to maintain their lusts.
† Heb. *terrifie them*, or, *dwell with them.*
* *Chap.* 19. 13. & 25. 24. & 27. 15.
† Heb. *a woman of contentions.*
† Heb. *an house of society.*
* *James* 4. 5.
† Heb. *is not favoured.*
* *Chap.* 19. 25.
e He is kept by this means from the practice of sin.
f God inflicting judgments on the wicked, profiteth thereby such as are godly.
* *Psal.* 119. 120. *Mat.* 18. 30, &c.
* *Chap.* 17. 8. & 18. 16.
g To do a pleasure to the angry man pacifieth him.

‡ Or, *sport.*

* *Chap.* 11. 8.
h God shall cause that to fall on their own heads, which they intended against the just by delivering the just, and putting the wicked in their places.
* *Verse* 9.
† Heb. *in the land of the desert.*
i *Meaning*, Abundance of all things.

* *Eccles.* 9. 16. &c.
k Wisdom overcometh strength, and confidence in worldly things.

mighty, and caſteth down the ſtrength of the confidence thereof.

23 * Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth † in proud wrath.

25 * The deſire of the ſlothful [l] killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the * righteous giveth and ſpareth not.

27 * The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked mind?

28 *† A falſe witneſs ſhall periſh: but the man that heareth, [m] ſpeaketh conſtantly.

29 A wicked man hardneth his face: but *as for* the upright, he ‡ directeth his way.

30 * *There is* no wiſdom nor underſtanding, nor counſel againſt the LORD.

31 * The horſe is prepared againſt the day of battel: but * ‡ ſafety *is* of the LORD.

CHAP. XXII.

A * *Good* name *is* rather to be choſen then great riches, *and* ‡ [a] loving favour rather then ſilver and gold.

2 * The rich and poor [b] meet together: the LORD *is* the maker of them all.

3 * A prudent *man* fore-ſeeth the [c] evil, and hideth himſelf: but the ſimple paſs on and are puniſhed.

4 * ‡ By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 ‡ [d] Train up a child † in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant † to the lender.

8 * He that ſoweth iniquity, ſhall reap vanity: ‡ and the [e] rod of his anger ſhall fail.

9 * † He that hath [f] a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 * Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, ‡ *for* the grace of his lips, the [g] King *ſhall be* his friend.

12 The eyes of the LORD [h] preſerve knowledge, and he overthroweth ‡ the words of the tranſgreſſour.

13 * The ſlothful *man* ſaith, *There is* [i] a lion without, I ſhall be ſlain in the ſtreets.

14 * The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD, [k] ſhall fall therein.

15 Fooliſhneſs *is* bound in the [l] heart of a child, *but* * the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches*, *and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bowe down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them † within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the [m] LORD, I have made known to thee this day, ‡ even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou might-eſt [n] anſwer the words of truth ‡ to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: * neither oppreſs the afflicted in the gate.

23 * For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 [o] Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 * Be not thou *one* of them that [p] ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 * Remove not the ancient ‡ land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before Kings, he ſhall not ſtand before † mean *men*.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler, [a] conſider diligently what *is* before thee.

2 And put [b] a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his [c] dainties: for they *are* deceitful meat.

4 * Labour not to be rich: ceaſe from thine own [d] wiſdom.

5 † Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an * evil eye, neither deſire thou his dainty meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten, [f] ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 * Remove not the old ‡ land-mark; and enter not into the fields of the fatherleſs.

11 * For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 * Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou

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* *Chap.* 12. 13. & 18. 21.

† Heb. *in the wrath of pride.*
* *Chap.* 13. 4.
l He thinketh to live by wiſhing and deſiring all things, but will take no pains to get ought.
* *Pſal.* 112. 9.
* *Pſal.* 50. 9. *Chap.* 15. 8. *Iſa.* 66. 3. *Jer.* 6. 20. *Amos* 5. 22
† Heb. *in wickedneſs.*
* *Chap* 19. 5, 9.
† Heb. *a witneſs of lies.*
m He that boldly teſtifies the truth that he hath heard.
‡ Or, *conſidereth.*
* *Jer.* 9. 23.
* *Pſal.* 33. 17.
* *Pſal.* 3. 8.
‡ Or, *victory.*

* *Eccleſ.* 7. 1.
‡ Or, *favour is better then*, &c.
a Which cometh by well doing.
* *Chap.* 29. 13.
b Live together, and have need the one of the other.
* *Chap.* 27. 12.
c *That is*, The puniſhment which is prepared for the wicked, and fleeth to God for ſuccour.
* *Pſal.* 112. 3.
‡ Or, *the reward of humility*, &c.

‡ Or, *catechiſe.*
d Bring him up virtuouſly, and he ſhall ſo continue.
† Heb. *in his way.*

† Heb. *to the man that lendeth.*
* *Job* 4. 8. *Hoſ.* 10. 13.
‡ Or, *and with the rod of his anger he ſhall be conſumed.*
e His authority, whereby he did oppreſs others, ſhall be taken from him.
* 2 *Cor.* 9. 6.
† Heb. *good of eye.*
f He that is merciful and liberal.
* *Pſal.* 101. 5.
‡ Or, and hath *grace in his lips.*
g *He ſheweth*, That Princes ſhould uſe their familiarity, whoſe conſcience is good, and their talk wiſe and godly.
h Favour them that love knowledge.
‡ Or, *the matters.*
* *Chap.* 26. 13.
i He derideth them that invent vain excuſes, becauſe they would not do their duty.
* *Chap.* 2. 16. & 5. 3. & 7. 5. & 23. 27.
k So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.

† He is naturally given unto it. * *Chap.* 13. 24. & 19. 18. & 23. 13. & 29. 15, 17.

m He ſheweth what the end of wiſdom is, *To wit*, To direct us to the Lord.
‡ Or, truſt thou alſo.

n *That is*, Certain and true things.
‡ Or, *to thoſe that ſend thee.*

* *Zech.* 7. 10.

* *Job* 31. 21. *Chap.* 23. 11.

o Have not to do with him, that is not able to rule his affections: for he would hurt thee by his evil converſation.
* *Chap.* 6. 1. & 11. 15.
p Which raſhly put themſelves in danger for others, as *Chap.* 6. 2.

* *Deut.* 19. 14. & 27. 17. *Chap* 23. 10.
‡ Or, *bound.*

† Heb. *obſcure men.*

a Eat with ſobriety.

b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their table, it is not for the love they bear to them, but for their own ſecret purpoſes.
* 1 *Tim* 6. 9, 10.
d Which is carnal, and ſo will lead thee to unjuſt courſes.
† Heb. *wilt thou cauſe thine eyes to fly upon.*
e *That is*, Covetous, as contrary, a good eye, is taken for liberality as *Chap.* 22. 9.

f He will not ceaſe till he hath done thee ſome harm, and his flattering words ſhall come to no uſe.
* *Deut.* 19, 14. & 27. 17. *Chap* 22. 28.
‡ Or, *bound.*

* *Job* 31. 21. *Chap.* 22. 23.

* *Chap.* 13. 24. & 19. 18. & 22. 15.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from [g] hell.

g *That is*, From deſtruction.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoyce, ‡ even mine.

‡ Or, *even* I will rejoyce.

16 Yea, my reins ſhall rejoyce, when thy lips ſpeak right things.

17 * Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long.

* *Pſal.* 37. 1. & 73. 3. *Chap.* 3. 31. & 24. 1.

18 * For ſurely there is an ‡ [h] end, and thine expectation ſhall not be cut off.

* *Chap.* 24. 14.
‡ Or, *reward.*
h The proſperity of the wicked ſhall not continue.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the [i] way.

i In the obſervation of God's commandments.

20 * Be not amongſt wine-bibbers; amongſt riotous eaters † of fleſh.

* *Rom.* 13. 13. *Epheſ.* 5. 18.
† Heb. *of their fleſh.*

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 * Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

* *Chap.* 1. 8.

23 [k] Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

k Spare no coſt for truth's ſake neither depart from it for any gain.

24 * The father of the righteous ſhall greatly rejoyce: and he that begetteth a wiſe *child*, ſhall have joy of him.

* *Chap.* 10. 1. & 15. 20.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

26 My ſon, give me [l] thine heart, and let thine eyes obſerve my ways.

l Give thy ſelf wholly to wiſdom.

27 * For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

* *Chap.* 22. 14.

28 She alſo lieth in wait ‡ as *for* a prey, and increaſeth the [m] tranſgreſſours among men.

* *Chap.* 7. 12.
‡ Or, *as a robber.*
m She ſeduceth many, and cauſeth them to offend God.

29 * Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?

* *Iſa.* 5. 11.

30 They that tarry long at the wine, they that go to ſeek [n] mixt wine.

n Which by art make wine ſtronger, and more pleaſant.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright.

32 At the laſt it biteth like a Serpent, and ſtingeth like ‡ an adder.

‡ Or, *a cockatrice.*

33 Thine [o] eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

o *That is*, Drunkenneſs ſhall bring thee to whoredom.

34 Yea, thou ſhalt be as he that lieth down † in the midſt of the [p] Sea, or as he that lieth upon the top of a maſt.

† Heb. *in the heart of the Sea.*
p In ſuch great danger ſhalt thou be.

35 They have ſtricken me, *ſhalt thou ſay*, *and* I was not ſick; they have beaten me, *and* † I felt *it* not: when ſhall I awake? I will [q] ſeek it yet again.

† Heb. *I knew it not.*
q Though drunkenneſs make them more inſenſible then beaſts, yet can they not refrain.

CHAP. XXIV.

BE not thou * enviouſ againſt evil men, neither deſire to be with them.

* *Pſal.* 37. 1, &c. & 3. 3. *Chap.* 23. 17. *verſ.* 19.

2 * For their heart ſtudieth deſtruction, and their lips talk of miſchief.

* *Pſal.* 10. 7.

3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man † *is* ſtrong, yea, a man of knowledge † increaſeth ſtrength.

† Heb. is *in ſtrength.*
† Heb. *ſtrengtheneth might.*

6 * For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellers *there is* ſafety.

* *Chap.* 20. 18. & 11. 14. & 15. 22.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the [a] gate.

a In the place where wiſdom ſhould be ſhewed.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou [b] faint in the days of adverſity, thy ſtrength *is* † ſmall.

b Man hath no trial of his ſtrength; till he be in troubles.
† Heb. *narrow.*

11 * If thou forbear to deliver *them that are* drawn [c] unto death, and *thoſe that are* ready to be ſlain:

* *Pſal.* 82. 4.
c None can be excuſed, if he help not the innocent, when he is in danger.

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man * according to his works?

* *Job* 34. 11. *Pſal* 62. 12. *Jer.* 32. 19. *Rom.* 2. 6. *Rev.* 22. 12.

13 My ſon, eat thou [d] hony, becauſe *it is* good; and the hony-comb, *which is* ſweet † to thy taſte:

d As hony is ſweet and pleaſant to the taſte, ſo wiſdom is to the ſoul.
† Heb. *upon thy palate.*

14 * So *ſhall* the knowledge of wiſdom *be* unto thy ſoul when thou haſt found *it*, * then there ſhall be a reward, and thy expectation ſhall not be cut off.

* *Pſal.* 19. 10. & 119. 103.
* *Chap.* 23. 18.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous: ſpoil not his reſting-place.

16 * For a juſt *man* [e] falleth ſeven times, and riſeth up *again*: but the wicked ſhall fall into miſchief.

* *Job* 5. 19. *Pſal.* 34. 19. & 37. 24.
e He is ſubject to many perils: but God delivereth him.

17 * Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

* *Job* 31. 29. *Pſal.* 35. 15. *Chap.* 17. 5.

18 Leſt the LORD ſee *it*, and † it diſpeaſe him, and he turn away his wrath [f] from him.

† Heb. *it be evil in his eyes.*
f To be avenged on thee.

19 * ‡ Fret not thy ſelf becauſe of evil *men*, neither be thou envious at the wicked.

* *Pſal.* 37. 1. *Chap.* 23. 17.
‡ Or, *keep not company with the wicked.*

20 For there ſhall be no reward to the evil *man*, * ‡ the candle of the wicked ſhall be put out.

* *Job* 21. 17. *Chap.* 13 9.
‡ Or, *lamp.*

21 My ſon, fear thou the LORD, and the King: *and* meddle not with † them that are given to change.

† Heb. *changers.*

22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

g *Meaning*, Either of the wicked, and ſeditious, *as verſ.* 19, & 21, or of them that fear not God, nor obey their King.

23 Theſe *things* alſo *belong* to the wiſe. * *It is* not good to have reſpect of perſons in judgment.

* *Levit.* 19. 15. *Deut.* 1. 17. & 16. 19. *Chap.* 18. 5. & 28. 1. *Joh.* 7. 24.

24 * He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

* *Chap.* 17. 15. *Iſa.* 5. 23.

25 But to them that rebuke *him* ſhall be delight, and † a good bleſſing ſhall come upon them.

† Heb. *a bleſſing of good.*

26 *Every man* ſhall kiſs *his* lips † that giveth a right anſwer.

† Heb. *that anſwereth right words.*

27 Prepare thy work without, and make it fit for thy ſelf in the field; and [h] afterwards build thine houſe.

h Be ſure of the means how to compaſs it before thou take any enterpriſe in hand.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive *not* with thy lips.

29 * Say not, I will do ſo to him as he hath done to me: [i] I will render to the man according to his work.

* *Chap* 20. 22.
i He ſheweth, what is the nature of the wicked, to revenge wrong for wrong.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone-wall thereof was broken down.

† Heb. *set my heart.*

32 Then I saw, *and* † considered it well: I looked upon *it*, *and* [k] received instruction.

k That I might learn by another man's fault.

33 * *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

* *Chap.* 6. 9, &c.

34 So shall thy poverty come, *as* one that travelleth; and thy want as † an armed man.

† Heb. *a man of shield.*

CHAP. XXV.

1 *Observations about Kings,* 8 *and about avoiding causes of quarrels, and sundry causes thereof.*

THese *are* also proverbs of Solomon, which the [a] men of Hezekiak King of Judah [b] copied out.

a Whom Hezekiah appointed for this purpose.
b *That is*, gathered out of divers Books of Solomon.

2 *It is* the glory of God to [c] conceal a thing: but the [d] honour of Kings *is* to search out a matter.

c God doth not reveal the cause of his judgments to man.
d Because the King ruleth by the revealed word of God, the cause of his doings must appear, and therefore he must use diligence in trying out of causes.

3 The heaven for height, and the earth for depth, and the [e] heart of Kings † *is* unsearchable.

e *He sheweth*, That it is too hard for man to attain to the reason of all the secret doings of the King, even when he is upright, and doth his duty.
† Heb. there is *no search.*

4 Take away the [f] dross from the silver, and there shall come forth a vessel for the finer.

f When vice is removed from a King, he is a meet vessel for the Lord's use.

5 * [g] Take away the wicked *from* before the King, and his throne shall be established in righteousness.

* *Chap.* 20. 8.
g It is not enough that he be pure himself, but that he put away others that be corrupted.

6 † Put not forth thy self in the presence of the King, and stand not in the place of great *men.*

† Heb. *Set not out thy glory.*

7 * For better *it is* that it be said unto thee, Come up hither: then that thou shouldest be put lower in the presence of the Prince whom thine eyes have seen.

* *Luk.* 14. 10.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 * Debate thy cause with thy neighbour *himself*; and ‡ discover not a secret to another:

* *Matth.* 5. 25. & 18. 15.
‡ Or, *discover not the secret of another.*

10 Lest he that heareth *it*, put thee to shame, and thine infamy [h] turn not away.

h Lest whereas thou thinkest by this meanes to have an end of the matter, it put thee to farther trouble.

11 A word † fitly spoken *is like* apples of gold in pictures of silver.

† Heb. *spoken upon his wheels.*

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

* *Chap.* 13. 17.

13 * As the [i] cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

i In the time of great heat when men desire cold.

14 Whoso boasteth himself † of a false gift, *is like* [k] clouds and wind without rain.

† Heb. *in a gift of falsehood.*
k Which have an outward appearance, and are nothing within.

15 * By [l] long forbearing is a Prince persuaded, and a soft tongue [m] breaketh the bone.

* *Gen.* 32. 4, &c. *1 Sam.* 25. 24, &c. *Chap.* 15. 1. & 16. 14.
l By not ministring occasion to provoke him farther.
m *That is*, The heart that is bent to anger, *as Chap.* 15. 1.

16 Hast thou found hony? eat so much as is [n] sufficient for thee, lest thou be filled therewith, and vomit it.

n Use moderately the pleasures of this world.

17 ‡ Withdraw thy foot from thy neighbour's house: lest he be † weary of thee, and *so* hate thee.

‡ Or, *Let thy foot be seldom in thy neighbour's house.*
† Heb. *full of thee.*

18 * A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow.

* *Psal.* 120. 4. *Chap.* 12. 18.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt.

20 *As* he that taketh away a garment in cold weather, *and as* vineger upon [o] nitre: so *is* he that singeth songs to an heavy heart.

o Which melteth it, and consumeth it
* *Exod.* 23. 4. *Rom.* 12. 20.

21 * If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink:

22 For thou shalt [p] heap coals of fire upon his head, and the LORD shall reward thee.

p Thou shalt as it were by force overcome him; insomuch, that his own conscience shall move him to acknowledge thy benefits, and his heart shall be inflamed.

23 ‡ The north-wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

‡ Or, *The north-wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*

24 * *It is* better to dwell in a corner of the house-top, then with a brawling woman and in a wide house.

* *Chap.* 19. 13. & 21. 9.

25 *As* cold waters to a thirsty soul: so *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much hony: so *for men* to search their own glory, *is not* glory.

28 * He that *hath* no rule over his own spirit, *is like* a city *that is* broken down, *and* [q] without walls.

* *Chap.* 16. 32.
q And so is in extream danger.

CHAP. XXVI.

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busie-bodies.*

AS snow in summer, and as rain in harvest: so honour is not seemly for a fool.

2 As the bird by wandring, as the swallow by flying: so the curse causeless shall not come.

3 * A whip for the horse, a bridle for the ass, and a rod for the fools back.

* *Psal.* 32. 9. *Chap.* 10. 13.

4 Answer [a] not a fool according to his folly, lest thou also be like unto him.

a Consent not unto him in his doings.

5 [b] Answer a fool according to his folly, lest he be wise in † his own conceit.

b Reprove him as the matter requireth.
† Heb. *his own eyes.*

6 He that sendeth a message by the hand of a fool, cutteth off the [c] feet, *and* [d] drinketh ‡ damage.

c *To wit*, Of the messenger whom he sendeth.
d *That is*, Receiveth damage thereby.
‡ Or, *violence.*

7 The legs of the lame † are not equal: so *is* a parable in the mouth of fools.

† Heb. *are lifted up.*

8 ‡ As he that bindeth a stone in a sling: so *is* he that giveth honour to a fool.

‡ Or, *as he that putteth a precious stone in an heap of stones.*

9 *As* a thorn goeth up into the [e] hand of a drunkard: so *is* a parable in the mouth of fools.

e Whereby he both hurteth himself and others.

10 ‡ The great *God* that formed all *things*, both [f] rewardeth the fool, and rewardeth transgressours.

‡ Or, *a great man grieveth all, and he hireth the fool, he hireth also transgressours.*
f *That is* punisheth him, which is a just reward of his folly.

11 * As a dog returneth to his vomit; *so* a fool † returneth to his folly.

* 2 *Pet.* 2. 22.
† Heb. *iterateth his folly.*

12 Seest thou a man wise in his own conceit? *there is* [g] more hope of a fool then of him.

g For the fool will rather be counselled then he: also the fool sinneth of ignorance, and the other of malice.

13 * The slothful *man* [h] saith, *There is* a lion in the way, a lion *is* in the streets.

* *Chap.* 22. 13.
h *That is*, He shunneth labour, loveth sloth, and doth his best to excuse himself.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 * The slothful hideth his hand in *his* bosom, ‡ it grieveth him to bring it again to his mouth.

* *Chap.* 19 24.
‡ Or, *he is weary*

16 The sluggard *is* wiser in his own conceit, then seven men that can render a reason.

‡ Or, *is enraged.*

17 He that passeth by, *and* ‡ medleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

† Heb. *flames*, or *sparks.*

18 As a mad *man* who casteth † firebrands, arrows, and death:

i Which dissembleth himself to be that he is not.

19 So *is* the man *that* [i] deceiveth his neighbour, and saith, Am not I in sport?

† Heb. *without wood.*
* *Chap.* 22. 10.
‡ Or, *whisperer.*
† Heb. *is silent.*
§ *Chap.* 15. 18. & 29. 22.

20 † Where no wood is, *there* the fire goeth out: so * where *there is* no ‡ tale-bearer, the strife † ceaseth.

21 * *As* coals *are* to burning coals, and wood to fire: so *is* a contentious man to kindle strife.

* *Chap.* 18. 8.
† Heb. *chambers.*

22 * The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly.

k They will soon break out, and utter themselves.
‡ Or, *is known.*

23 Burning lips, and a wicked heart, [k] *are like* a potsherd covered with silver dross.

24 He that hateth, ‡ dissembleth with his lips, and layeth up deceit within him.

† Heb. *maketh his voice gracious.*
l *Meaning*, Many: he useth the number certain for the uncertain.
‡ Or, *Hatred is covered in secret.*

25 When he † speaketh fair, believe him not; for *there are* [l] seven abominations in his heart.

26 ‡ *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* [m] congregation.

m In the assembly of the godly.
* *Psal.* 7. 15, 16. & 9. 15. *Eccles.* 10. 8.

27 * Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it, and a flattering mouth worketh ruine.

Chap. XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the houshold care.

* *Jam.* 4. 13, &c.
† Heb. *to morrow-day.*
a Delay not the time, but take occasion when it is offered.

BOast * not thy self of † to [a] morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

† Heb. *heaviness.*

3 A stone *is* † heavy, and the sand weighty: but a fool's wrath *is* heavier then them both.

† Heb. *wrath is cruelty, and anger overflowing.*
‡ Or, *jealousy.*
b For the envious are obstinate, and cannot be reconciled.

4 † Wrath *is* cruel, and anger *is* outragious: but who is able to stand before ‡ [b] envy?

* *Psal.* 141. 5.
‡ Or, *earnest*, or, *frequent.*
c They are flattering, and seem friendly as in the example of Joab. 2 *Sam.* 3. 27. & 20. 9.

5 Open rebuke *is* better then secret love.

6 * Faithful *are* the wounds of a friend: but the kisses of an enemy *are* ‡ [c] deceitful.

† Heb. *treadeth under foot.*
* *Job* 6. 7.

7 The full soul † loatheth an hony-comb; but * to the hungry soul every bitter thing is sweet.

8 As a bird that wandreth from her nest: so *is* a man that wandreth from his place.

† Heb. *from the counsel of the soul.*
d But rather into the house of thy friend: who loveth at all times, *as Chap.* 17. 17. & 18. 24.

9 Ointment and perfume rejoyce the heart: so *doth* the sweetness of a man's friend † by hearty counsel.

10 Thine own friend and thy father's friend forsake not; neither go into thy [d] brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near, then a brother far off.

11 * My son, be wise, and make my heart [e] glad, that I may answer him that reproacheth me.

* *Chap.* 10. 1. & 23. 24.
e Order thy affairs with wisdom and so thou shalt cause thy father to rejoyce.

12 * A prudent *man* fore-seeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

* *Chap.* 22. 3.

13 * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

* *Chap.* 20. 16.

14 He that blesseth his friend with a loud voice, [f] rising early in the morning, it shall be counted a curse to him.

f Hastily, and without cause.

15 * A continual dropping in a very rainy day, and a contentious woman are alike.

* *Chap.* 19. 13.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it self.*

17 Iron sharpneth iron, [g] so a man sharpneth the countenance of his friend.

g One hasty man provoketh another to anger.

18 Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face: [h] so the heart of man to man.

h There is no difference between man and man by nature, but only the grace of God maketh the difference.

20 Hell and destruction are † never full: so * the eyes of man are never satisfied.

† Heb. *not.*
* *Eccles.* 1. 8.

21 * *As* the fining-pot for silver, and the furnace for gold: so *is* a man to his [i] praise.

* *Chap.* 17. 3.
i That is, He is either known to be ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a fool in a morter among wheat with a pestil, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds.

† Heb. *set thy heart.*

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

† Heb. *strength.*
‡ Heb. *to generation and generation?*

25 The hay appeareth, and the tender grass sheweth it self, and herbs of the mountains are gathered.

26 The [k] lambs *are* for thy clothing, and the goats *are* the price of the field.

k This declareth the great goodness of God towards man, & the diligence that he requireth of him for the preservation of his gifts.

27 And *thou shalt have* goats milk enough for thy food, for the food of thy household, and *for* † maintenance for thy maidens.

† Heb. *life.*

Chap. XXVIII.

General observations of impiety and religious integrity.

* *Lev.* 26. 36.
a Because their own conscience accuseth them.

THe * wicked [a] flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land, [b] many *are* the princes thereof: but ‡ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

b The state of the commonwealth is oftentimes changed.
‡ Or, *by men of understanding and wisdom shall they likewise be prolonged.*

3 A poor man that oppresseth the poor, *is like* a sweeping rain † which leaveth no food.

† Heb. *without food.*

4 They that forsake the Law, praise the wicked: but such as keep the Law, contend with them.

5 Evil men understand not judgment: but they that seek the LORD, understand all *things.*

* *Chap.* 19. 1.

6 * Better *is* the poor that walketh in his uprightness, then *he that is* perverse *in his* ways, though he *be* rich.

* *Chap.* 29. 3.

7 * Whoso keepeth the Law, *is* a wise son: but

‡ Or, *feedeth gluttons.*
* *Chap.* 13. 22. *Eccles.* 2. 26.
† Heb. *by increase.*
c For God will take away the wicked usurer, and give his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded on God's word, or Law, which the wicked contemn.
* *Chap.* 26. 27.

but he that ‡ is companion of riotous *men*, shameth his father.

8 * He that by usury and † unjust gain increaseth his substance, he shall gather it for [c] him that will pity the poor.

9 He that turneth away his ear from hearing the Law, even his prayer *shall be* [d] abomination.

10 * Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

† Heb. *in his eyes.*

11 The rich man *is* wise † in his own conceit: but the poor that hath understanding [e] searcheth him out.

e And judge that he is not wise.
* *Prov.* 28. *Chap.* 11. 10. *Eccles.* 10. 6.

12 * When righteous *men* do rejoyce, *there is* great glory: but when the wicked rise, a man is ‡ [f] hidden.

‡ Or, *sought for.*
f *That is,* The godly man is forced to hide himself and his estate from the cruelty of tyrants.

13 * He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

* *Psal.* 32. 5. 1 *John.* 1. 9, 10.

14 Happy *is* the man that [g] feareth alway: * but he that hardneth his heart shall fall into mischief.

g Which standeth in aw of God, and is afraid to offend him.
* *Rom.* 11. 20.

15 *As* a roaring lion, and a ranging bear; *so is* a [h] wicked ruler over the poor people.

h For he can never be satisfied, but ever oppresseth and spoileth.

16 The Prince that wanteth understanding, *is* also a great oppressour: *but* he that hateth covetousness, shall prolong *his* days.

17 * A man that doth violence to the bloud of *any* person, shall flee to the pit, let no man [i] stay him.

* *Gen.* 9. 6. *Exod.* 21. 14.
i None shall be able to deliver him.

18 * Whoso walketh uprightly, shall be saved: but *he that is* perverse *in his* ways, shall fall at once.

* *Chap.* 10. 25.

19 * He that tilleth his land, shall have plenty of bread: but he that followeth after vain *persons*, shall have poverty enough.

* *Chap.* 12. 11.

20 A faithful man shall abound with blessings: * but he that maketh haste to be rich, shall not be ‡ innocent.

* *Chap.* 13. 11. & 23. 4. 1 *Tim.* 6. 9.
‡ Or, *unpunished.*

21 * To have respect of persons, *is* not good: for, for [k] a piece of bread *that* man will transgress.

* *Chap.* 18. 5. & 24. 23.
k He will be abused for nothing.

22 ‡ He that hasteth to be rich, *hath* an [l] evil eye, and considereth not that poverty shall come upon him.

‡ Or, *He that hath an evil eye, hasteth to be rich, vers.* 20.
l *Meaning,* Him that is covetous.

23 * He that rebuketh a man, afterwards shall find more favour then he that flattereth with the tongue.

* *Chap.* 27. 6.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of † a destroyer.

† Heb. *a man destroying.*

25 * He that is of a proud heart, stirreth up strife: but he that putteth his trust in the LORD, shall be made [m] fat.

* *Chap.* 13. 10.
m Shall have all things in abundance.

26 He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered.

27 * He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a curse.

* *Deut.* 15. 8. *Chap.* 22. 9.

28 * When the wicked rise, men hide themselves: but when they perish, the righteous increase.

* *Vers.* 12. *Chap.* 29. 2.

CHAP. XXIX. 507

1 *Observations of publick government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardise, and corruption.*

† HE that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

† Heb. *a man of reproof.*

2 * When the righteous are ‡ in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

* *Chap.* 11. 10. & 28. 28. *Eccles.* 10. 5.
‡ Or, *increased.*

3 * Whoso loveth wisdom, rejoyceth his father: * but he that keepeth company with harlots, spendeth *his* substance.

* *Chap.* 10. 1. & 15. 20. & 27. 11.
* *Chap.* 5. 9. & 28. 7. *Luke* 15. 13.

4 The King by judgment establisheth the land: but † he that receiveth gifts, overthroweth it.

† Heb. *a man of oblations.*

5 A man that flattereth his neighbour, [a] spreadeth a net for his feet.

a He that giveth ear to the flatterer is in danger, as the bird is before the fowler.

6 In the transgression of an evil man *there is* [b] a snare: but the righteous doth sing and rejoyce.

b He is ever ready to fall into the snare that he layeth for others.

7 * The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

* *Job* 29. 16.

8 Scornful men ‡ bring a city into a snare: but wise *men* turn away wrath.

‡ Or, *set a city on fire.*

9 *If* a wise man contendeth with a foolish man, [c] whether he rage or laugh, *there is* no rest.

c He can bear no admonition, in what sort soever it is spoken.

10 † The bloud thirsty hate the upright: but the just seek his soul.

† Heb. *Men of bloud.*

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 * The poor and ‡ the deceitful man meet together: the LORD lightneth both their eyes.

* *Chap.* 22. 2.
‡ Or, *the usurer.*

14 * The King that faithfully judgeth the poor, his throne shall be established for ever.

* *Chap.* 20. 28.

15 * The rod and reproof give wisdom: but * a child left *to himself*, bringeth his mother to shame.

* *Verse* 17.
* *Chap.* 10. 1. & 17. 21, 25.

16 When the wicked are multiplied, transgression increaseth: * but the righteous shall see their fall.

* *Psal.* 37. 36. & 58. 10. & 91. 8.

17 * Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

* *Chap.* 13. 24. & 22. 15. & 23. 13, 14.

18 [d] Where *there is* no vision, the people ‡ perish: but he that keepeth the Law, happy *is* he.

d Where there are not faithful ministers of the word of God.
‡ Or, *is made naked.*

19 [e] A servant will not be corrected by words: for though he understand he will not answer.

e He that is of a servile and rebellious nature.

20 Seest thou a man *that is* hasty ‡ in his words? *there is* more hope of a fool, then of him.

‡ Or, *in his matters.*

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 * An angry man stirreth up strife, and a furious man aboundeth in transgression.

* *Chap.* 15. 18. & 26. 21.

23 * A man's pride shall bring him low: but honour shall uphold the humble in spirit.

* *Job* 22. 29. *Chap.* 15. 33. & 18. 12.

24 Whoso is partner with a thief, hateth

Mat. 23. 12. *Luke* 14. 11.

his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth [f] a snare: but whoso putteth his trust in the LORD, † shall be safe.

26 * Many seek † the ruler's favour, but every man's [g] judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of [a] Agur the son of Jaketh, *even* the prophecy: the man spake unto Ithiel, even unto [b] Ithiel and Ucal.

2 Surely I *am* more [c] brutish then *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor † have the knowledge of the holy.

4 * Who hath ascended up into [d] heaven, or descended? * who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 * Every word of God *is* † pure: he *is* a shield unto them that put their trust in him.

6 * Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 [e] Two *things* have I required of thee, † deny me *them* not before I die.

8 Remove far from me vanity and lies; give me neither poverty, nor riches, * feed me with food † convenient for me:

9 * Lest I be full, and † denie *thee*, and say, [f] Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 † Accuse not a servant unto his master, lest he curse thee, and thou be found [g] guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up.

14 * *There is* a generation, whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The hors-leach hath [h] two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, † *It is* enough.

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ‡ the [i] valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the † midst of the sea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and [k] wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 * For [l] a servant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when she is married, and an hand-maid that is [m] heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* † [n] exceeding wise:

25 * The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no King, yet go they forth all of them † by bands;

28 The spider taketh hold with her ° hands, and is in Kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any,

31 A ‡ † grey-hound, an he goat also, and a King, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, * [p] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth bloud: so the forcing of wrath bringeth forth strife.

CHAP. XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of King [a] Lemuel, the prophecy that his [b] mother taught him.

2 What, my son? and what, the [c] son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which [d] destroyeth Kings.

4 *It is* not for Kings, O Lemuel, *it is* not for Kings to drink wine, nor for Princes, [e] strong drink:

5 Lest they drink, and forget the Law, and † pervert the judgment † of any of the afflicted.

6 * Give strong drink unto him that is ready to perish, and wine to those that be † of heavy hearts.

7 Let him drink and forget his poverty, and remember his misery [f] no more.

8 Open thy mouth for the [g] dumb in the

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f He that feareth man more then God, falleth into a snare, and is destroyed
† Heb. *shall be set on high.*
* *Chap.* 19. 6.
† Heb. *the face of a ruler.*
g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

a Who was an excellent man in virtue and knowledge in the time of Solomon: But no where mentioned saving in this place.
b Which were Agur's schollers, or friends: But some think by Ithiel and Ucal is meant God and Christ.
c Herein he declareth his great humility, who would not attribute any wisdom to himself, but all unto God.
† Heb. *know.*
* *Job.* 3. 13.
d *Meaning*, To know the secrets of God, as though he would say, *None.*
* *Job* 38. 4, *&c.* *Psal.* 104. 3, *&c.* *Isa.* 40. 12, *&c.*
* *Psal.* 12. 6. *&* 18. 30. *&* 19. 8. *&* 119. 140.
† Heb. *purified.*
* *Deut.* 4. 2. *&* 12. 32. *Rev.* 22. 18, 19.
e He maketh this request to God.
† Heb. *withheld not from me.*
* *Mat.* 6. 11.
† Heb. *of my allowance.*
* *Deut.* 32. 15.
† Heb. *belie* thee.
f *Meaning*, That they that put their trust in their riches, forget God, and that by too much wealth, men have an occasion so the same.
† Heb. *Hurt not with thy tongue.*
g In accusing him without cause.
* *Chap.* 6. 17.
* *Job* 29. 17. *Psal.* 52. 2. *&* 57. 4.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby she sucketh the bloud, and is never satiate: even so are the covetous extortioners insatiable.
† Heb. *wealth.*

‡ Or, *the brook.*
i Which haunt in the valley for carrions.

k She hath her desires, and after counterfeiteth as though she were an honest woman.

* *Chap.* 19. 10.
l These commonly abuse the state whereunto they are called.
m Which is married to her master after the death of her mistress.

† Heb. *wise, much wise.*
n They contain great doctrine and wisdom.
* *Chap.* 6. 6, *&c.*

† Heb. *gathered together.*
o If man be not able to compass these common things by his wisdom, we cannot attribute wisdom to man but folly.

‡ Or, *horse.*
† Heb. *girt in the loyns.*
* *Job* 21. 5. *&* 40. 4.
p Make a stay, and continue not in doing evil.

a *That is*, Of Solomon, who was called Lemuel, *that is*, Of God, because God had ordained him to be King over Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d *Meaning*, That women are the destruction of Kings, if they haunt them.
e *That is*, The King must not give himself to wantonness, and neglect his office which is to execute judgment.
† Heb. *alter.*
‡ Heb. *of all the sons of affliction.*
* *Psal.* 104. 15.
g Defend their

† Heb. *bitter of soul.* f For wine doth comfort the heart, as *Psal.* 104. 15. cause that are not able to help themselves.

cause

cauſe of all † ſuch as are appointed to deſtruction.

† Heb. *the ſons of deſtruction.*

9 Open thy mouth; *judge righteouſly, and plead the cauſe of the poor and needy.

* *Lev.* 19. 15. *Deut.* 1. 16.

10 ¶ * Who can find a virtuous woman? for her price *is* far above rubies.

* *Chap.* 12. 4.

11 The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of [h] ſpoil.

h He ſhall not need to uſe any unlawful means to gain his living.

12 She will do him good and not evil all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a [i] portion to her maidens.

i She prepareth their meat betime.

16 She conſidereth a field, and † [k] buyeth it: with the fruit of her hands ſhe planteth a vineyard.

† Heb. *taketh.*
k She purchaſeth it with the gains of her travel.

17 She girdeth her loyns with ſtrength, and ſtrengthneth her arms.

18 † She perceiveth that her merchandice *is* good: her candle goeth not out by night.

† Heb. *She taſteth.*

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 † She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

† Heb. *She ſpreadeth.*

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ‡ ſcarlet.

‡ Or, *double garments.*

22 She maketh her ſelf coverings of tapeſtry, her clothing *is* ſilk and purple.

23 Her husband is known in the [l] gates, when he ſitteth among the elders of the land.

l In the aſſemblies and places of judgment.

24 She maketh fine linen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 [m] Strength and honour *are* her clothing, and ſhe ſhall rejoyce in time to come.

m After that he had ſpoken of the apparel of the body, he now declareth the apparel of the ſpirit.

26 She openeth her mouth with wiſdom, and in her tongue *is* the [n] Law of kindneſs.

n Her tongue is as a Book whereby one might learn many good things: for ſhe delighteth to talk of the word of God.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and [o] call her bleſſed; her husband *alſo*, and he praiſeth her:

o *That is*, Do her reverence.

29 Many daughters ‡ have done virtuouſly, but thou excelleſt them all.

‡ Or, *have gotten riches.*

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 [p] Give her of the fruit of her hands, and let her own works praiſe her in the [q] gates.

p Confeſs her diligent labours, and commend her therefore.

q For as much as the moſt honourable are cla'd in the apparel that ſhe made.

¶ ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Solomon, as a Preacher, and one that deſired to inſtruct all in the way of ſalvation, deſcribeth the deceivable vanities of this world; that man ſhould not be addicted to any thing under the Sun, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicity either in knowledge, or in pleaſures, or in dignity and riches; ſhewing that man's true felicity conſiſteth in that, that he is united with God, and ſhall enjoy his preſence: ſo that all other things muſt be rejected, ſaving as much as they further us to attain to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other, ſave in God alone.

CHAP. I.

1 *The Preacher ſheweth that all humane courſes are vain;* 4 *becauſe the creatures are reſtleſs in their courſes;* 9 *they bring forth nothing new, and all old things are forgotten:* 12 *and becauſe he hath found it ſo in the ſtudies of wiſdom.*

THE words of the [a] Preacher, the ſon of David, King of Jeruſalem.

a Solomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſs their life in this tranſitory world.

2 * [b] Vanity of vanities, ſaith the Preacher, vanity of vanities, all *is* vanity.

* *Pſal.* 39. 5, 6. & 62. 9. & 144. 4. *Chap.* 12. 8.

b He condemneth the opinions of all men that ſet felicity in any thing but in God alone, ſeeing that in this world all things are as vanity and nothing.

3 * What profit hath a man of all his [c] labour which he taketh under the Sun?

* *Chap.* 2. 22. & 3. 9.

c Solomon doth not condemn man's labour or diligence, but ſheweth that there is no full contentation in any thing under the heaven, nor in any creature, foraſmuch as all things are tranſitory.

4 *One* generation paſſeth away, and *another* generation cometh: * but the earth abideth [d] for ever.

* *Pſal.* 104. 5. & 119. 90.

d One man dieth after another, and the earth remaineth the laſt day, which yet is ſubject to corruption.

5 The Sun alſo ariſeth, and the Sun goeth down, and † haſteth to his place where he aroſe.

† Heb. *panteth.*

6 The [e] wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

e By the Sun, wind and rivers, he ſheweth, that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world.

7 * All the rivers run into the ſea, yet the ſea *is* not full: unto the place from whence the rivers come, [f] thither they † return again.

* *Job* 38. 10. *Pſal.* 104. 8, 9.

f The ſea which compaſſeth all the earth, filleth the veins thereof, the which pour out ſprings and rivers into the ſea again.

† Heb. *return to go.*

8 All things *are* full of labour, man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 * [g] The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the Sun.

* *Chap.* 3. 15.

g He ſpeaketh of times and ſeaſons and things done in them, which as they have been in times paſt, ſo come they to paſs again.

10 Is there *any* thing whereof it may be ſaid,

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said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after.

h He proveth that if any could have attained to felicity in this world by labour and study, he chiefly should have obtained it, because he had gifts and aids of God thereunto above all other.

12 ¶ [h] I the Preacher was King over Israel in Jerusalem.

‡ Or, *to afflict them.*

13 And I gave my heart to seek and search out by wisdom, concerning all *things* that are done under heaven: this sore travel hath God given to the sons of man, ‡ to be [i] exercised therewith.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely upon God.

14 I have seen all the works that are done under the Sun, and behold, all *is* vanity and vexation of spirit.

* *Chap.* 7. 13.

15 * *That which is* [k] crooked cannot be made straight: and † that which is wanting, cannot be numbred.

k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much less remedy them.

† Heb *defect.*

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten * more wisdom then all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge.

* 1 *King.* 4. 10. *&* 10. 7, 23.

† Heb. *had seen much.*

17 * And I gave my heart to know wisdom, and to know [l] madness and folly: I perceived that this also is vexation of spirit.

* *Chap.* 2. 12. *&* 7. 25.

l *That is*, vain things which served unto pleasure wherein was no commodity, but grief and trouble of conscience.

18 For in much wisdom *is* much [m] grief: and he that increaseth knowledge, increaseth sorrow.

m Wisdom and knowledge cannot be come by without great pain of body and mind: For when a man hath attained to the highest, yet is his mind never fully content: therefore in this world is no true felicity.

CHAP. II.

1 *The vanity of humane courses in the works of pleasure* 12 *Though the wise be better then the fool, yet both have one event.* 18 *The vanity of humane labour in leaving it they know not to whom.* 24 *Nothing better then joy in our labour; but that is God's gift.*

I Said in mine heart, Go to now, I will prove [a] thee with mirth, therefore enjoy pleasure: and behold, this also *is* vanity.

a Solomon maketh the discourse with himself, as though we would try, whether there were contentation in ease and pleasures.

2 I said of laughter, *It is* mad: and of mirth, What doth it?

* *Chap.* 1. 17.

3 * I sought in mine heart † to give my self unto wine (yet acquainting mine heart with [b] wisdom) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven, † all the days of their life.

† Heb. *to draw my flesh with wine.*

b Albeit I gave my self to pleasures, yet I thought to keep wisdom, and the fear of God in mine heart, and govern mine affairs by the same.

† Heb. *the number of the days of their life.*

4 I made me great works, I builded me houses, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

† Heb. *sons of my house.*

7 I got *me* servants and maidens, and had † servants born in my [c] house; also I had great possessions of great and small cattel, above all that were in Jerusalem before me.

c *Meaning*, Of the servants or slaves, which he had bought: for the children born in their servitude were the master's.

8 * I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the [d] delight of the sons of men, *as* † musical instruments, and that of [e] all sorts.

* 1 *King.* 9. 28. *&* 10. 10, 14, 27. *&c.*

d *That is*, whatsoever men take pleasure in.

† Heb. *musical instrument and instrument.*

e To the end that he might the better know, what contentment there is to be found in such things, which were the most beautiful of them that were taken in war, as *Judg.* 5. 30. Some understand by these words not women, but instruments of musick.

9 So I was great, and increased more then all that where before me in Jerusalem; also my wisdom [f] remained with me.

f For all this, God did not take his gift of wisdom from me.

10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my [g] portion of all my labour.

g This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanity in the next verse.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* * vanity and vexation of spirit, and *there was* no profit under the Sun.

* *Chap.* 1. 3.

12 And I turned my self to behold [h] wisdom, * and madness and folly: for what *can* the man *do*, that cometh after the King? ‡ *even* that which hath been already done.

h I bethought with my self, whether it were better to follow wisdom, or mine own affection and pleasures, which he calleth madness.

* *Chap.* 1. 17. *&* 7. 25.

‡ Or, *in those things which have been already done.*

13 Then I saw † that wisdom excelleth folly, as far as light excelleth darkness.

† Heb. *that there is an excellency in wisdom more then in folly, &c.*

14 * The wise man's [i] eyes *are* in his head, but the fool walketh in darkness: and I my self perceived also, that [k] one event hapneth to them all.

* *Prov.* 17. 24. *Chap.* 8. 1.

i He foreseeth things, which the fool cannot for lack of wisdom.

k For both die and are forgotten, *as vers.* 16, or they both alike have prosperity or adversity.

15 Then said I in my heart, As it hapneth to the fool, so it † hapneth even to me; and why was I then *more* wise? Then I said in my heart, that this also *is* vanity.

† Heb. *hapneth to me, even to me.*

16 For *there is* no remembrance of the wise more then of the fool [l] for ever; seeing that which now *is*, in the days to come shall all be forgotten: and [m] how dieth the wise *man*? as the fool.

l *Meaning*, In this world.

m He wondreth that men forget a wise man being dead, alsoon as they do a fool.

17 Therefore I hated life, because the work that is wrought under the Sun, *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had † taken under the Sun: because * I should leave it unto the man that shall be after me.

† Heb. *laboured.*

* *Psal.* 49. 10.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the Sun. This *is* also vanity.

20 Therefore I went about to cause my heart to [n] despair of all the labour which I took under the Sun.

n That I might seek the true felicity which is in God.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he † leave it *for* [o] his portion. This also *is* vanity, and a great evil.

† Heb. *give.*

o Among other griefs, this was not the least, to leave that which he had gotten by great travel, to one that had taken no pain therefore, and whom he knew not whether he were a wise man or a fool.

22 * For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the Sun?

* *Chap.* 1. 3. *&* 3. 9.

23 For all his days *are* * sorrows, and his travel grief; yea, his heart taketh not rest in the night. This is also vanity.

* *Job* 14. 1. * *Chap.* 3. 22, 13, 22. *&* 5. 18. *&* 8. 15.

24 ¶ * *There is* nothing better for a man, *then* that he should eat and drink, and *that* he ‡ should make his soul [p] enjoy good in his labour. This also I saw, that it *was* from the hand of God.

‡ Or, *delight his senses.*

p When man hath all laboured, he can get no more then food and refreshing, yet he confesseth also that this cometh of God's blessing.

25 For who can eat? or who else can [q] hasten *hereunto* more then I?

* *Chap.* 3. 13.

q *Meaning*, To pleasures.

26 For *God* giveth to a man that *is* good † in

† in his ſight, wiſdom and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that * he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

† Heb. *before him.*

* Job 27. 17.

Chap. III.

1 By the neceſſary change of times, vanity is added to humane travel. 11 There is an excellency in God's works: 16 But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.

TO every *thing there is* [a] a ſeaſon, and a time to every purpoſe under the heaven:

2 A time † to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time † to refrain from embracing:

6 A time to ‡ get, and a time to loſe: a time to keep, and a time to caſt away:

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 * What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men, to be [b] exerciſed in it.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in [c] their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the [d] gift of God.

14 I know that whatſoever God doth, it ſhall be [e] for ever: nothing can be put to it, nor any thing taken from it: and God doth *it*, that *men* ſhould fear before him.

15 * That which hath been, is now; and that which is to be, hath already been, and God [f] requireth † that which is paſt.

16 ¶ And moreover, I ſaw under the Sun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* *[g] a time there, for every purpoſe, and for every work.

18 I ſaid in my heart concerning the eſtate of the ſons of men, ‡ that God might manifeſt them, and that they might ſee that they themſelves are [h] beaſts.

19 * For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all [i] one breath, ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who [k] knoweth the ſpirit † of man that † goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 * Wherefore I perceive that *there is* nothing better, then that a man ſhould [l] rejoyce in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

a He ſpeaketh of this diverſity of time for two cauſes, *Firſt*, To declare that there is nothing in this world perpetual. *next*, To teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wiſh.

† Heb. *to bear.*

† Heb. *to be far from.*

‡ Or, *ſeek.*

* *Chap.* 1. 3.

b *Chap.* 1. 3.

c God hath given man a deſire and affection to ſeek out the things of this world, and to labour therein.

d *Ch.* 2. 24. & theſe places declare, that we ſhould do all things with ſobriety, and in the fear of God, foraſmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

e *That is*, Man ſhall never be able to let God's work, but as he hath determined, ſo it ſhall come to paſs.

* *Chap.* 1. 9.

f God onely cauſeth that which is paſt to return.

† Heb. *that which is driven away.*

* *Vers.* 1.

g *Meaning* with God, howſoever man neglect his duty.

‡ Or, *that they might clear God, and ſee*, &c.

h Shewing in their lives the properties and practices of beaſts.

* *Pſal.* 49. 20. *Chap.* 2. 16.

i Man is not able by his reaſon and judgment to put difference between man and beaſt, as touching thoſe things whereunto both are ſubject, for the eye cannot judge any otherwiſe of a man being dead, then of a beaſt which is dead: yet by the word of God and faith, we eaſily know the diverſity, *as verſ.* 21.

k *Meaning*, That reaſon cannot comprehend that which faith believeth therein.

† Heb *of the ſons of man.*

† Heb. *it aſcending.*

* *Chap.* 2. 24. & 5. 18.

l By the often repetition of this ſentence, as *Chap.* 2. 24. & *Chap.* 3. 12, 22. *Chap.* 5. 27. & *Chap.* 8. 15. he declareth, that man by reaſon can comprehend nothing better in this life, then to uſe the gifts of God ſoberly, and comfortably; for to know farther is a ſpecial gift of God revealed by his Spirit.

Chap. IV.

1 Vanity is increaſed unto men by oppreſſion, 4 by envy 5 by idleneſs, 7 by covetouſneſs, 9 by ſolitarineſs, 13 by wilfulneſs.

SO [a] I returned, and conſidered all the *oppreſſions that are done under the Sun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the † ſide of their oppreſſours *there was* power, but they had no comforter.

2 * Wherefore I praiſed the [b] dead which are already dead, more then the living which are yet alive.

3 * Yea, [c] better is *he* then both they, which hath not yet been, who hath not ſeen the evil work that is done under the Sun.

4 ¶ Again I conſidered all travel, and † every [d] right work, that † for this a man is envied of his neighbour. This *is* alſo vanity, and vexation of ſpirit.

5 * The fool foldeth his hands together, and [e] eateth his own fleſh.

6 * Better *is* an handful *with* quietneſs, then both the hands full, *with* travel and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the Sun.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travel.

9 ¶ [f] Two *are* better then one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him; and a [g] threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child, then an old and fooliſh King, † who will no more be admoniſhed.

14 For out of [h] priſon he cometh to reign, whereas alſo *he that is* [i] born in his kingdom becometh poor.

15 I conſidered all the living which walk under the Sun, with the [k] ſecond child that ſhall ſtand up in his ſtead.

a He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſed the poor.

* *Chap.* 5. 8, &c.

† Heb. *hand.*

* *Job* 3. 17, &c.

b Becauſe they are no more ſubject to their oppreſſours.

* *Job* 3. 11, 16, 21.

c He ſpeaketh according to the judgment of the fleſh, which cannot abide to feel, or ſee troubles.

† Heb. *all the rightneſs of work.*

d The more perfect that the work is, the more is it envied of the wicked.

† Heb. *this is the envy of a man from his neighbour.*

* *Prov.* 6. 10. & 24. 33.

e For idleneſs he is compelled to deſtroy himſelf.

* *Prov.* 15. 16, 17. & 16. 8.

f Foraſmuch as when man is alone, he can neither help himſelf nor others, he ſheweth, that all men ought to live in mutual ſociety, to the intent they may be profitable one to another, and that their things may increaſe.

g By this Proverb he declareth how neceſſary it is, that men ſhould live in ſociety.

† Heb. *who knoweth not to be admoniſhed.*

h *That is*, From a poor and baſe eſtate or out of trouble and priſon, as Joſephdid, *Gen.* 41. 14.

i *Meaning*, That is born a King.

k Which follow and flatter the King's ſon, or him that ſhall ſucceed, to enter into credit with them in hope of gain.

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16 *There is* no [1] end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him. Surely, this alſo *is* vanity, and vexation of ſpirit.

1 They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and ſo care no more for him.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEep thy [a] foot when thou goeſt to the houſe of God, and be more ready to hear, * then to give the ſacrifice of [b] fools: for they conſider not that they do evil.

2 Be not [c] raſh with thy mouth, and let not thine heart be haſty to utter *any* ‡ thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words * be [d] few.

3 For a dream cometh through the multitude of buſineſs, and a fool's voice *is known* by multitude of words.

4 * When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt [e] vowed.

5 Better *is it* that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy [f] fleſh to ſin, neither ſay thou before the [g] Angel, that is *was* an errour: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not † at the matter: for *he that is* [h] higher then the higheſt, regardeth, and *there be* higher then they.

9 ¶ Moreover, the [i] profit of the earth is for all: the King *himſelf* is ſerved by the [k] field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the [l] abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the Sun, *namely*, riches [m] kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* [n] nothing in his hand.

15 * As he came forth of his mother's womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the [o] wind?

17 All his days alſo he eateth in [p] darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *† *it is* good and comely *for one* to [q] eat and to drink, and to enjoy the good of all his labour that he taketh under the Sun, † all the days of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this *is* the gift of God.

20 ‡ [r] For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children,* 6 *and old age without riches.* 9 *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the Sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him [a] not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not [b] filled with good, and alſo *that* he have no [c] burial, I ſay, *that* an untimely birth *is* better then he.

4 For he [d] cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the Sun, nor known *any thing*: this hath more reſt then the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † [e] appetite is not filled.

8 For what hath the wiſe more then the fool? what hath the poor, that [f] knoweth to walk before the living?

9 ¶ Better *is* the [g] ſight of the eyes, † then the wandring of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is [h] mightier then he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For [i] who knoweth what *is* good for man in *this* life, † all the days of his vain life which he ſpendeth as * a ſhadow? for who can tell a man what ſhall be after him under the Sun?

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of wiſdom.*

A * *Good* name *is* better then precious ointment; and the day of death, [a] then the day of one's birth.

2 ¶ *It is* better to go to the houſe of mourning, then to go to the houſe of feaſting: for that

a *That is*, with what affection thou comeſt to hear the word of God.
* 1 *Sam.* 15. 22. *Pſal.* 50. 8. *Prov.* 15. 8. & 21. 27.
b *Meaning*, of the wicked which think to pleaſe God with ceremonies, and have neither faith nor repentance.
c Either in vowing or in praying: *meaning*, that we ſhould uſe all reverence to Godward.
‡ Or, *word.*
* *Prov.* 10. 19. *Mat.* 6. 7.
d He heareth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent mind.
* *Deut.* 23. 21.
* *Pſal.* 66. 13, 14.
e He ſpeaketh of vows which are approved by God's word, and ſerve to his glory.
f Cauſe not thy ſelf to ſin by vowing raſhly as they do, which make a vow to live unmarried, and ſuch like.
g *That is*, Before God's meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.
† Heb. *at the will* or, *purpoſe.*
h *Meaning*, That God will redreſs theſe things, and therefore we muſt depend upon him.
i The revenues of the earth are to be preferred above all things which appertain to this life.
k Kings and Princes cannot maintain their eſtate without tillage, which thing commendeth the excellency of tillage.
l *That is*, His great abundance of riches, or the furfeting, which cometh by his great feeding.
m When covetous men heap up riches which turn to their deſtruction.
n He doth not enjoy his father's riches.
* *Job* 1. 21. *Pſal.* 49. 17. 1 *Tim.* 6. 7.
* *Chap.* 1. 3.
o *Meaning*, in vain and without profit.
p In affliction and grief of mind.

* *Chap.* 2. 24. & 3. 12, 13.
† Heb. there is a *good which* is comely, &c.
q *Chap.* 3. 22.
† Heb. *the number of the days.*
‡ Or, *though* he give *not much*, yet *he remembreth*, &c.
r He will take no great thought for the pains that he hath endured in time paſt.

a He ſheweth, that it is the plague of God, when the rich man hath not a liberal heart to uſe his riches.
b If he can never have enough.
c As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murdered, or drowned, or hangeth himſelf, or ſuch like: and ſo lacketh the honour of burial, which is the laſt office of humanity.
d *Meaning*, the untimely fruit, whoſe life did neither profit or hurt any.
† Heb. *ſoul.*
e His deſire and affection.
f That knoweth to uſe his goods well in the judgment of men.
g To be content with that which God hath given, is better then to follow the deſires that never can be ſatisfied.
† Heb. *then the walking of the ſoul.*
h *Meaning*, God who will make him to ſee, that he is mortal.
i There is no ſtate wherein man can live to have perfect quietneſs in this life.
† Heb. *the number of the days of the life of his vanity.*
* *Pſal.* 144. 4.

* *Prov.* 15. 30. & 22. 1.
a He ſpeaketh thus after the judgment of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporal death is the entring into life everlaſting.

that *is* the [b] end of all men, and the living will lay *it* to his heart.

3 ‡ Sorrow *is* better then laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 * *It is* better to hear the rebuke of the wiſe, then for a man to hear the ſong of fools.

6 For as the †crackling of [c] thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man [d] mad, * and a gift deſtroyeth the heart.

8 Better *is* the [e] end of a thing, then the beginning thereof: *and* the patient in ſpirit *is* better then the proud in ſpirit.

9 * Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better then theſe? for thou doſt not enquire †[f] wiſely concerning this.

11 ¶ Wiſdom ‡*is* good with an [g] inheritance: and *by it there is* profit to them that ſee the Sun.

12 For wiſdom *is* a † defence, *and* mony *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for * who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity [h] conſider: God alſo hath † ſet the one over againſt the other, to the end that man ſhould find [i] nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his [k] righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous [l] overmuch, neither make thy ſelf over-wiſe: why ſhouldeſt thou † deſtroy thy ſelf?

17 Be not [m] overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die † before thy time?

18 *It is* good that thou ſhouldeſt take hold of this, yea alſo from [o] this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 * Wiſdom ſtrengthneth the wiſe, more then ten mighty *men* which are in the city.

20 * For *there is* not a juſt man upon earth that doth good, and ſinneth not.

21 Alſo †[p] take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe, but it *was* far from me.

24 That which is far off and exceeding deep, who can find [q] it out?

25 †I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 * And I find more bitter then death, the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: † whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) ‡*counting* one by one, to find out the [r] account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this onely have I found, * that God hath made man upright; but they have ſought out many [s] inventions.

Chap. VIII.

1 *Kings are greatly to be reſpected.* 6 *The divine providence is to be obſerved,* 12 *It is better with the godly in adverſity then with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHo *is* as the wiſe *man?* and who knoweth the interpretation of a thing? *a man's wiſdom maketh his face to [a] ſhine, and † the boldneſs of his face ſhall be [b] changed.

2 I *counſel thee* to keep the [c] King's commandment, and *that* in regard of the oath of God.

3 [d] Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him.

4 Where the word of a King *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment † ſhall feel no evil thing: and a wiſe man's heart diſcerneth [e] both time and judgment.

6 ¶ Becauſe to every purpoſe there is time, and judgment, therefore the [f] miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him ‡ when it ſhall be?

8 *There is* no man that hath [g] power * over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no ‡ diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the Sun: *there is* a time wherein one man ruleth over another to his own [h] hurt.

10 And ſo I ſaw the wicked buried, who had [i] come and gone from the place of the [k] holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not [l] executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that * it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it * hapneth according to [m] the work of the wicked:

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b Where we may ſee the hand of God, and learn to examin our lives.
‡ Or, *anger.*

* *Prov.* 13. 18. & 15. 31, 32.

† Heb. *ſound.*
c Which crackle for a while, and profit nothing.

d A man that is eſteemed wiſe, when he falleth to oppreſſion, becometh like a beaſt.
* *Deut.* 16. 19.
e He noteth their lightneſs, which enterpriſe a thing, & ſuddenly leave it off again.
* *Prov.* 14. 17. & 16. 32.
† Heb. *out of wiſdom.*
f Murmur not againſt God, when he ſendeth adverſities for man's ſins.
‡ Or, *as good as an inheritance, yea better too.*
g He anſwereth to them that eſteem not wiſdom, except riches be joyned therewith, ſhewing, that both are the gifts of God, but that wiſdom is far more excellent, and may be without riches.
† Heb. *ſhadow.*
* *Chap.* 1. 15.
h Conſider wherefore God doth ſend it, and what may comfort thee.
† Heb. *made.*
i That man ſhould be able to controul nothing in his works.
k *Meaning*, that cruel tyrants put the godly to death, and let the wicked goe free.
l Boaſt not too much of thine own juſtice and wiſdom.
† Heb. *be deſolate.*
m Tarry not long when thou art admoniſhed to come out of the way of wickedneſs.
† Heb. *not in thy time.*
n To wit, on theſe admonitions that go before.
o Conſider what deſolation and deſtruction ſhall come, if thou do not obey them.
* *Prov.* 21. 22. & 24. 5. *Chap.* 9. 16.
* 1 *King.* 8. 46. *Prov.* 20. 9. 1 *John* 1. 8.
† Heb. *give not thine heart.*
p Credit them not, neither care for them.

q *Meaning*, wiſdom.
† Heb. *I and my heart compaſſed.*

* *Prov.* 22. 14.

† Heb. *he that is good before God.*

‡ Or, *weighing one thing after another to find out the reaſon.*
r *That is*, to come to a concluſion.

* *Gen.* 1. 27.

ſ And ſo are cauſe of their own deſtruction.

* *Prov.* 17. 24.

a *That is*, Doth get him favour and proſperity.
† Heb. *the ſtrength.*
b Whereas before he was proud and arrogant, he ſhall come humble and meek.
c *That is*, That thou obey the King, and keep the oath that thou haſt made for the ſame cauſe.
d Withdraw not thy ſelf lightly from the obedience of thy Prince.
† Heb. *ſhall know.*
e *That is*, when time is to obey, and how far he ſhould obey.
f Man of himſelf is miſerable, and therefore ought to do nothing to increaſe the ſame, but to work all things by wiſdom and counſel.
‡ Or, *how it ſhall be.*
g Man hath no power to ſave his own life, and therefore muſt not raſhly caſt himſelf into danger.
* *Job* 14. 5.
‡ Or, *caſting off weapons.*
h As cometh oft times to tyrants, and wicked rulers.
i *That is*, Others as wicked as they.
k They that feared God, and worſhipped him according as he had appointed.
l Where juſtice is delayed, there ſin reigneth.

* *Pſal.* 37. 11, 18, 19.

* *Pſal.* 73. 14.
m Which are puniſhed, as though they were wicked. *as Chap.* 7. 17.

514 wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous: I said, that this also *is* vanity.

15 * Then I commended mirth, because a man hath no better thing under the Sun, then to [n] eat, and to drink, and to be merry: for that shall abide with him of his labour, the days of his life, which God giveth him under the Sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the Sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better then strength.*

† Heb. *I gave*, or, *set to my heart.*

FOr all this † I considred in my heart even to declare all this, that the righteous, and the wise, and their works *are* in the hand of God: no man knoweth either love, or [a] hatred, *by* all *that is* before them.

a *Meaning*, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or adversity, whom God doth favour or hate: for he sendeth them as well to the wicked as to the godly.

2 * All *things come* alike to all, *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

* *Psal.* 73. 3, 12, 13. *Mal.* 3. 15.

3 This *is* an evil among all *things* that are done under the Sun, that *there is* [b] one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

b In outward things, as riches and poverty, sickness and health, there is no difference between the godly and the wicked: but the difference is, that the godly are assured by faith, of God's favour and assistance.

4 ¶ For to him that is joyned to all the living, there is hope: for [c] a living dog is better then a dead lion.

c He noteth the Epicures and carnal men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abject and vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy is now perished: neither have they any more a portion for ever in any *thing* that is done under the Sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now [d] accepteth thy works.

d They flatter themselves to be in God's favour, because they have all things in abundance.

8 Let thy garments be alwayes [e] white; and let thy head lack no ointment.

e Rejoyce, be merry, and spare for no cost, thus speak the wicked belly-Gods.

9 † Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the Sun, all the days of thy vanity: * for that *is* thy portion in *this* life, and in thy labour which thou takest under the Sun.

† Heb. *See*, or, *enjoy life.*

* *Chap.* 2. 24. & 3. 13. & 5. 18.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

11 ¶ I returned, and saw under the Sun that the race *is* not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and [f] chance hapneth to them all.

f Thus the worldlings say, to prove that all things are lawful for them, and attribute that to chance and fortune, which is done by the providence of God.

12 For man also knoweth not [g] his time, as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare: so *are* the sons of men * snared in an evil time, when it falleth suddenly upon them.

g *That is*, He doth not fore-see what shall come.

* *Prov.* 29. 6.

13 ¶ This wisdom have I seen also under the Sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great King against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembred that same poor man.

16 * Then said I, Wisdom *is* better then strength: nevertheless, the poor man's wisdom *is* despised, and his words are not heard.

* *Prov.* 21. 22. *Chap.* 7. 19.

17 The words of wise *men are* heard in quiet, more then the cry of him that ruleth among fools.

18 Wisdom *is* better then weapons of war: but one sinner destroyeth much good.

CHAP. X.

1 *Observations of wisdom and folly.* 16 *Of riot,* 18 *slothfulness,* 19 *and mony.* 20 *Men's thoughts of Kings ought to be reverent.*

† Heb. *Flies of death.*

† DEad flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his [a] right hand; but a fools heart *is* at his left.

a So that he doth all things well and justly, whereas the fool doth the contrary.

3 Yea also when he that is a fool walketh by the way, † his wisdom faileth *him*, and he [b] saith to every one *that* he *is* a fool.

† Heb. *his heart.*

b By his doings he bewrayeth himself.

4 If the [c] spirit of the ruler rise up against thee, leave not thy place; for yelding pacifieth great offences.

c If thy superior be angry with thee, be thou discreet, and not moved.

5 There is an evil *which* I have seen under the Sun, as an [d] errour *which* proceedeth † from the ruler.

d *Meaning*, that it is an evil thing when they that are in authority fail and do not their duty.

† Heb. *from before.*

6 Folly is set † in great dignity, and the [e] rich sit in low place.

† Heb. *in great heights.*

e They that are rich in wisdom and virtue.

7 I have seen servants * upon horses, and Princes walking as servants upon the earth.

* *Prov.* 30. 22.

8 * He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

* *Psal.* 7. 15. *Prov.* 26. 27.

9 Whoso removeth stones, shall be hurt therewith: *and* he that cleaveth wood, shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to [f] more strength: but wisdom *is* profitable do direct.

f Without wisdom, whatsoever a man taketh in hand, turneth to his own hurt.

11 Surely, the Serpent will bite without enchantment, and † a babler is no better.

† Heb. *the master of the tongue.*

12 * The words of a wise man's mouth *are* † gracious: but the lips of a fool will swallow up himself.

* *Prov.* 10. 32. & 12. 13.

† Heb. *grace.*

13 The

† Heb. *his mouth.*

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs.

14 * A fool alſo † is full of words: a man cannot tell what ſhall be; and * what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the [g] city.

16 ¶ * Wo to thee, O land, when thy King *is* [h] a child, and thy Princes [i] eat in the morning.

17 Bleſſed *art* thou, O land, when thy King *is* the ſon of [k] nobles, and thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and * wine † maketh merry: but mony anſwereth all *things*.

20 ¶ * Curſe not the King, no not in thy ‡ thought, and curſe not the rich in thy bedchamber: for [l] a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

* *Prov.* 15. 2.
† Heb. *multiplieth words.*
* *Chap.* 3. 22. *& 6.* 12.

g The ignorance and beaſtlineſs of the wicked, is ſuch, that they know not common things, and yet will they diſcuſs high matters.
* *Iſa.* 3. 3, 4.
h *That is*, without wiſdom and counſel.
i Are given to their luſt and pleaſures.
k *Meaning*, when he is noble for virtue and wiſdom, and with the gifts of God.
* *Pſal.* 104. 15.
† Heb. *maketh glad the life.*
* *Eccl.* 22. 28.
‡ Or, *conſcience.*
l Thou canſt not work evil ſo ſecretly, but it ſhall be known.

Chap. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

† Heb. *upon the face of the waters,* a *That is*, Be liberal to the poor, and though it ſeem to be as a thing ventured on the ſea, yet it ſhall bring thee profit.
* *Deut.* 15. 10. *Prov.* 19. 17. *Mat.* 10. 42.

CAſt thy bread † upon the [a] waters: for thou ſhalt find it after * many days.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

3 If the [b] clouds be full of rain, they empty *themſelves* upon the earth: and if the [c] tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

b As the clouds that are ful, pour out rain, ſo the rich that have abundance, muſt diſtribute it liberally.
c He exhorteth to be liberal while we live: for after there is no power.

4 He that obſerveth the [d] wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

d He that feareth inconveniences when neceſſity requireth, ſhall never do his duty.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening [e] withold not thine hand: for thou knoweſt not whether † ſhall proſper, either this or [f] that, or whether they both *ſhall be* alike good.

e Be not weary of well doing.
† Heb. *ſhall be right.*
f *That is*, which of thy works are moſt agreable to God.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the Sun.

8 But if a man live many years, *and* rejoyce in them all; yet let him remember the days of [g] darkneſs, for they ſhall be many. All that cometh *is* vanity.

g *That is*, of affliction and trouble.

9 ¶ [h] Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

h He derideth them that ſet their delight in worldly pleaſures, as though God would not call them to an account.

10 Therefore remove ‡ [i] ſorrow from thy heart, and put [k] away evil from thy fleſh; for childhood and youth *are* vanity.

‡ Or, *anger.*
i To wit, Anger, & envy, or it may be meant of ſin whereby God's anger is moved againſt thee.
k *Meaning*, Carnal luſt, whereunto youth is given.

Chap. XII.

1 *The Creatour is to be remembred in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

* *Prov.* 22. 6.

* REmember now thy Creatour in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the Sun, or the light, or the Moon, or the ſtars be not darkned, nor the [a] clouds return after the rain:

a Before thou come to a continual miſery: for when the clouds remain after the rain, man's grief is increaſed.

3 In the day when the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe themſelves, and ‡ the [d] grinders ceaſe, becauſe they are few, and thoſe that [e] look out of the windows be darkned,

b The hands, which keep the body.
c The legs.
‡ Or, *the grinders fail, becauſe they grind little.*
d The teeth.
e The eyes.

4 And the [f] doors ſhall be ſhut in the ſtreets, when the ſound of the [g] grinding is low, and he ſhall riſe up at the voice of the [h] bird, and all the [i] daughters of muſick ſhall be brought low;

f The lips, or mouth.
g When the jaws ſhall ſcarce open and not be able to chew any more.
h He ſhall not be able to ſleep
i *That is*, The wind-pipes, or the ears ſhall be deaf, and not able to hear ſinging.

5 Alſo *when* they ſhall be afraid of *that which is* [k] high, and fears *ſhall be* in the [l] way, and the almond-tree ſhall [m] flouriſh, and the [n] graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

k To climb high becauſe of their weakneſs, or they ſtoop down, as though they were afraid, leſt any thing ſhould hit them.
l They ſhall tremble as they go, as though they were afraid.
m Their heads ſhall be as white as the bloſſoms of an almond-tree.
n They ſhall be able to bear nothing.

6 Or ever the [o] ſilver cord be looſed, or the golden [p] bowl be broken, or the [q] pitcher be broken at the [r] fountain, or the [s] wheel broken at the [t] ciſtern.

o *Meaning*, The marrow of the back-bone and the ſinews.
p The little skin that covereth the brain, which is in colour like gold.
q *That is*, The veins.
r *Meaning*, The liver.
s Which is the head.
t *That is*, The heart, out of the which the head draweth the powers of life.

7 * Then ſhall the duſt return to the earth as it was: and the [u] ſpirit ſhall return unto God who gave it.

* *Gen.* 3. 19.
u The ſoul incontinently either goeth to joy or torment, and ſleepeth not as the wicked imagine.

8 ¶ * Vanity of vanities, ſaith the preacher; all *is* vanity.

* *Chap.* 1. 2.

9 And ‡ moreover becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea; he gave good heed, and ſought out, *and* * ſet in order many proverbs.

‡ Or, *the more wiſe the preacher was, &c.*
* 1 *King.* 4. 32.

10 The preacher ſought to find out † acceptable words, and *that which was* written *was* upright, *even* words of truth.

† Heb. *words of delight.*

11 The words of the wiſe *are* as goads, and as nails [x] faſtned *by* the maſters of aſſemblies, *which* are given from [y] one ſhepherd.

x Which are well applied by the miniſters, whom he called maſters.

12 And further, by theſe, my ſon, be admoniſhed: of making many [z] Books *there is* no end, and much ‡ ſtudy *is* a wearineſs of the fleſh.

z Books, or learned

13 ¶ ‡ Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *duty* of man.

‡ Or, *the end of the matter,* even *all that hath been heard is.*

14 For * God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

* *Rom.* 2. 16. *& 14.* 10. 2 *Cor.* 5. 10.

y *That is*, by Chriſt, *John* 10. z Theſe things cannot be comprehended in Books, or learned by ſtudy, *but* God muſt inſtruct thine heart that thou mayeſt only know that wiſdom is the true felicity, and the way thereunto is to fear God. ‡ Or, *reading.*

¶ † THE

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† Heb. A song of songs: *so called*, because it is the chiefest of those 1005. which Solomon made, as is mentioned, 1 *King.* 4. 32.

¶ † THE SONG OF SOLOMON.

THE ARGUMENT.

IN this Song Solomon by most sweet and comfortable allegories and parables describeth the perfect love of Jesus Christ, the true Solomon and King of peace; and the faithful soul, or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular love of the Bridegroom toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the Church, which is inflamed with the love of Christ, desiring to be more and more joyned to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The Churche's love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherd's tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The Church and Christ congratulate one another.*

THE Song of Songs which *is* Solomon's.

2 Let him [a] kiss me with the kisses of his mouth: * for † thy love *is* better then wine.

3 Because of the [b] savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the [c] virgins love thee.

4 * [d] Draw me, we will run after thee: the King hath brought me into his [e] chambers: we will be glad and rejoyce in thee, we will remember thy love more then wine: ‡ the upright love thee.

5 ¶ I *am* [f] black, but comely, O ye daughters of Jerusalem, as the tents of [g] Kedar, as the [h] curtains of Solomon.

6 Look not upon me, because I *am* [i] black, because the [k] Sun hath looked upon me: my mother's [l] children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I [m] not kept.

7 ¶ [n] Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‡ as one that turneth aside by the flocks of thy [o] companions?

8 ¶ [p] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's [q] chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ [r] While the King *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my welbeloved unto me; he shall lie all night betwixt my [s] breasts.

14 My beloved *is* unto me, *as* a cluster of ‡ camphire in the vineyards of En-gedi.

15 * Behold, thou *art* [t] fair, ‡ my love; behold, thou *art* fair, thou *hast* doves eyes.

16 Behold, thou *art* fair, my beloved, yea pleasant: also our [u] bed *is* green.

17 The beams of our house *are* cedar, *and* our ‡ rafters of fir.

CHAP. II.

1 *The mutual love of Christ and his Church.* 8 *the hope,* 10 *and calling of the Church,* 14 *Christ's care of the Church.* 16 *The profession of the Church, her faith and hope.*

I *Am* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my [a] love among the daughters.

3 As the [b] apple-tree among the trees of the wood, so *is* my beloved among the sons. † I sat down under his shadow with great delight, and his fruit *was* sweet to my † taste.

4 He brought me to the † banqueting-house, and his banner over me *was* love.

5 Stay me with flagons, † comfort me with apples; for I *am* sick of love.

6 * His left hand *is* under my head, and his right hand doth embrace me.

7 † * [c] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ [d] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 * My beloved *is* like a roe, or a young hart: behold, he * standeth behind our wall, he looketh forth at the windows, † shewing himself through the [f] latteſs.

10 ¶ My beloved spake, and said unto me, Rise up my love, my fair one, and come away.

11 For lo, the [g] winter is past, the rain is over, *and* gone.

12 The

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a This is spoken in the person of the church, or of the faithful soul inflamed with the desire of Christ whom she loveth.
* *Chap.* 4. 10.
† Heb. *thy loves.*
b The feeling of thy great benefits.
c They that are pure in heart and conversation.
* *John* 6. 44.
d The faithful confess that they cannot come to Christ except they be drawn.
e *Meaning*, The secret joy that is not known to the world.
‡ Or, *they love thee uprightly.*
f The church confesseth her spots and sin, but hath confidence in the favour of Christ.
g Kedar was Ishmael's son, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and jewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sin and afflictions.
l Mine own brethren, which should have most favoured me.
m She confesseth her own negligence.
n The spouse feeling her fault, fleeth to her husband only for succour.
‡ Or, *as one that is vailed.*
o Whom thou hast called to the dignity of pastours, and they set forth their own dreams in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant to go to the pastours to learn.
q For thy spiritual beauty, and excellency there was no worldly treasure to be compared unto thee.

r The Church rejoyceth that she is admitted to the company of Christ.
s He shall be most dear unto me.
‡ Or, *cypres.*
* *Chap.* 4. 1. & 5. 12.
t Christ accepteth his Church, and commendeth her beauty.
‡ Or, *my companion.*
u *That is*, The heart of the faithful, wherein Christ dwelleth by his spirit.
‡ Or, *galleries.*
a Thus Christ preferreth his Church above all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it
† Heb. *I delighted and sat down, &c.*
† Heb. *palate.*
† Heb. *house of wine.*
† Heb. *strew me with apples.*
* *Chap.* 8. 3.
† Heb. *I adjure you.*
* *Chap.* 3. 5. & 8. 4.
c Christ chargeth them which have to do in the Church, as it were by a solemn oath, that they trouble not the quietness thereof.
d This is spoken of Christ, who took upon him our nature, to come to help his Church.
* *Vers.* 17.
e Forasmuch as his divinity was hid under the cloak of our flesh.
† Heb. *flourishing.*
f So that we cannot have full knowledge of him in this life.
g *That is*, Sin and errour is driven back by the coming of Christ, which is here described by the spring time, when all things flourish.

12 The flowers appear on the earth, the time of the singing *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

h Thou that art ashamed of thy sins, come and shew thy self unto me.

14 ¶ O my dove *that art* in the [h] cleft of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

i Suppress the hereticks whiles they are young, *that is*, when they begin to shew their malice, and destroy the vine of the Lord.

15 Take us the foxes, the [i] little foxes, that spoil the vines: for our vines *have* tender grapes.

* *Chap.* 6. 3. & 7. 10.

16 ¶ * My beloved *is* mine, and I *am* his: he feedeth among the lilies.

* *Chap.* 4. 6.

17 * Until the day break, and the shadows flee away: turn my beloved, and be thou * like [k] a roe, or a young hart upon the mountains ‡ of Bether.

* *Chap.* 8. 14.

k The Church desireth Christ to be most ready to help her in all dangers.

‡ Or, *of division.*

Chap. III.

1 *The Church her fight and victory in temptation.* 6 *The Church glorieth in Christ.*

a The Church by night, *that is*, In troubles seeketh to Christ, but is not incontinently heard.

BY [a] night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will [b] seek him whom my soul loveth: I sought him, but I found him not.

b *Shewing*, That although we be not heard at the first, yet we must still continue in prayer till we feel comfort.

3 The [c] watchmen that go about the city, found me: *to whom I said*, Saw ye him whom my soul loveth?

c Which declareth that we must seek unto all, of whom we hope to have any succour.

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

d *Chap.* 2. 7. & 8. 4.

5 [d] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

* *Chap.* 8. 5.

6 ¶ * Who *is* this that cometh out of the [e] wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all pouders of the merchant?

e This is referred to the Church of Israel, which was led by the wildernes fourty years.

7 Behold, his [f] bed which *is* Solomon's, threescore valiant men *are* about it, of the valiant of Israel.

f By the bed is meant the Temple, which Solomon made.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, because of fear in the [g] night.

g He alludeth to the watch which kept the Temple.

9 King Solomon made himself ‡ a chariot of the wood of Lebanon.

‡ Or, *a bed.*

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the danghters of Jerusalem.

h All ye that are of the number of the faithful.

11 Go forth, O ye [h] daughters of Zion, and behold King Solomon with the [i] crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

i Christ becoming man was crowned by the love of God with the glorious crown of his divinity.

Chap. IV.

1 *Christ setteth forth the graces of the Church.* 8 *He sheweth his love to her.* 16 *The Church prayeth to be made fit for his presence.*

* *Chap.* 1. 15. & 5. 12.

* BEhold, thou *art* [a] fair, my love, behold, thou *art* fair, thou *hast* doves eyes within thy locks: thy hair *is* as a * [b] flock of goats, ‡ that appear from mount Gilead.

a Because Christ delighteth in his Church, he commendeth all that is in her.

* *Chap.* 6. 5, 6.

b He hath respect to the multitude of the faithful, which are many.

‡ Or, *that eat of*, &c.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a threed of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

* *Chap.* 7. 3.

5 * Thy two [c] breasts *are* like two young roes that are twins, which feed among the lilies.

c Wherein are knowledge and zeal; two precious jewels.

* *Chap.* 2. 17.

† Heb. *breathe.*

6 * Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

* *Ephes.* 5. 27.

7 * Thou *art* all fair, my love, *there is* no spot in thee.

d Christ promiseth his Church to call his faithful from all the corners of the world.

* *Deut.* 3. 9.

8 ¶ [d] Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir * and Hermon, from the lions dens, from the mountains of the leopards.

‡ Or, *taken away my heart.*

e Christ calleth his Church sister, in respect that he had taken the flesh of man

9 Thou hast ‡ ravished my heart, my [e] sister, *my* spouse; thou hast ravished my heart with one of thine [f] eyes, with one chain of thy neck.

f In that he made his Church beautiful and rich, he loved his gifts in her.

10 How fair is thy love, my sister, *my* spouse! * how much better is thy love then wine! and the smell of thine ointments then all spices!

* *Chap.* 1. 2.

11 Thy [g] lips, O *my* spouse, drop *as* the hony-comb: hony and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon.

g Because of thy confession and thanksgiving.

12 A garden † inclosed *is* my sister, *my* spouse: a spring shut up, a fountain sealed.

† Heb. *barred.*

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits, ‡ camphire, with spikenard,

‡ Or, *cypres.*

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.

h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountain of all grace.

15 [h] A fountain of gardens, a well of living waters, and streams from Lebanon.

i She desireth Christ to comfort her, and to pour the graces of the Spirit upon her, which Spirit is meant by the north and south wind.

16 ¶ Awake, O [i] north-wind, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

Chap. V.

1 *Christ awaketh the Church with his calling.* 2 *The Church having a taste of Christ's love, is sick of love.* 9 *A description of Christ by his graces.*

a The garden signifieth the kingdom of Christ, where he prepareth the banquet for his elect.

‡ Or, *and be drunken with loves.*

I Am come into my [a] garden, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my hony-comb with my hony, I have drunk my wine with my milk: eat, O friends, drink, ‡ yea, drink abundantly, O beloved.

b The spouse saith, that she is troubled with the cares of worldly things, which is meant by sleeping.

2 ¶ [b] I sleep, but my heart waketh: *it is* the

518 voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the [c] night.

c Declaring the long patience of the Lord toward ſinners.

3 I have put off my [d] coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

d The ſpouſe confeſſeth her nakedneſs, and that of her ſelf ſhe hath nothing, or ſeeing that ſhe is once made clean, ſhe promiſeth not to defile her ſelf again.

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved ‡ for him.

‡ Or, (as ſome read) *in me*

5 I roſe up to open to my beloved, and my hands dropped *with* myrrh, and my [e] fingers *with* †ſweet ſmelling myrrh, upon the handles of the lock.

e The ſpouſe which ſhould be anointed of Chriſt, ſhall not find him if ſhe think to anoint him with her good works.

† Heb. *paſſing*, or, *running about.*

6 I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The [f] watchmen that went about the city found me, they ſmote me, they wounded me, the keepers of the walls took away my vail from me.

f Theſe are the falſe teachers which wound the conſcience with their traditions.

8 I charge you, O [g] daughters of Jeruſalem, if ye find my beloved, † that ye tell him, that I *am* ſick of love.

g She aſketh of them which are godly (foraſmuch as the Law and ſalvation ſhould come out of Zion) & Jeruſalem, that they would direct her to Chriſt.

† Heb. *what.*

9 ¶ [h] What *is* thy beloved more then *another* beloved, O thou faireſt among women, what *is* thy beloved more then *another* beloved, that thou doſt ſo charge us?

h Thus ſay they of Jeruſalem.

10 My beloved *is* white and ruddy, † the chiefeſt among ten thouſand.

† Heb. *a ſtandard-bearer.*

11 His [i] head *is as* the moſt fine gold, his locks *are* ‡ buſhy, *and* black as a raven.

i She deſcribeth Chriſt to be of perfect beauty and comelineſs.

‡ Or, *curled.*

12 * His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* † fitly ſet.

* *Chap.* 1. 15. & 4. 1.

† Heb. *ſitting in fulneſs*, that is, *fitly placed, and ſet as a precious ſtone in the ſoil of a ring.*

13 His cheeks *are* as a bed of ſpices, *as* ‡ ſweet flowers: his lips *like* lilies, dropping ſweet-ſmelling myrrh.

‡ Or, *towers of perfumes.*

14 His hands *are as* gold-rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

† Heb. *His palate.*

16 † His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

Chap. VI.

1 *The Church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the Church,* 10 *and his love towards her.*

a Hearing of the excellency of Chriſt, the faithful deſire to know how to find him.

WHither [a] is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

b *That is*, Is converſant here in earth among men.

2 My beloved is gone down into his [b] garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

* *Chap.* 2. 16. & 7. 10.

c Which was a fair and ſtrong city, 1 *King.* 14. 27.

3 * I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

d This declareth the exceeding love of Chriſt toward his Church.

‡ Or, *they have paſſed me up.*

4 ¶ Thou *art* beautiful, O my love, as [c] Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 [d] Turn away thine eyes from me, for ‡ they have overcome me: thy hair *is* * as a flock of goats that appear from Gilead.

* *Chap.* 4. 1, 2.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [e] threeſcore Queens, and fourſcore concubines, & virgins without number.

e *Meaning*, That the gifts are infinite which Chriſt giveth to his Church: or that his faithful are many in number.

9 My dove, my undefiled is *but* one; ſhe *is* the *onely* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea*, the Queens and the concubines, and they praiſed her.

f He ſheweth, that the beginning of the Church was ſmall, but that it grew up to a great multitude.

10 ¶ [f] Who *is* ſhe *that* looketh forth as the morning, fair as the Moon, clear as the Sun, *and* terrible as *an army* with banners?

11 I went down into the [g] garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded,

g He went down into the Synagogue to ſee what fruits came of the Law, and the Prophets

12 † Or ever I was [h] aware, my ſoul ‡ made me *like* the [i] chariots of Ammi-nadib.

† Heb. *I knew not.*

h I found nothing but rebellion.

‡ Or, *ſet me on the chariots of my willing people.*

i I ran as ſwift as the nobles of my people in their chariots.

13 Return, return, O [k] Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company ‡ of two armies.

k O ye people of Jeruſalem: for Jeruſalem was called Shalem, which ſignifieth peace.

‡ Or, *of Mahanaim.*

Chap. VII.

1 *A further deſcription of the Church her graces.* 10 *The Church profeſſeth her faith and deſire.*

a He deſcribeth the comely beauty of the Church in every part, which is to be underſtood ſpiritually.

HOw beautiful are thy [a] feet with ſhoes, O Princes daughter! the joynts of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquour: thy belly *is like* an heap of wheat, ſet about with lilies.

† Heb. *mixture.*

b *Chap.* 4. 5.

3 [b] Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon, which looketh toward Damaſcus.

‡ Or, *crimſon.*

5 Thine head upon thee *is* like ‡ Carmel, and the hair of thine head like purple; the King *is* † [c] held in the galleries.

† Heb. *bound.*

c He delighted to come near thee, and to be in thy company.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* † ſweetly, cauſing the lips ‡ of thoſe that are aſleep, to ſpeak.

† Heb. *ſtraightly.*

‡ Or, *of the ancient.*

10 ¶ * [d] I *am* my beloved's, and his deſire *is* towards me.

* *Chap.* 2. 16. & 6. 3.

d This the ſpouſe ſpeaketh.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the [e] vine flouriſh, *whether* the tender grape

e If the people that are called to Chriſt bring forth any fruit.

† Heb. *open.*

grape † appear, *and* the pomgranates bud forth: there will I give thee my loves.

e *Gen.* 30. 14. 13 The * mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 The love of the Church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The Church prayeth for Christ's coming.

a The Church called of the Gentiles, ſpeaketh thus to the Church of Jeruſalem.

† Heb. *they ſhould not deſpiſe me.*

OThat thou *wert* [a] as my brother that ſucked the breaſts of my mother; *when* I ſhould find thee without, I would kiſs thee, yea † I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mother's houſe, *who* would inſtruct me: I would cauſe thee to drink of * ſpiced wine of the juice of my pomgranate.

f *Prov.* 9. 2.

b *Chap.* 2. 6. 3 [b] His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

c *Chap.* 2. 7. e *Chap.* 3. 5. † Heb. *why ſhould ye ſtir up, or wake, &c.* 4 * [c] I charge you, O daughters of Jeruſalem, † that ye ſtir not up, nor awake *my* love until he pleaſe.

g *Chap.* 3. 6. 5 (* Who *is* this that cometh up from the wilderneſs, leaning upon her beloved?) I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

d The ſpouſe deſireth Chriſt, to be joined in perpetual love with him. 6 ¶ [d] Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſy *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

† Heb. *hard.*

7 Many waters cannot quench love, neither can the flouds drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

e The Jewiſh Church ſpeaketh this of the Church of the Gentiles. 8 ¶ [e] We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for?

f If ſhe be ſure and faſt, ſhe is meet for the huſband to dwell in. 9 [f] If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will encloſe her with boards of cedar.

g The Church promiſeth fidelity and conſtancy. † Heb. *peace.* 10 [g] I *am* a wall, and my breaſts like towers, then was I in his eyes, as one that found † favour.

h *That is*, The vineyard of the Lord hired out *Mat.* 21. 33. 11 [h] Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

i Chriſt dwelleth in his Church, whoſe voice the faithful hear. † Heb. *Flee away.* 13 Thou that dwelleſt in the [i] gardens, the companions hearken to thy voicke: cauſe me to hear *it*.

k The Church deſireth Chriſt, that if he depart from them, yet that he would haſte to help them in their troubles. 14 ¶ † [k] Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

THE BOOK OF THE PROPHET ISAIAH.

THE ARGUMENT.

GOD according to his promiſe, Deut. 18. 15. *that he would never leave his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare to the people the things to come, whereof they had ſpecial revelation; but alſo to interpret & declare the Law, & to apply particularly the doctrine contained briefly therein, to the utility and profit of thoſe to whom they thought it chiefly to appertain, and as the time and ſtate of things required. And principally in the declaration of the Law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: Secondly, to the promiſes and threatnings of the Law: and Thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jeſus Chriſt, who is the end of the Law: Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof; and according as God gave them underſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof; and alſo denounced the menaces againſt the enemies of the ſame: not for any care of, or regard to the enemies; but aſſure the Church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely treated of it then Moſes, and ſet forth more lively Jeſus Chriſt, in whom the covenant of reconciliation was made: In all theſe things, Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had received of God, as touching the promiſe of the Meſſiah, his office, and his kingdom. Alſo of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jews, which are as moſt principal points contained in this Book, and a gathering of his ſermons that he preached: Which after certain days that they had ſtood upon the Temple door (for the*

520 *manner of the Prophets was to set up the sum of their doctrine for certain days, that the people might the better mark it,* (as Isa. 8. 1, *and* Hab. 2. 2) *the Priests took it down, and reserved it among their registers: and so by God's providence these Books were preserved as a monument to the Church for ever. As touching his person & time, he was of the Kings stock (for Amoz his father was brother to Azariah King of Judah, as the best Writers agree) and prophesied more then 64 years, from the time of Uzziah into the reign of Manasseh, whose father in Law he was (as the Hebrews write) and of whom he was put to death. And in reading of the Prophets, this one thing among others is to be observed, that they speak of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to pass, because God had ordained them in his secret counsel, and so revealed them to his Prophets.*

CHAP. I.

2 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service.* 16 *He exhorteth to repentance, with promises & threatnings.* 21 *Bewailing their wickedness, he denounceth God's judgment.* 25 *He promiseth grace.* 28 *and threatneth destruction to the wicked.*

THE vision of [a] Isaiah the son of Amoz, which he saw [b] concerning Judah and Jerusalem, in the days of [c] Uzziah, Jotham, Ahaz, *and* Hezekiah, Kings of Judah.

2 ¶ *Hear, O [d] heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up [e] children, and they have rebelled against me.

3 *The [f] ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people † laden with iniquity, [g] a seed of evil doers, children that are corrupters, they have forsaken the LORD, they have provoked the [h] holy One of Israel unto anger, they are † gone away backward.

5 ¶ Why should ye be [i] stricken any more? ye will † revolt more and more: the whole [k] head is sick, and the whole heart faint.

6 From the [l] sole of the foot even unto the head, *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither [m] bound up, neither mollified with ‡ ointment.

7 *Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate † as overthrown by [n] strangers.

8 And the daughter of [o] Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 *Except the LORD of hosts [p] had left unto us a very small remnant, we should have been as *¶ Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye [r] rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrah.[s]

11 To what purpose *is* the multitude of your * sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I [t] delight not in the bloud of bullocks, or of lambs, or of † he-goats.

12 When ye come † to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more [u] vain oblations, incense is an abomination unto me, the new-Moons and sabbaths, the calling of assemblies I cannot away with, *it is* ‡ iniquity, even the solemn meeting.

14 Your [u] new-Moons, and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear *them.*

15 And * when ye spread forth your hands, I will hide mine eyes from you: yea, when ye † make many prayers, I will not hear: your hands are full of *† [x] bloud.

16 ¶ [y] Wash ye, make you clean, put away the evil of your doings from before mine eyes, *cease to do evil,

17 Learn to do [z] well, seek judgment, ‡ relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now [a] and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as [b] white as snow, though they be red like crimson, they shall be as wooll.

19 If ye be [c] willing and obedient, ye shall eat the good of the land.

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the [d] faithful city become an harlot? it was full of judgment, righteousness lodged in it; but now [e] murderers.

22 [f] Thy silver is become dross, thy wine mixt with water.

23 Thy Princes *are* rebellious, and companions of [g] thieves: every one loveth gifts, and followeth after rewards: they *judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the [h] mighty One of Israel, Ah, I will [i] ease me of mine adversaries, and avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and † [h] purely purge away thy dross, and take away all thy tin.

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a That *is*, A revelation or prophecy, which was one of the two meanes, whereby God declared himself to his servants in old time, as *Number.* 12. 6 and therefore the Prophets were called *Seers*, 1 *Sam.* 9. 9.

b Isaiah was chiefly sent to Judah and Jerusalem, but in the Book are prophecies concerning other nations also.

c Called also Azariah, 2 *King.* 15. 1. Of these Kings, read 2 *King.* from *Chap.* 14. *unto Chap.* 21. *and* 2 *Chron.* from *Chap.* 25. *unto Chap.* 33.

* *Deut.* 32. 1.

d Because men were obstinate and insensible, he calleth to the dumb creatures, which were more ready to obey God's word.

e He declareth his great mercy toward the Jews, forasmuch as he chose them above all other nations to be his people and children, *as Deut.* 10. 15.

* *Jer.* 8. 7.

f The most brute and dull beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they have received benefits without comparison.

† Heb. *of heavinesse.*

g They were not onely wicked as were their fathers, but utterly corrupt, and by their evil example infected others.

h *That is*, Him that sanctifieth Israel.

† Heb. *alienated*, or, *separated.*

i What availed it to seek to amend you by punishment, seeing the more I correct you, the more ye rebel? † Heb. *increase revolt.* k By naming the chief parts of the body he signifieth that there was no part of the whole body of the Jews free from his rods. l Every part of the body, as well the least as the chiefest was plagued. m Their plagues were so grievous that they were incurable, and yet they would not repent. † Or, *oyl.* * *Deut.* 28. 51, 52. *Chap.* 5. 5. † Heb *as the overthrow of strangers.* n *Meaning*, of them that dwell far off, which, because they look for no advantage of that which remaineth, destroy all before them. o *That is*, Jerusalem. * *Lam.* 3. 22. *Rom.* 9. 29. p Because that he will ever have a Church to call upon his name * *Gen.* 19. 24. q *That is*, All destroyed. r Ye that for your vices deserved all to be destroyed, as they of Sodom, save that God of his mercy reserved a little number, *Lam.* 3. 22. * *Prov.* 15. 8. & 21. 27. *Chap.* 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22.

s Though God commanded these sacrifices for a time, as aids and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, as *Psal.* 50. 13. *Jer.* 6. 20. *Amos* 5. 22. *Micah.* 6. 7.

† Heb. *great he-goats.*

† Heb. *to be seen.*

t Without faith and repentance.

‡ Or, *grief.*

u Your sacrifices offered in the new-Moons and feasts: he condemneth hereby hypocrites, which think to please God with ceremonies, and they themselves are void of faith and mercy.

* *Prov.* 1. 28. *Jer.* 14. 12. *Micah.* 3. 4.

† Heb. *multiply prayer.*

* *Chap.* 59. 3.

† Heb. *bloods.*

x He sheweth, that where men be given to avarice, deceit, cruelty and extortion, which is meant by bloud, there God will shew his anger, and not accept them, though they seem never so holy, as *Chap.* 59. 3.

y By this outward washing, he meaneth the spiritual: exhorting the Jews to repent and amend their lives.

* 1 *Pet.* 3. 11.

z This kind of reasoning by the second table, the Scriptures use in many places against the hypocrites, who pretend most holiness and religion in word, but when their charity and love toward their brethren should appear, they declare that they have neither faith nor religion.

‡ Or, *righten.*

a To know if I do accuse you without a cause.

b Lest sinners should pretend any rigour on God's part, he onely willeth them to be pure in heart, and he will forgive all their sins, were they never so many or great. c He sheweth, that whatsoever adversity man endureth, it ought to be attributed to his own incredulity and disobedience. d *That is*, Jerusalem, which had promised fidelity unto me, as a wife to her husband. e Given to covetousness and extortion, which he signified before by bloud, *Vers.* 15. f Whatsoever was pure in thee before, is now corrupt, though thou hast an outward shew. g *That is*, they maintain the wicked, and the extortioners, and not onely do not punish them, but are themselves such. * *Jer.* 5. 28. *Zech.* 7. 10. h When God will shew himself merciful to his Church, he calleth himself, The Holy one of Israel, but when he hath to do with his enemies, he is called Mighty, as against whom no power is able to resist. i I will take vengeance of mine adversaries the Jews, and so satisfy my desire by punishing them, which thing yet he doth with a grief, because of his covenant. † Heb. *according to pureness.* k Lest the faithful among them should be overcome with this threatning, he addeth this consolation,

l It is onely the work of God to purify the heart of man, which thing he doth because of his promise made concerning the salvation of his Church.
‡ Or, *they that return of her.*
m By justice is meant, God's faithful promise, which is the cause of the deliverance of his Church.
* *Job* 31. 3. *Psal.* 1. 6. & 5. 6. & 73. 27. & 92. 9. & 104. 35.
† Heb. *breaking.*
n The wicked shall not be partakers of God's promise,
* *Psal.* 92. 9.
o *That is*, The trees and pleasant places, where ye commit idolatry, which was forbidden, *Deut.* 16. 2.

26 [l] And I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ‡ her converts with [m] righteousness.

28 ¶ And the *†[n] destruction of the transgressours and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the *[o] oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak, whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as [p] tow, ‡ and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

p The false Gods; wherein ye put your confidence, shall be consumed as easily as a piece of tow. ‡ Or, *and his work.*

CHAP. II.

1 Isaiah propheseth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw, concerning Judah and Jerusalem.

2 And *[a] it shall come to pass in the last days, *that* the mountain of the LORD's house shall be ‡ established in the top of the mountains, and shall [b] be exalted above the hills; and all nations shall [c] flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the [d] mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the [e] Law, and the word of the LORD from [f] Jerusalem.

4 And [g] he shall judge among the nations, and shall [h] rebuke many people: and they shall [i] beat their swords into plow-shares, and their spears into ‡ pruning-hooks: nation shall not lift up sword against nation, [k] neither shall they learn war any more.

5 O house of Jacob, come ye, and let us [l] walk in the light of the LORD.

6 ¶ Therefore thou hast [m] forsaken thy people the house of Jacob, because they be [n] replenished ‡ from the east, and *are* soothsayers like the Philistines, and they ‡° please themselves in the children of strangers.

7 Their land also is full of [p] silver and gold, neither *is there any* end of their treasures: their land is also full of horses, neither *is there any* end of their chariots.

8 Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made.

9 And the mean man [q] boweth down, and the great man humbleth himself: therefore [r] forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The * lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in [s] that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high [t] mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the [u] ships of Tarshish, and upon all † pleasant pictures.

17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And ‡ the idols he shall utterly abolish.

19 And they shall go into the * holes of the rocks, and into the caves of † the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast † his idols of silver, and his idols of gold, ‡ which they made, *each one* for himself to worship, to the [x] moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man whose [y] breath *is* in his nostrils: for wherein is he to be accounted of?

r Thus the Prophet spake, being inflamed with the zeal of God's glory, and that he might fear them with God's judgments.
* *Chap.* 5. 15.
s *Meaning*, As soon as God shall begin to execute his judgments.
t By high trees and mountains, are meant them that are proud and lofty, and think themselves most strong in this world.
u He condemneth their vain confidence, which they had in strong holds and in their rich merchandice, which brought in vain pleasures, wherewith men's minds became effeminate.
† Heb. *pictures of desire.*
‡ Or, *the idols shall utterly pass away.*
* *Hos.* 10. 8. *Luk.* 23. 30. *Revel.* 6. 16. & 9. 6.
† Heb. *the dust.*
† Heb. *the idols of his silver*, &c.
‡ Or, *which they made for him.*
x They shall cast them into most vile and filthy places, when they perceive that they are not able to help them.
y Cast off your vain confidence of man, whose life is so frail, that if his nose be stopped, he is dead, and consider that you have to do with God.

CHAP. III.

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR behold, the Lord, the LORD of hosts doth take away from Jerusalem, and from Judah, the stay and the [a] stuff, the whole stay of bread, and the wole stay of water,

2 The mighty man, and the man of war, the [b] judge, and the Prophet, and the prudent, and the ancient,

3 The captain of fifty, and † the honourable man, and the counseller, and the cunning artificer, and the ‡ [c] eloquent oratour.

4 And I will give * [d] children *to be* their Princes, and babes shall rule over them.

5 And the people shall be [e] oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

a Because they trusted in their abundance and prosperity he sheweth that they should be taken from them.
b The temporal governour, and the minister.
† Heb. *a man eminent in countenance.*
‡ Or, *skilful of speech.*
c By these he meaneth, that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves.
* *Eccl.* 10. 16.
d Not onely in age, but in wit, manners, knowledge & strength.
e For lack of good regiment & order.

* *Mic.* 4. 1, &c.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
‡ Or, *prepared.*
b In an evident place to be seen and discerned.
c When the kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeal of the children of God when they are called.
d Alluding to mount Zion, where the visible Church then was.
e *Meaning*, The whole doctrine of salvation.
f This was accomplished when the gospel was first preached in Jerusalem, and from thence went through all the world.
g The Lord, which is Christ, shall have all power given him.
h That they may acknowledge their sins and turn to him.
i He sheweth the fruit of the peace, which the gospel should bring: *to wit*, That men shoud do good one to another, whereas before they were enemies
‡ Or, *sithes.*
k He speaketh not against the use of weapons and lawfull war, but sheweth how the hearts of the godly shall be affected one toward another: which peace and love doth begin & grow in this life, but shall be perfected when we are joyned with our head Christ Jesus. l Seeing the Gentiles will be so ready, make you haste, and shew them the way to worship God. m The Prophet seeing the small hope that the Jews would convert, complaineth to God, as though he had utterly forsaken them for their sins. n Full of the corruptions that reigned chiefly in the east parts. ‡ Or, *more then the east.* ‡ Or, *abound with the children*, &c. o They altogether give themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry: next, their covetousness; and Thirdly, their vain trust in worldly meanes. q He noteth the nature of the idolaters, which are never satisfied in their superstitions.

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6 When a man shall [f] take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruine *be* under thy hand:

7 In that day shall he †[g] swear, saying, I will not be an † healer; for in my house *is* neither bread nor clothing; make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ [h] The shew of their countenance doth witness against them, and they declare their sin as * Sodom, they hide *it* not: wo unto their soul, for they have rewarded evil unto themselves.

10 [i] Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Wo unto the wicked, *it shall be* ill *with him*: for the reward of his hands shall be †given him.

12 ¶ *As for* my people, [k] children *are* their oppressours, and women rule over them: O my people, ‡ they which lead thee cause *thee* to err, and † destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the Princes thereof: for ye have ‡ eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and [m] grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, [n] Because the daughters of Zion are haughty, and walk with [o] stretched forth necks, and † [p] wanton eyes, walking, and ‡ [q] mincing *as* they go, and making a [r] tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will † discover their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‡ cauls, and *their* round tires like the Moon,

19 The ‡ chains, and the bracelets, and the ‡ mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the † tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the [s] vails.

24 And it shall come to pass, *that* in stead of sweet smell, there shall be stink; and in stead of a girdle, a rent; and in stead of well-set hair, baldness; and in stead of a stomacher, a girding of sackcloth; *and* burning in stead of beauty.

25 Thy men [t] shall fall by the sword, and thy † mighty in the war.

26 And her gates shall lament and mourn, and she *being* ‡ † desolate, shall sit upon the ground.

not remedied it. † Heb. *might.* ‡ Or, *emptied.* † Heb. *cleansed.*

CHAP. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day [a] seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: onely † [b] let us be called by thy name, ‡ to take away our [c] reproach.

2 In that day shall the [d] branch of the LORD, be † beautiful and glorious, and the fruit of the earth *shall be* excellent and comely † for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one *that is* [e] written ‡ among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the [f] bloud of Jerusalem from the midst thereof, by the spirit of [g] judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies a [h] cloud, and smoke by day, and the shining of a flaming fire by night: for ‡ upon all the [i] glory *shall be* † a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from [k] storm and from rain.

Meaning, God's secret counsel, wherein his elect are predestinate to life everlasting. ‡ Or, to life. f *That is*, The cruelty, extortion, avarice, and all wickedness. g When things shall be redressed that were amiss. h He alludeth to the pillar of the cloud, *Exod.* 13. 21. *Meaning*, That God's favour and protection should appear in every place. ‡ Or, *above.* i The faithful are called the glory of God, because his image, and tokens of his grace shine in them. † Heb. *covering.* k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 *Under the parable of a vineyard, God excuseth his severe judgment.* 8 *His judgments upon covetousness,* 11 *upon lasciviousness,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

NOw will [a] I sing to my [b] welbeloved, a song of my beloved touching his [c] vineyard: My welbeloved hath * a vineyard in † a very fruitful hill.

2 And he ‡ fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and [d] built a tower in the midst of it, and also † made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth [e] wild grapes.

3 And now, [f] O inhabitans of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; [g] I will take away the

more care for it: *Meaning*, That he would take from them his word, and other comfort, and send them contrary plagues.

hedge

f He sheweth that this plague shall be so horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their governour.
† Heb. *lift up* the hand.
g Fear shall rather cause him to forswear himself, then to take such a dangerous charge upon him.
† Heb. *binder up.*
h When God shall examine their deeds, whereupon they now set an impudent face, he shall find the mark of their impiety in their forehead.
* *Gen.* 13. 13. & 18. 21. & 19. 5.
i Be ye that are godly, assured that God will defend you in the midst of these troubles.
† Heb. *done to him.*
k Because the wicked people were more addicted to their Princes, then to the commandments of God, he sheweth that he would give them such Princes, by whom they should have no help, but that they should be manifest tokens of his wrath, because they should be fools and effeminate.
‡ Or, *they which call thee blessed.*
† Heb. *swallow up.*
l *Meaning*, That the rulers and governours had destroyed his Church and not preserved it according to their duty.
‡ Or, *burnt.*
m *That is*, Ye shew all cruelty against them.
n He menaceth the people, because of the arrogancy and pride of their women, which gave themselves to all wantonness and dissoluteness.
o Which declareth their pride.
† Heb. *deceiving with their eyes.*
p As a sign that they were not chaste.
‡ Or, *tripping nicely.*
q Which sheweth their wantonness.
r They delighted then in slippers that did creak, or had little plates sewed upon them, which tinkled as they went.
† Heb. *make naked.*
‡ Or, *net-works.*
‡ Or, *sweet bells.*
‡ Or, *spangled ornaments.*
† Heb. *houses of the soul.*
s In rehearsing all these things particularly, he sheweth the lightness and vanity of such as cannot be content with comely apparel according to their degrees.

t *Meaning*, That God will not only punish the women, but their husbands, which have suffered this dissoluteness, and also the commonweal, which hath

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefacedness, shall seek unto men, and offer themselves to any condition.
† Heb. *let thy name be called upon us.*
b Be thou our husband, and let us be called thy wives.
‡ Or, *take thou away.*
c For so they thought it to be without an head and husband.
d He comforteth the Church in this desolation, which shall spring up like a branch, *Signifying*, That God's graces should be as plentiful toward the faithful as though they sprang out of the earth, as *Chap.* 45. 8. Some by the bud of the Lord, mean Christ.
† Heb. *beauty and glory.*
† Heb. *for the escaping of Israel.*
e He alludeth to the Book of life whereof read *Exodus* 32. 32.

a The Prophet by this song doth set before the people's eyes their ingratitude, and God's mercy.
b *That is*, To God.
c *Meaning*, That he had planted his Church in a place most plentiful and abundant.
* *Jer.* 2. 21. *Mat.* 21. 33. *Mark.* 12. 1. *Luk.* 20. 9.
† Heb. *the horn of the son of oyl.*
‡ Or, *made a wall about it.*
d He spared no diligence nor cost.
† Heb. *hewed.*
e In the seventh verse he declareth what they were.
f He maketh them judges in their own cause, for as much as it was evident that they were the cause of their owne ruine.
g I will take no ministers, and all

hedge thereof, and it shall be eaten up: *and* break down the wall thereof, and it shall be †troden down.

† Heb. *For a treading.*

6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

† Heb. *plant of his pleasures.*
h Judgment and righteousness are true fruits of the fear of God, and therefore in the cruel oppressours there is no religion.
† Heb. *a scab.*
‡ Of them, that are oppressed.
* *Mic.* 2. 2.
k *To wit*, For the poor to dwell in.
‡ Or, *Thu* is *in mine ears*, saith *the* LORD, &c.
l I have heard the complaint and cry of the poor.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah † his pleasant plant: and he looked for h judgment, but behold † oppression; for righteousness, but behold l a cry.

† Heb. *If not*, &c.
m Which containeth about ten pottles: so that every acre should but yeild one pottle.
n Which containeth an hundred pottles.
o An ephah containeth ten pottles, and is in dry things, as much as a bath is in liquors.

8 ¶ Wo unto them that joyn * house to house, *that* lay field to field, till *there be* no k place, that they may be placed alone in the midst of the earth.

9 ‡ In mine l ears *said* the LORD of hosts, †Of a truth many houses shall be desolate *even* great and fair without inhabitant.

10 Yea, ten acres of vineyard shall yeild one m bath, and the seed of an n homer shall yeild an o ephah.

* *Prov.* 23. 29, 30.
p That spare no pain nor diligence to follow their lusts.
q Which are never weary of their rioting and excessive pleasures: but use all means to provoke to the same.

11 ¶ * Wo unto them that p rise up early in the morning, *that* they may follow strong drink, that continue until q night, *till* wine ‡ enflame them.

‡ Or, *pursue them.*
r They regard not the providence of God over them, nor for what end he hath created them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the r work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people r are gone into captivity, because *they have* s no knowledge: and † their honourable men *are* famished, and their multitude dried up with thirst.

s That *is*, Shall certainly go: for so the Prophets use to speak, as though the thing which shall come to pass, were done already.
t Because they would not obey the word of God.
† Heb. *their glory* are *men of famine.*

14 Therefore u hell hath enlarged her self, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoyceth shall descend into it.

u *Meaning*, The grave shall swallow up them that shall die for hunger and thirst, and yet for all this great destruction it shall never be satiate.

15 And * the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

* *Chap.* 2. 9, 11, 17.

16 But the LORD of hosts shall be exalted in judgment, and ‡ † God *that is* holy, shall be sanctified in righteousness.

‡ Or, *the holy God.*
† Heb. *the God the holy.*

17 x Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

x God comforteth the poor lambs of his Church, which had been strangers in other countries, promising that they should dwell in those places again, whereof they had been deprived by the fat and cruel tyrants.

18 Wo unto them that draw iniquity with y cords of vanity, and sin as it were with a cart-rope:

y Which use all allurements, occasions, and excuses to harden their conscience in sin.

19 That say, z Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the holy One of Israel draw nigh and come, that we may know *it*.

z He sheweth what are the words of the wicked, when they are menaced with God's judgments, 2 *Pet.* 3. 4. † Heb. *what say concerning evil*, It is *good*, &c.

20 ¶ Wo unto them † that call a evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

a Which are not ashamed of sin, nor care for honesty, but are grown to desperate impiety.

21 Wo unto *them that are* * b wise in their own eyes, and prudent † in their own sight.

* *Prov.* 3. 7. *Rom.* 12. 16. b Which are contemners of all doctrine and admonition. † Heb. *before their face.*

22 Wo unto *them that are* c mighty to drink wine, & men of strength to mingle strong drink:

c Which are never weary, but shew their strength and bring in gluttony and drunkenness.

23 Which * justify the wicked for reward, and take away the righteousness of the righteous from him. 523

* *Prov.* 17. 15.

24 Therefore as † the fire devoureth the stubble, and the flame consumeth the chaff, *so* their d root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the Law of the LORD of hosts, and despised the word of the holy One of Israel.

† Heb. *the tongue of fire.*
d Both they and their posterity, so that nothing shall be left.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his e hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* ‡ torn in the midst of the streets: * For all this his anger is not turned away, but his hand *is* stretched out still.

e He sheweth, that God had so sore punished this people, that the dumb creatures, if they had been so plagued, would have been more sensible, and therefore his plagues must continue, till they begin to feel them.
‡ Or, *as dung.*
* *Chap.* 9. 12, 17, 21. & 10. 4.

26 ¶ And he will lift up an f ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly.

f He will make the Babylonians to come against them at his beck, and to fight under his standard.

27 None shall be g weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their loyns be loosed, nor the h latchet of their shoes be broken.

g They shall be prompt and lusty to execute God's vengeance.
h The enemy shall have none impediment.

28 Whose arrows *are* sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall i roar and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

i Whereby is declared the cruelty of the enemy.
k The Jews shall find no succour.
‡ Or, *distress.*

30 And in that day they shall roar against them, like the roaring of the Sea: and if *one* k look unto the land, behold darkness *and* ‡ sorrow, ‡ and the light is darkned in the heavens l thereof.

‡ Or, *when it is light, it shall be dark in the destructions thereof.*
l In the land of Judah.

CHAP. VI.

1 Isaiah in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people, unto their desolation. 13 A remnant shall be saved.

IN the year that King Uzziah died, I * a saw also the Lord sitting upon a b throne, high and lifted up, and ‡ c his train filled the temple.

* *Joh.* 12. 41.
a God sheweth not himself to man in his majesty, but according as man's capacity is able to comprehend him: *that is*, by visible signs, as John Baptist saw the holy Ghost in the form of a dove.
b As a judge ready to give sentence.
‡ Or, *the skirts thereof.*
c Of his garment, or of his throne.

2 Above it stood the d Seraphims: each one had six wings; with twain he covered his e face, and with twain he covered his f feet, and with twain he did g fly.

d They were Angels, *so called*, because they were of a fiery colour, to signify that they burnt in the love of God, or were light as fire to execute his will.

3 And † one cried unto another, and said, * h Holy, holy, holy *is* the LORD of hosts, † the whole i earth *is* full of his glory.

4 And the posts of the † door k moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, l Wo *is* me, for I am † undone, because I *am* a man of unclean lips, and I dwel in the midst of a people of unclean lips:

e *Signifying*, That they were not able to endure the brightness of God's glory. f whereby was declared, that man was not able to see the brightness of God in them. g Which thing declared, the prompt obedience of the Angels to execute God's commandment. † Heb. *the one cried to this.* * *Rev.* 4. 8. h This oft repetition signifieth, That the holy Angels cannot satisfy themselves in praising God: to teach us, that in all our lives we should give our selves to the continual praise of God. † Heb. *his glory* is *the fulness of the whole earth.* i His glory doth not onely appear in the heavens, but through all the world, and therefore all creatures are bound to praise him. † Heb. *thresholds.* k Which things were to confirm the Prophet, that it was not the voice of man: and by the smoke was signified the blindness that should come upon the Jews. l He speaketh this for two causes: The one, because he that was a mortal creature, and therefore had more need to glorify God then the Angels, did it not: And the other, because the more near that man approacheth to God, the more doth he know his own sin and corruption. † Heb. *cut off.*

524 for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the Seraphims unto me, † having a live coal in his hand, *which* he had taken with the tongs from off the [m] altar.

† Heb. *and in his hand a live coal.*
m Of the burnt-offerings, where the fire never went out.
† Heb. *caused it to touch.*

7 And he † laid *it* upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy [n] sin purged.

n This declareth that man cannot render true obedience to God, till he have purged him

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for * us? Then said I, † Here *am* I, send me.

* *Gen.* 1. 26.
† Heb. *Behold me.*
* *Mat.* 13. 14. *Mark.* 4. 12. *Luk.* 8. 10. *Joh.* 12. 40. *Acts* 28. 26. *Rom.* 11. 8.

9 ¶ And he said, Go and tell this people, *[o] Hear ye ‡† indeed, but understand not; and see ye indeed, but perceive not.

o Whereby is declared, that for the malice of man, God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learn thereby to obey his will, and be saved: hereby he exhorteth the ministers to do their duty, and answereth to the wicked murmurers, that through their own malice their heart is hardened.
‡ Or, *without ceasing*, &c.
† Heb. *hear ye in hearing*, &c.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.

11 Then said I, Lord, [p] how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be † utterly desolate.

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* [q] a tenth, ‡ and *it* shall return, and shall be eaten: as a teil-tree, and as an [r] oak whose ‡ substance *is* in them, when they cast *their leavens*: *so* the holy seed *shall be* the substance thereof.

p As he was moved with the zeal of God's glory, so was he touched with a charitable affection toward the people. † Heb. *desolate with desolation.* q *Meaning*, The tenth part, or as some write, it was revealed to Isaiah for the confirmation of his prophecy, That ten Kings should come before their captivity, as were from Uzziah to Zedekiah. ‡ Or, *when* it *is returned and hath been bruised.* r For the fewness they shall seem to be eaten up: yet they shall after flourish as a tree, which in winter loseth his leaves, and seemeth to be dead, yet in summer is fresh and green. ‡ Or, *stock or stem.*

CHAP. VII.

1 *Ahaz being troubled with fear of Rezin and Pekah, is comforted by Isaiah.* 10 *Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised.* 17 *His judgment is prophesied to come by Assyria.*

* 2 *King.* 16. 5.

AND it came to pass in the days of * Ahaz the son of Jotham, the son of Uzziah King of Judah, *that* Rezin the King of Syria, and Pekah the son of Remaliah, King of Israel, [a] went up towards Jerusalem to war against it, but could not prevail against it.

a *To wit*, The second time: for in the first battel Ahaz was overcome.

2 And it was told the house of [b] David, saying, Syria † is confederate with [c] Ephraim: And his heart was [d] moved, and the heart of his people, as the trees of the wood are moved with the wind.

b *Meaning*, The King's house.
† Heb. *resteth on Ephraim.*
c *That is*, Israel, because that tribe was the greatest, *Gen.* 48. 19.
d For fear.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [e] Shear-jashub thy son, at the end of the * conduit of the upper pool in the ‡ high-way of the fullers field:

e *That is*, *The remnant shall return*: which name Isaiah gave his son, *To signify*, That the rest of the people should return out of their captivity.
* 2 *King.* 18. 17.
‡ Or, *causey-way.*
† Heb. *let not thy heart be tender.*
f Which have but a little smoke and shall quickly be quenched.

4 And say unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of these smoking [f] fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah:

5 Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ‡ vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of [g] Tabeal.

‡ Or, *witken.*
g Which was an Israelite, and as seemeth enemy to the house of David

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within [h] threescore and five years shall Ephraim be broken, † that it be not a people.

h Counting from the five and twentieth year of the reign of Uzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth, that the Israelites should be led into perpetual captivity, which thing came to pass within 20 years after that Isaiah did this message.
† Heb. *from a people.*

9 And the head of Ephraim *is* Samaria and the head of Samaria *is* Remaliahs son: ‡ If ye will not believe, surely ye shall not be established.

‡ Or, *do ye not believe?* it is *because ye are not stable.*

10 ¶ † Moreover, the LORD spake again unto Ahaz, saying,

† Heb. *And the LORD added to speak.*

11 Ask thee [i] a sign of the LORD thy God, ‡ ask it either in the depth, or in the height above.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserved.
‡ Or, *make thy petition deep.*

12 But Ahaz said, I will not ask, neither will I [k] tempt the LORD.

k Not to believe God's word without a sign, is to tempt God, but to refuse a sign when God offereth it for the aid and help of our infirmity, is to rebel against him.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary [l] men, but will ye weary my God also?

l You think you have to do with men when ye contemn God's messengers, but it is God against whom you bend your selves.

14 Therefore the Lord [m] himself shall give you a sign, *Behold, a virgin shall conceive, and bear a son, and ‡ shall call his name Immanuel.

m Forasmuch as thou art unworthy, the Lord for his own promise sake will give a sign, which shall be, That Christ the Saviour of his Church, and the effect of all signs and miracles shall be revealed.
* *Mat.* 1. 23. *Luk.* 1. 31.
‡ Or, *thou*, Ovitgin, *shalt call.*

15 [n] Butter and hony shall he eat, that he may know to refuse the evil, and choose the good,

n *Meaning*, That Christ is not only God, but man also, because he shall be nourished as other men, until the age of discretion.

16 For before the ° child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her Kings.

o Not meaning Christ, but any child: for before a child can come to the years of discretion, the Kings of Samaria, and Syria shall be destroyed.

17 ¶ The LORD shall bring upon thee and upon thy people, and upon thy fathers house, days that have not come, from the day that [p] Ephraim departed from Judah; *even* the King of [q] Assyria.

p Since the time that the twelve tribes rebelled under Rehoboam.
q In whom thou hast put thy trust.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the [r] fly, that *is* in the uttermost part of the rivers of Egypt, and for the bee *that is* in the land of Assyria.

r *Meaning*, The Egyptians: for by reason the country is hot and moist, it is full of flies, as Assyria is full of Bees.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all ‡ [s] bushes.

‡ Or, *commendable trees.*
s *Signifying*, That no place shall be free from them.

20 In the same day shall the Lord shave with a * rasour *that is* hired, *namely* by them beyond the river, by the King of Assyria, the head, and the hair of the [t] feet: and it shall also consume the beard.

* 2 *King.* 19. 35.
t *That is*, That which is from the belly downward: *Meaning*, That he would destroy both great & small.

21 And it shall come to pass in that day, *that* a man shall [u] nourish a young cow, and two sheep.

u He that before had a great number of cattel shall be content with one cow, and two sheep.

22 And it shall come to pass for the [x] abundance of milk *that* they shall give, he shall eat butter: for butter and hony shall every one eat *that is* left † in the land.

x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly. † Heb. *in the midst of the land.*

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines, at a thousand silverlings, it shall *even* be for briers and thorns.

23 With arrows and with [y] bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all [z] hills shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattel.

Chap. VIII.

1 *In Maher-shalal-hash-baz, he propheseth that Syria and Israel shall be subdued by Assyria;* 5 *Judah likewise for their infidelity.* 9 *God's judgment shall be unresistable.* 11 *Comfort shall be to them that fear God;* 19 *Great afflictions to idolaters.*

MOreover, the LORD said unto me, Take thee a [a] great roll, and write in it with a [b] mans pen, concerning †Maher-shalal-hash-baz.

2 And I took unto me [c] faithful witnesses to record, Uriah the Priest, and Zechariah the son of Jeberechiah.

3 And I † went unto the [d] Propheteſs, and she conceived and bare a son; then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the [e] child shall have knowledge to cry, My father and my mother, ‡ the riches of Damascus, and the spoil of Samaria [f] shall be taken away before the King of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forsomuch as this people refuseth the waters of [g] Shiloah that go softly, and rejoyce in Rezin, and Remaliah's son:

7 Now therefore, behold, the Lord bringeth up upon them the waters of the [h] river, strong and many, *even* the King of Assyria, and all his glory: and he shall come up over all his chanels, and go over all his banks.

8 And he shall pass through Judah, he shall overflow & go over, he shall reach *even* to the [i] neck, and † the stretching out of his wings shall fill the breadth of thy land, O [k] Immanuel.

9 ¶ Associate your selves, O ye [l] people, ‡ and ye shall be broken in pieces; and give ear all ye of far countrys: gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me † [m] with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A [n] confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye [o] their fear, nor be afraid.

13 [p] Sanctify the LORD of hosts himself, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a [q] sanctuary; but for *a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem.

15 And many among them shall * stumble, and fall, and be broken, and be snared, and be taken.

16 [r] Bind up the testimony, seal the Law among my disciples.

17 And I will wait upon the LORD that hideth his face from the house of Jacob, and I will look for him.

18 * Behold, I and the [s] children whom the LORD hath given me, *are* for signs, and for wonders in Israel; [t] from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: [u] should not a people seek unto their God? [x] for the living, to the dead?

20 * To the [y] Law and to the testimony: if they speak not according to this word, *it is* because *there is* † [z] no light in them.

21 And they shall pass through [a] it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [b] curse their King, and their God, and look upward.

22 And they shall look unto the earth: and behold, trouble and [c] darkness, dimness of anguish; and *they shall be* driven to darkness.

Chap. IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*

NEvertheless, the [a] dimness *shall* not *be* such as *was* in her vexation, when [b] at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan in Galilee ‡ [c] of the nations.

2 * The people that [d] walked in darkness, have seen a great [e] light: they that dwell in the land of the shadow of death, upon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, *and* ‡ not increased the joy: they joy before thee, according to the joy in harvest, *and* as *men* rejoyce when they divide the spoil.

4 ‡ For thou hast [h] broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressour, as in the day of * Midian.

5 ‡ For every battel of the warriour *is* with confused noise, and garments rolled in bloud, ‡ but *this* shall be with [i] burning *and* † fewel of fire.

6 For unto us a child is born, unto us a * son is given, and the government shall be upon his shoulder: and his name shall be cal-

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y As they that go to seek wild beasts among the bushes.

z The hills contrary to their wont, shall be tilled by such as shall flee to them for succour.

a That thou mayest write in great letters to the intent it may be more easily read.

b *Meaning*, After the common fashion: because all men might read it.

† Heb. *In making speed to the spoil he hasteneth the prey.* Or, *Make speed*, &c.

c Because the thing was of great importance, he took these two witnesses, which were of credit with the people, when he let this up upon the door of the Temple, albeit Uriah was a flattering hypocrite, 2 King. 16. 11.

† Heb. *approached unto.*

d Meaning, To his wife; and this was done in a vision.

e Before any child be able to speak.

‡ Or, *he that is before the King of Assyria shall take away the riches*, &c.

f Which came to pass in the fourth year of Ahaz, 2 King. 16. 9.

g Which was a fountain at the foot of mount Zion, out of the which ran a small river through the city; *meaning*, That they of Judah distrusting their own power, which was small, desired such power and riches, as they saw in Syria and Israel.

h *That is*, The Assyrians, which dwell beyond Euphrates.

i It shall be ready to drown them.

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

k He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed utterly.

l Ye, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

‡ Or, *yet.*

† Heb. *in strength of hand.*

m To encourage me, that I should not shrink for the infidelity of this people, and so neglect mine office.

n Consent not ye that are godly to the league and friendship that this people seek with strangers and idolaters.

o *Meaning*, That they should not fear the thing that they feared; which have no hope in God.

p In putting your trust only in him, in calling upon him in adversity, patiently looking for his help, and fearing to do any thing contrary to his will.

q He will defend you which are his elect, and reject all the rest, which is meant of Christ, against whom the Jews should stumble and fall, *Luk.* 2. 34. *Rom.* 9. 33. 1 *Pet.* 2. 7, 8.

* *Chap.* 28. 16.

* *Mat.* 21. 44. *Luk.* 20. 18.

r Though all forsake me, yet ye that are mine, keep my words sure sealed in your hearts.

* *Heb.* 2. 13.

s *Meaning*, Them that were willing to hear and obey the word of God, whom the world hated, as though they were monsters, and not worthy to live.

t This was a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

u Answer the wicked thus, should not God's people seek succour only at him?

x *That is*, will they refuse to be taught of the Prophet, who is the mouth of God, and seek help at the dead, which is the illusion of Satan?

* *Luk.* 16. 29.

y Seek remedy in the word of God, where his will is declared.

† Heb. *no morning.*

z They have no knowledge, but are blind leaders of the blind.

a *That is*, In Judah, where they should have had rest, if they had not thus grievously offended God.

b In whom afore they put their trust.

c They shall think that heaven and all creatures are bent against them to trouble them.

a He comforteth the Church again after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, First by Tiglath-pileser, which was a light scourge in respect of that which they suffered after by Shalma-neser, who carried the Israelites away captives.

‡ Or, *populous.*

c Wherein the Jews and Gentiles dwelt together by reason of those 20 cities which Solomon gave to Hiram.

* *Mat.* 4. 16. *Ephes.* 5. 14.

d Which were captive in Babylon: and the Prophet speaketh of that thing which should come to pass sixty years after, as though it were now done.

e *Meaning*, The comfort of their deliverance.

f This captivity and deliverance were figures of our captivity by sin, and our deliverance by Christ through the preaching of the Gospel, *Mat.* 4. 15, 16.

g Their number was greater when they went into captivity, then when they returned: but their joy was greater at their return, *Hag.* 2. 10.

‡ Or, *to him.* ‡ Or, *when thou brakest.*

h Thou gavest them perfect joy, by delivering them, and by destroying the tyrant that kept them in cruel bondage, as thou didst deliver them by Gideon from the Midianites.

* *Judg.* 7. 22. *Chap.* 10. 26. ‡ Or, *when the whole battel of the warriour was*, &c. ‡ Or, *when the whole battel of the warriour was*, &c.

i He speaketh to the deliverance of his Church, which he hath delivered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.

† Heb. *meat.*

* *Joh.* 3. 16.

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led, Wonderful, Counseller, The mighty God, The everlasting [k] Father, The Prince of peace.

7 Of the increase of *his* government and peace * *there shall be* no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the *[l] zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon [m] Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The [n] bricks are fallen down, but we will build with hewen stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of [o] Rezin against him, and † joyn his enemies together.

12 The Syrians before, and the Philistines behind, and they shall devour Israel † with open mouth: *For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush in one day.

15 The ancient & honourable, he *is* the head: & the Prophet that teacheth lies, he *is* the tail.

16 For ‡ the leaders of this people cause *them* to err, and ‡ *they that are* led of them, *are* † destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite, and an evil doer, and every mouth speaketh ‡ folly: For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [p] burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkned, and the people shall be as the † fewel of the fire: no man shall [q] spare his brother.

20 And he shall † snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the [r] flesh of his own arm.

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah: For all this his anger is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 The wo of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

‡ Or, *to the writers that write grievousness.*

WO unto them that decree unrighteous decrees, and ‡ that [a] write grievousness *which* they have prescribed:

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless.

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from [b] far? to whom will ye flee for help? and where will ye leave your [c] glory?

4 [d] Without me they shall bowe down under the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‡ O † [e] Assyrian, the rod of mine anger, ‡ and the staff in their hand is mine indignation.

6 I Will send [f] him against an hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

7 Howbeit, he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few.

8 * For he saith, *Are* not my Princes altogether Kings?

9 *Is* not Calno, as [g] Carchemish? *is* not Hamath, as Arphad? *is* not Samaria, as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his [h] whole work * upon mount Zion, and on Jerusalem, I will † punish the fruit † of the stout heart of the [i] King of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‡ like a valiant *man*.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the [k] ax boast it self against him that heweth therewith? *or* shall the saw magnify it self against him that shaketh it? ‡ as if the rod should shake *it self* against them that lift it up, *or* as if the staff should lift up ‡ *it self*, *as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a [l] fire, and his holy One for a flame: and it shall burn and devour [m] his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, † [n] both soul and body:

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k The author of eternity, and by whom the Church and every member t ereof shall be preserved for ever, and have immortal life.
* *Luk.* 1. 32, 33.
* 2 *King.* 19. 31. *Chap.* 37. 32.
l His singular love and care for his elect.
m This is another Prophecy against them of Samaria, which were mockers, and contemners of God's promises & menaces.
n We were but weak, when the enemy overcame us, but we will make our selves so strong that we will neither care for our enemies, nor fear God's threatnings.
o Rezin King of Syria, who was in league with Israel, was slain by the Assyrians, after whose death, Aram, *That is*, The Syrians, were against Israel, which on the other side were assaulted by the Philistines.
† Heb. *mingle.*
† Heb. *with whole mouth.*
* *Chap.* 5. 25. & 10. 4.

‡ Or, *they that call them blessed.*
‡ Or, *they that are called blessed of them.*
† Heb. *swallowed up.*

‡ Or, *villany.*

p Wickedness as a bellows kindleth the fire of God's wrath, which consumeth all his obstinate enemies.

† Heb. *meat.*

q Though there were no forreign enemy, yet they shall destroy one another.
† Heb. *cut.*

r Their greediness shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

a Which write and pronounce a wicked sentence to oppress the poor: *Meaning*, That the wicked Magistrates, which were the chief cause of mischief, should be first punished.

b *To wit*, From Assyria.
c Your riches and authority, that they may be safe, and that ye may receive them again.
d Because, they have forsaken me, some shall go into captivity, and the rest shall be slain.
* *Chap.* 5. 25. & 9. 12.
‡ Or, *Wo to the Assyrian.*
† Heb. *Asshur.*
e God calleth for the Assyrians to be the executioners of his vengeance.
‡ Or, *though.*
f *That is*, The Assyrians against the Jews, which are but hypocrites: and in this sixth and seventh verse is declared the difference of the work of God, and of the wicked in one very thing and act: for God's intention is to chastise them for their amendment, and the Assyrians purpose to destroy them to enrich themselves: thus in respect of God's justice, it is God's work, but in respect of their own malice, it is the work of the devil.
† Heb. *to lay them a treading.*
* 2 *King.* 18. 34, 35. & 19. 10. &c.
§ Seeing that I have overcome as well one city, as another, so that none could resist, shall Jerusalem be able to escape mine hands?
h When he hath sufficiently chastised his people, (for he beginneth at his own house) then will he burn the rods.
* 2 *King.* 19. 31.
† Heb. *visit upon.*
† Heb. *of the greatness of the heart.*
i *Meaning*, Of Sennacherib.
‡ Or, *like many people.*
k Here we see that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to do his work, though the intentions be divers, *as vers.* 6.
‡ Or, *as if a rod should shake them that lift it up.*
‡ Or, *that which is not wood.*
l *Meaning*, That God is a light to comfort his people, and a fire to burn his enemies.
m *That is*, The Assyrians.
† Heb. *from the soul, and even to the flesh.*
n *To wit*, All his strong men whereof he boasted, 2 *Chron.* 32.

body: and they shall be as when a standard-bearer [o] fainteth.

19 And the rest of the trees of his forest shall be † few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall [p] stay upon the LORD, the holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 * For though thy people Israel be as the sand of the Sea, *yet* a remnant † of them shall return: * the consumption [q] decreed shall overflow ‡ with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even [r] determined in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ‡ and shall lift up his staff against thee, after the manner of * [t] Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him, according to the slaughter of * [t] Midian at the rock of Oreb. and *as* his rod *was* upon the [u] Sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the [x] anointing.

28 He is come to [y] Ajath, he is passed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the passage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the [z] bough with terrour: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall ‡ by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Jesse.* 10 *The victorious restauration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the [a] stem of * Jesse, and a branch shall grow out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD:

3 And shall make him of † quick understanding in the fear of the LORD, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears

4 But with righteousness shall he judge the poor, and ‡ reprove with equity, for the meek of the earth: and he shall * [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.

6 * [c] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ‡ cockatrice-den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the [d] waters cover the Sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the [e] people; to it shall the * Gentiles seek, and his [f] rest shall be † glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand [g] again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four † corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy [h] Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil † them of the east together: † they shall lay their hand upon Edom and Moab, † and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the [i] tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand [k] over the river, and shall smite it in the seven streams, and make *men* go over † dry-shod.

16 And there shall be an high-way for the remnant of his people, which shall be left from Assyria, * like as it was to Israel in the day that he came up out of the land of Egypt.

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o When the battel is lost, and the standard taken.

† Heb. *number.*

p This is the end of God's plagues towards his, to bring them to him, and to forsake all trust in others.

* *Rom.* 9. 27.

† Heb. *in*, or, *amongst.*

* *Chap.* 28. 22.

q This small number, which seemed to be consumed, and yet according to God's decree is saved, shall be sufficient to fill all the world with righteousness.

‡ Or, *in.*

r God will destroy this land as he hath determined, and after save a small portion.

‡ Or, *but he shall lift up his staff for thee.*

* *Exod.* 14.

t As the Egyptians did punish thee.

* *Judg.* 7. 25. *Chap.* 9. 4.

t *That is*, In a moment; he will destroy them in one night as he did the Midianites and Egyptians of old.

u When the Israelites passed through by the lifting up of Moses rod, and the enemies were drowned, *Exod.* 14. 28.

† Heb. *shall remove.*

x Because of the promise made to that kingdom, whereby Christ's kingdom was prefigured.

y He describeth by what way the Assyrians should come against Jerusalem, to confirm the faithful, when it should come to pass, that as their plagues come, so should they be delivered.

† Heb. *Cry shrill with thy voice.*

z Fear and destruction shall come upon Judah, for the Princes and people shall all be led away captives.

‡ Or, *mightily.*

a Because the captivity of Babylon was a figure of the spiritual captivity under sin, he sheweth that our true deliverance must come by Christ: for as David came out of Ishai, a man without dignity: so Christ should come of a poor carpenter's house, as out of a dead stock, *Chap.* 53. 2. * Act. 13. 23.

† Heb. *sent*, or, *smell.*

‡ Or, *argue.*

* *Job* 4. 9. 2 *Thess.* 2. 8.

b All these properties can agree to none but onely unto Christ: for it is he that toucheth the hearts of the faithful, and mortifieth their concupiscences: and to the wicked he is the savour of death, unto them that shall perish: so that all the world shall be smitten with this rod, which is his word.

* *Chap.* 65. 25.

c Men, because of their wicked affections, are named by the names of beasts, wherein the like affections reign: but Christ by his Spirit shall reform them, and work in them such mutual charity, that they shall be like lambs, favouring and loving one another, and cast off all their cruel affections.

‡ Or, *adders.*

d It shall be in as great abundance as the waters in the Sea.

e He prophesieth of the calling of the Gentiles.

* *Rom.* 15. 10.

f *That is*, his Church, which he also calleth his rest, *Psal.* 132. 14.

† Heb. *glory.*

g For God first delivered his people out of Egypt, & now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Chaldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

† Heb. *wings.*

h Here he describeth the consent that shall be in his Church, and their victory against their enemies.

† Heb. *the children of the east.*

† Heb. *Edom and Moab* shall be *the laying on of their hand.*

† Heb. *the children of Ammon their obedience.*

i *Meaning*, a corner of the Sea, that entreth into the land, and hath the form of a tongue.

k *To wit*, Nilus, the great river of Egypt, which entreth into the Sea with seven streams. † Heb. *in shoes.* * *Exod.* 14. 29.

CHAP.

CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

a He sheweth how the Church shall praise God, when they are delivered from their captivity.

AND in that day thou [a] shalt say, O LORD, I will praise thee: though thou wast angry, with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my [b] salvation: I will trust, and not be afraid; for the LORD JEHOVAH *is* my * strength and *my* song, he also is become my salvation.

b Our salvation standeth onely in God, who giveth us an assured confidence, constancy, and occasion to praise him for the same.
* *Exod.* 15. 2. *Psal.* 118. 14.

3 Therefore with joy shall ye [c] draw water out of the wells of salvation.

c The graces of God shall be so abundant, that ye may receive them in as great plenty, as waters out of a fountain that is full.
* 1 *Chron.* 16. 8. *Psal.* 105. 1.

4 And in that day shall ye say, * Praise the LORD, ‡ call upon his name, declare his doings among the people, make mention that his name is exalted.

‡ Or, *proclaim his name.*

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

† Heb. *inhabitress.*
d Ye that are of the Church.

6 Cry out and shout, thou † [d] inhabitant of Zion: for great *is* the holy One of Israel in the midst of thee.

CHAP. XIII.

1 *God mustereth the armies of his wrath.* 6 *He threatneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.*

a *That is*, The great calamity, which was prophesied to come on Babel, as a most grievous burden, which they were not able to bear. In the twelve Chapters following, he speaketh of the plague wherewith God chastised the Israelites as his children, and these other as his enemies: and also, that if God spare not these that are ignorant, that they must not think strange, if he punished them, which have knowledge of his Law and keep it not.

THE [a] burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, [b] shake the hand, that they may go into the gates of the nobles.

b *To wit*, To the Medes, and Persians.

3 I have commanded my sanctified ones, I have also [c] called my mighty ones for mine anger, *even* them that rejoyce in my [d] highness.

c *That is*, Prepared and appointed to execute my judgments.
d Which willingly go about the work whereunto I appoint them, but how the wicked do this, *Chap.* 10. 6.

4 The noise of a multitude in the mountains, † like as of a great people: a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battel.

† Heb. *the likeness of.*

5 They come from a far country, from the end of heaven, *even* the LORD and the [e] weapons of his indignation, to destroy the whole land.

e The army of the Medes and the Persians against Babylon.

6 ¶ Howl [f] ye, for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

f The Babylonians.

7 Therefore shall all hands ‡ be faint, and every man's heart shall melt.

‡ Or, *fall down.*

8 And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth: they shall † be amazed † one at another, their faces *shall be as* † [g] flames.

† Heb *wonder.*
† Heb. *every man at his neighbour.*
† Heb. *faces of the flames.*

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

g The Babylonians anger, and grief shall be so much, that their faces shall burn as fire.

10 For the [h] stars of heaven, and the constellations thereof shall not give their light: the Sun shall be * darkned in his going forth, and the Moon shall not cause her light to shine.

h They that are overcome, shall think that all the powers of heaven and earth are against them, *Ezek.* 32. 7. *Joel* 3. 15. *Mat.* 24. 29.
* *Ezek.* 32. 7. *Joel* 2. 31. & 3. 15. *Mat.* 24. 29 *Mark.* 13. 24. *Luk* 21. 25.

11 And I will punish [i] the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the [k] proud to cease, and will lay low the haughtiness of the terrible.

i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

k He noteth the principal vice, whereunto they were most given, as are all that abound in wealth.

12 I will make [l] a man more precious then fine gold; even a man then the golden wedge of Ophir.

l He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or silver, spare a man's life, *as* vers. 17.

13 Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And [m] it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

m *Meaning*, The power of Babylon, with their hired souldiers.

15 Every one *that is* found shall be thrust through: and every one *that is* joyned *unto them*, shall fall by the sword.

16 [n] Their children also shall be * dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

n This was not accomplished when Cyrus took Babylon; but after the death of Alexander the great.
* *Psal.* 137. 9.

17 Behold, I will stir up the Medes against them, which shall not regard silver, and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, shall be † as when God overthrew * Sodom and Gomorrah.

† Heb. *as the overthrowing.*
* *Gen.* 19. 24. *Jer.* 50. 40.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the [o] Arabian pitch tent there, neither shall the shephers make their fold there.

o Who useth to go from country to country; to find pasture for their beasts, but there shall they find none.

21 But [p] wild beasts of the desert shall lie there, and their houses shall be full of † doleful creatures, and ‡ † owls shall dwell there, and satyres shall dance there.

p *In Hebrew, Ziim:* which were either wild beasts, or fowls, or wicked spirits, whereby Satan deluded men, as by the fairies, goblins, and such like fantasies.

22 And † the wild beasts of the Islands shall cry in their ‡ desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

† Heb. *Ochim.*
‡ Or, *ostriches.* † Heb. *daughters of the owl.* † Heb. *Iim.* ‡ Or, *palaces.*

CHAP. XIV.

1 *God's merciful restauration of Israel.* 4 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatned.*

a He sheweth, why God will haste to destroy his enemies, *to wit*, Because he will deliver his Church.

FOR [a] the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers [b] shall be joyned with them, and they shall cleave to the house of Jacob.

b *Meaning*, That the Gentiles shall be joyned with the Church, and worship God.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for [c] servants and handmaids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours.

c *Signifying*, That the Jews should be superiours to the Gentiles, and that they should be brought under the service of Christ, by the preaching of the Apostles, whereby all are brought to the subjection of Christ, 2 *Cor.* 10. 5.
† Heb. *that had taken them captives.*

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this ‡ proverb against the King of Babylon, & say. How hath the oppressour ceased? the ‡ golden city ceased?

‡ Or, *taunting speech.*
‡ Or, *exactress of gold.*

5 The

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with † a continual stroke; he that ruled the nations in anger, is persecuted, *and* none [d] hindreth.

7 The whole earth is at [e] rest *and* is quiet: they break forth into singing.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 ‡ Hell from beneath is moved for thee to [f] meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the †‡ chief ones of the earth; it hath raised up from their thrones all the Kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm [g] is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‡ [h] O lucifer, son of the morning? *how* art thou cut down to the ground, which didst weaken the nations?

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the [i] north.

14 I will ascend above the heights of the clouds, I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee, shall [k] narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms?

17 *That* made the world as a wilderness, and destroyed the cities thereof, *that* ‡ opened not [l] the house of his prisoners?

18 All the Kings of the nations, *even* all of them lie in glory, every one in his own house.

19 But thou art [m] cast out of thy grave, like an abominable branch: *and as* the raiment of *those that are* slain, thrust through with a sword, that go down to the stones of the pit, as a carcase troden under feet.

20 Thou shalt not be joyned with them in burial, because thou hast destroyed thy land, *and* slain thy people: * the seed of evil doers shall never be renowned.

21 [n] Prepare slaughter for his children * for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besome of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 [o] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off [p] them, and his burden depart from off their shoulders.

26 This *is* the purpose *that is* purposed upon the whole earth: and this *is* the hand that *is* stretched out upon all the nations.

27 For the LORD of hosts hath * purposed, and who shall disanul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that King Ahaz died, was this [q] burden.

29 ¶ Rejoyce not thou whole [r] Palestina, because the rod of him that smote thee is broken: for out of the serpents root shall come forth a ‡ cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the [s] first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and [t] he shall slay thy remnant.

31 Howl, O gate; cry, O city, thou whole Palestina *art* dissolved: for there shall come from the [u] north a smoke, and ‡ none *shall be* [x] alone in his ‡ appointed times.

32 What shall *one* then answer the [y] messengers of the nation? That * the LORD hath founded [z] Zion, and the poor of his people shall ‡ trust in it.

CHAP. XV.

The lamentable state of Moab.

THE [a] burden of Moab. Because in the night [b] Ar of Moab is laid waste, *and* ‡ brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

2 [c] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over [d] Nebo, and over Medeba, * on [e] all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets every one shall howl, † weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed souldiers of Moab shall cry out, his life shall be grievous unto him.

5 My [f] heart shall cry out for Moab, ‡ his fugitive *shall flee* unto Zoar, an * [g] heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, [h] they shall raise up a cry of † destruction.

6 For the waters of Nimrim shall be † desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ‡ [i] brook of the willows.

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† Heb. *a stroke without removing.* d *That is*, He suffered all violence and injuries to be done. e *Meaning*, That when tyrants reign, there can be no rest nor quietness, and also how detestable a thing tyranny is, seeing the insensible creatures have occasion to rejoyce at their destruction. ‡ Or, *The grave.* f As though they feared lest thou shouldest trouble the dead, as thou didst the living: and there he derideth the proud tyranny of the wicked, which know not that all creatures with their destruction, that they may rejoyce. † Heb. *leaders.* ‡ Or, *great goats.* g In stead of thy costly carpets and coverings. ‡ Or, O *day star.* h Thou that thoughtest thy self most glorious, and as it were placed in the heaven: for the morning-star, that goeth before the Sun, is called Lucifer, to whom Nebuchadnezzar is compared. i *Meaning*, Jerusalem, whereof the Temple was on the north-side, as *Psal.* 48. 2. whereby he meaneth, That tyrants fight against God, when they persecute his Church, and would set themselves in his place. k In marvelling at thee. ‡ Or, *did not let his prisoners loose homeward.* l To set them at liberty: noting his cruelty. m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

n *Job* 18. 19. *Psal.* 21. 10. & 37. 28. & 109. 13. n He calleth to the Medes and Persians, and all those that should execute God's vengeance. * *Exod.* 20. 5. *Mat.* 23. 35.

o As I have begun to destroy the Assyrians in Sennacherib, so will I continue and destroy them wholly, when I shall deliver you from Babylon. p From the Jews.

* 2 *Chr.* 20. 6. *Job* 9. 12. *Prov.* 21. 30. *Dan.* 4. 31.

q *Chap.* 13. 1.

r He willeth the Philistines not to rejoyce, because the Jews are diminished in their power, for their strength shall be greater then ever. ‡ Or, *adder.* s The Israelites which were brought to extream misery. t *To wit*, My people.

u *That is*, From the Jews, or Assyrians: for they were both north from Palestina. ‡ Or, he shall *not* be *alone.* x But they shall be all ready, and joyn together. ‡ Or, *assemblies.* y Which shall come to enquire of the state of the Church. * *Psal.* 87. 1, 5. & 102. 16. z They shall answer, that the Lord doth defend his Church, and them that joyn themselves thereunto. ‡ Or, *betake themselves unto it.*

a *Chap.* 13. 1. b The chief city, whereby the whole country was meant. ‡ Or, *cut off.* c The Moabites shall flee to their idols for succour; but it shall be too late. d Which were cities of Moab. * *Jer.* 48. 37, 38. *Ezek.* 7. 18. e For as in the west-parts the people used to let their hair grow long, when they mourned: so in the east parts they cut it off. † Heb. *descending, into weeping:* or, *coming down with weeping.* f The Prophet speaketh this in the person of the Moabites, or as one that felt the great judgment of God that should come upon them. ‡ Or, *to the borders thereof, even as an heifer.* * *Jer.* 48. 5, 34. g *Meaning*, That it was a city that ever lived in pleasure, and never felt sorrow. h He describeth the miserable dissipation and flight of the Moabites. † Heb. *breaking.* † Heb. *desolations.* ‡ Or, *valley of the*

i To hide themselves and their goods there. *Arabians.*

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8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be [k] full of bloud: for I will bring † more upon Dimon, lions [l] upon him that eſcapeth of Moab, and upon the remnant of the land.

k Of them that are ſlain
† Heb. *additions.*
l So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

CHAP. XVI.

1 Moab is exhorted to yeild obedience to Chriſt's kingdom. 6 Moab is threatned for her pride. 9 The Prophet bewaileth her. 12 The judgment of Moab.

SEnd [a] ye the lamb to the ruler of the land from ‡ † Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a [b] wandring bird ‡ caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 † Take counſel, execute judgment, [c] make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandreth.

4 Let mine out-caſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the † extortioner is [d] at an end, the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

5 And in mercy * ſhall the throne be ‡ eſtabliſhed, and [e] he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the * pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* [f] his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab * howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye ‡ mourn, ſurely *they are* [g] ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, [h] the Lords of the heathen have broken down the principal plants thereof, they are come *even* unto [i] Jazer, they wandred *through* the wilderneſs, her branches are ‡ ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will [k] bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for ‡ the [l] ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And * gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe.

11 Wherefore my [m] bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his [n] ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Whithin [o] three years, as the years of an [p] hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* ‡ feeble.

a *That is*, Offer a ſacrifice: whereby he derided their long delay, which would not repent when the Lord called them, ſhewing them that it is now too late, ſeeing the vengeance of God is upon them.
‡ Or, *Petra.*
† Heb. *a rock.*
b There is no remedy, but you muſt flie.
‡ Or, *a neſt forſaken.*
† Heb. *bring.*
c He ſheweth what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſs.
† Heb. *wringer.*
d The Aſſyrians ſhall oppreſs the Iſraelites but for a while.
† Heb. *the treaders down.*
* *Dan.* 7. 14, 27. *Mich.* 4. 7. *Luk.* 1. 33.
‡ Or, *prepared.*
e Meaning, Chriſt.
* *Jer.* 48. 27.
f Their vain confidence, and proud brags ſhall deceive them, as *Jer.* 48. 2.
* *Jer.* 48. 20.
‡ Or, *mutter.*
g For all your mourning, yet the city ſhall be deſtroyed even unto the foundations.
h *That is*, The Aſſyrians & other enemies.
i *Meaning*, That the country of Moab was now deſtroyed, and all the precious things thereof were carried into the borders, yea, into other countrys, and over the ſea.
‡ Or, *plucked up.*
k He ſheweth that their plague was ſo great, that it would have moved any man to lament with them, as *Pſal.* 141. 5.
‡ Or, *the alarm is fallen upon*, &c.
l The enemies are come upon thee, and ſhout for joy, when they carry thy commodities from thee, as *Jer.* 48. 33.
* *Jer.* 48. 33.
m For very ſorrow and compaſſion.
n They ſhall uſe all means to ſeek help of their idols, and all in vain: for Chemoz their great God, ſhall not be able to help them.
o He appointed a certain time to puniſh the enemies in.
p Who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.
‡ Or, *not many*

CHAP. XVII.

1 Syria and Iſrael are threatned. 6 A remnant ſhall forſake idolatry. 9 The reſt ſhall be plagued for their impiety. 12 The wo of Iſrael's enemies.

THE [a] burden of [b] Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of [c] Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from [d] Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the [e] glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of [f] Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth [g] the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of [h] Rephaim.

6 (¶ Yet gleaning-grapes [i] ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his [k] maker, and his eyes ſhall have reſpect to the holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the ‡ images)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which [l] they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with [m] ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flourish: *but* the harveſt *ſhall be* ‡ a heap in the day of grief, and of [n] deſperate ſorrow.

12 ¶ [o] Wo to the ‡ multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of ‡ mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: bud *God* ſhall [p] rebuke them,

a *Chap.* 13. 1.
b The chief city of Syria.
c It was a country of Syria by the river Arnon
d It ſeemeth, that the Prophet would comfort the Church in declaring the deſtruction of thoſe two Kings, of Syria and Iſrael, when as they had conſpired the overthrow of Judah.
e The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſaith, that they ſhall be brought down, and the Syrians alſo.
f *Meaning*, Of the ten tribes, which boaſted themſelves of their nobility, proſperity, ſtrength and multitude.
g As the abundance of corn doth not fear the harveſt-men that ſhould cut it down: no more ſhall the multitude of Iſrael make the enemy to ſhrink, whom God ſhall appoint to deſtroy them.
h Which valley was plentiful and fertile.
i Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.
k He ſheweth that God's corrections ever bring forth ſome fruit, and cauſe his to turn from their ſins, and to humble themſelves to him.
‡ Or, *Sun-images*
l As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, then buſhes, when God ſhall ſend the enemy to plague them.
m Which are excellent & brought out of other countrys.
‡ Or, *removed in the day of inheritance, and* there ſhall be *deadly ſorrow.*
n As the Lord threatneth the wicked in his Law, *Lev.* 26. 16.
o The Prophet ſheweth the horrible plagues that was prepared againſt Iſrael by the Aſſyrians; which were infinite in number, and gathered of many nations.
‡ Or, *noiſe.* ‡ Or, *many.*
p He addeth this for the conſolation of the faithful, which were in Iſrael.

and

and they ſhall flee far of, and ſhall be chaſed as the chaff of the mountains before the wind, and like ‡ a rolling thing before the whirlwind.

14 And behold, [q] at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

‡ Or, *thiſtle-down.*

q He compareth the enemies, the Aſſyrians, to a tempeſt, which aſſaults over night, and in the morning is gone.

CHAP. XVIII.

2 God in care of his people will deſtroy the Ethiopians. 7 An acceſs thereby ſhall grow unto the Church.

WO to the [a] land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadours by the ſea, even in veſſels of [b] bulruſhes upon the waters, *ſaying*, [c] Go ye ſwift meſſengers to a nation ‡ ſcattered and peeled, to [d] a people terrible from their beginning hitherto, ‡† a nation meted out and troden down, ‡ whoſe land the [e] rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when [f] he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my [g] reſt, and I will ‡ conſider in my dwelling-place like a [h] clear heat ‡ upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the bud is perfect, and the ſowr grape is ripening in the flower; he ſhall both cut off the ſprings with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the [i] beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the [k] preſent be brought unto the LORD of hoſts, of a people ‡ ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was ſo full of ſhips, that the ſails, which he compareth to wings, ſeemed to ſhadow the Sea.
b Which in thoſe countrys were great; in ſo much as they made ſhips of them for ſwiftneſs.
c This may be taken, that they ſhe others to comfort the Jews, and to promiſe them help againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not truſt therein: or that they did ſolicite the Egyptians, & promiſed them aid to go againſt Judah.
‡ Or, *out ſpread and poliſhed.*
d To wit, The Jews, who becauſe of God's plagues made all other nations afraid of the like as God threatned, Deut. 28. 37.
‡ Or, *a nation that meteth out, & treadeth down.*
† Heb. *a nation of line, line, & treading under foot.*
‡ Or, *whoſe land the rivers deſpiſe.*
e *Meaning*, The Aſſyrians, as Chap. 8. 7.
f When the Lord prepareth to fight againſt the Ethiopians.
g I will ſtay a while from puniſhing the wicked.
‡ Or, *regard my ſet dwelling.*
h Which two ſeaſons are moſt profitable for the ripening of fruits: whereby he meaneth that he will ſeem to favour them, and give them abundance for a time, but he will ſuddenly cut them off.
‡ Or, *after rain.*
i Not onely men ſhall contemn them, but the brute beaſts.
k *Meaning*, That God will pity his Church, and receive that little remnant as an offering unto himſelf.
‡ Or, *out ſpread and poliſhed.*

CHAP. XIX.

1 The confuſion of Egypt. 11 The fooliſhneſs of their Princes. 18 The calling of Egypt to the Church. 23 The covenant of Egypt, Aſſyria and Iſrael.

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will † ſet the Egyptians againſt the Egyptians: and they ſhall [c] fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

a Chap. 13. 1.
b Becauſe the Egyptians truſted in the defence of their country, in the multitude of their idols, and in the valiantneſs of their men, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that men's hearts ſhall faint.
† Heb. *mingle.*
c As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the Church of God, 2 *Chron.* 20. 22. *Chap.* 49. 16.

3 And the [d] ſpirit of Egypt † ſhall fail in the midſt thereof, and I will † deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I ‡ give over into the hand of a cruel Lord; and a fierce King ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the [e] waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the [f] rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the [g] mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, † and be no *more*.

8 The fiſhers alſo ſhall [h] mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave ‡ net-works ſhall be confounded.

10 And they ſhall be broken in the † purpoſes thereof, all that make ſluces *and* ponds † for fiſh.

11 ¶ Surely the Princes of [i] Zion *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how [k] ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient Kings?

12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The Princes of Zion are become fools, the Princes of [l] Noph are deceived, they have alſo ſeduced Egypt, *even* ‡ † they that are the [m] ſtay of the tribes thereof.

14 The LORD hath mingled † [n] a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head [o] or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be [p] a terrour unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt [q] ſpeak † the language of Canaan, and [r] ſwear to the LORD of hoſts: one ſhall be called the city ‡ of [s] deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt

d *Meaning*, Their policy, and wiſdom.
† Heb. *ſhall be emptied.*
† Heb. *ſwallow up.*
‡ Or, *ſhut up.*
e He ſheweth, that the Sea and *Nilus* their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them that ſhould keep them under as ſlaves.
f For *Nilus* ran into the Sea by ſeven ſtreams, as though they were ſo many rivers.
g He meaneth the ſpring, out of the which the water guſheth as out of a mouth.
† Heb. *and ſhall not be.*
h The Scripture uſe to deſcribe the deſtruction of a country by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countries are enriched.
‡ Or, *white works.*
† Heb. *foundations.*
† Heb. *of living things.*
i Called alſo *Tanes*, a famous city upon *Nilus*.
k He noteth the flatterers of Pharaoh, who perſwaded the King, that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe.
l Or, *Memphis*, others *Alexandria*, and now called, *the great Cairo.*
‡ Or, *governours.*
† Heb. *corners.*
m The principal upholders thereof are the chiefeſt cauſe of their deſtruction.
† Heb. *a ſpirit of perverſities.*
n For the ſpirit of wiſdom, he hath made them drunken and giddy with the ſpirit of errour.
o Neither the great, nor the ſmall, the ſtrong nor the weak.
p Conſidering, that through their occaſion the Jews made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them
q Shall make one confeſſion of faith with the people of God, by the ſpeech of Canaan, *Meaning*, The language wherein God was then ſerved.
† Heb. *the lip.*
r Shall renounce their ſuperſtitions and proteſt to ſerve God aright.
‡ Or, *of Heres*, or, *of the Sun.*
s *Meaning*, Of ſix cities five ſhould ſerve God and the ſixth remain in their wickedneſs: and ſo of the ſix parts there ſhould be but one loſt.

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and a [t] pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign, and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſours, and he ſhall ſend them [u] a ſaviour and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do [x] ſacrifice and oblation, yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into [y] Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

t There ſhall be evident ſigns and tokens, that God's religion is there: which manner of ſpeech is taken of the Patriarchs, and ancient times, when God had not as yet appointed the place and full manner how he would be worſhipped.

u This declareth that this prophecy ſhould be accomplished in the time of Chriſt.

x By theſe ceremonies, he comprehendeth the ſpiritual ſervice under Chriſt.

y By theſe two nations, which were then chief enemies of the Church, he ſheweth, that the Gentiles and the Jews ſhould be joyned together in one faith and religion, and ſhould be all one fold under Chriſt their Shepherd.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that [a] Tartan came unto [b] Ashdod (when [c] Sargon the king of Aſſyria ſent him) and fought againſt Ashdod, and took it:

2 At the ſame time ſpake the LORD † by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loyns, and put off thy ſhoe from thy foot: And he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath [d] walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the King of Aſſyria lead away † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the † ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 And the inhabitant of this ‡ [g] Iſle ſhall ſay in that day, Behold, ſuch *is* our expectation whither we flee for help to be delivered from the King of Aſſyria: and how ſhall we eſcape?

a Who was a captain of Sennacherib, 2 *King* 18. 17.

b A city of the Philiſtines

c The Hebrews write that Sennacherib was ſo called

† Heb. *by the hand of Iſaiah.*

d Which ſignifieth that the Prophet did lament the miſery that he ſaw prepared before the three years, that he went naked and bare-footed.

† Heb. *the captivity of Egypt.*

† Heb. *nakedneſs.*

e In whoſe aid they truſted.

f Of whom they boaſted and gloried

‡ Or, *country.*

g *Meaning*, Judea, which was compaſſed about with their enemies, as an Iſle with waters.

CHAP. XXI.

1 *The Prophet bewailing the captivity of his people, ſeeth in a viſion, the fall of Babylon by the Medes and Perſians.* 11 *Edom ſcorning the Prophet, is moved to repentance.* 13 *The ſet time of Arabia's calamity.*

THE burden of the [a] deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it [b] cometh from the deſert, from a terrible land.

2 A † grievous viſion is declared unto me, the [c] treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O [d] Elam: beſiege, O Media: all the ſighing [e] thereof have I made to ceaſe.

3 Therefore are my [f] loyns filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 ‡ My heart panted, fearfulneſs affrighted me: the night of [g] my pleaſure hath he † turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: [h] ariſe ye Princes, *and* anoint the ſhield.

6 For thus hath the [i] Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of hors-men, [k] a chariot of aſſes, *and* a chariot of camels; and he hearkned diligently with much heed.

8 And ‡ he cried, [l] A lion: my Lord, I ſtand continually upon the * watch-tower in the day-time, and I am ſet in my ward ‡ whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of hors-men: and [m] he anſwered and ſaid, * Babylon is fallen, is fallen; and all the graven images of her Gods he hath broken unto the ground.

10 O [n] my threſhing, and the † corn of my floor: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of [o] Dumah. He calleth to me out of [p] Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The [q] morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the [r] foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema ‡ brought [s] water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled ‡ † from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, [t] according to the years of an [u] hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of † archers, the mighty men of the children of [x] Kedar ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

a On the ſea ſide between Judea & Chaldea, was a wilderneſs whereby he meaneth Chaldea.

b *That is*, The ruine of Babylon by the Medes and Perſians.

† Heb. *hard.*

c The Aſſyrians and Chaldeans, which had deſtroyed other nations, ſhall be overcome of the Medes and Perſians, and this he propheſied an hundred years before it came to paſs.

d By Elam, he meaneth the Perſians

e Becauſe they ſhall find no ſuccour, they ſhall mourn no more *or*, I have cauſed them to ceaſe mourning, whom Babylon had afflicted.

f This the Prophet ſpeaketh in the perſon of the Babylonians

‡ Or, *my mind wandred.*

g He propheſieth the death of Belſhazzar, *as Dan.* 5. 30, who in the midſt of his pleaſures was deſtroyed.

† Heb *put.*

h Whiles they are eating and drinking, they ſhall be commanded to run to their weapons.

i *To wit*, In a viſion by the ſpirit of prophecy.

k *Meaning*, Chariots of men of war, and others that carried the baggage

‡ Or, *cried as a lion.*

l *Meaning*, Darius which overcame Babylon.

* *Heb.* 2. 1.

‡ Or, *every night.*

m The watchman whom Iſaiah ſet up, told him who came toward Babylon, and the Angel declareth, that it ſhould be deſtroyed: all this was done in a viſion.

* *Jer.* 51. 8. *Rev.* 14. 8. & 18. 2.

n *Meaning*, Babylon.

† Heb. *ſon.*

o Which was a city of the Iſhmaelites, and was ſo named of Dumah, *Gen.* 25. 14.

p A mountain of the Idumeans

q He deſcribeth the unquietneſs of the people of Dumah, who were night and day in fear of their enemies, and ever ran to and fro to enquire news.

r For fear, the Arabians ſhall flee into the woods, and be appointeth what way they ſhall take.

‡ Or, *bring ye.*

ſ *Signifying*, That for fear they ſhall not tarry to eat nor drink.

‡ Or, *for fear.*

† Heb. *from the face*

t He appointeth them reſpite for one year onely, and then they ſhould be deſtroyed u *Chap.* 16. 14. † Heb. *bows.* x Which was the name of a people of Arabia, and by the horrible deſtruction of all theſe nations, he teacheth the Jews that there is no place for refuge, or to eſcape God's wrath, but only to remain in his Church, and to live in his fear.

CHAP. XXII.

1 *The Prophet lamenteth the invasion of Jewry by the Persians.* 8 *He reproveth their humane wisdom, and worldly joy.* 15 *He propheseth Shebna's deprivation,* 20 *and Eliakim, prefiguring the kingdom of Christ, his substitution.*

THE burden of the [a] valley of vision. What [b] aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of [c] stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the [d] sword, nor dead in battel.

3 All thy rulers are fled together, they are [e] bound † by the archers: all *that are* found in thee are bound together, *which* have fled from [f] far.

4 Therefore said I, * Look away from me, † I will [g] weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of [h] crying to the mountains.

6 And Elam [i] bare the quiver with chariots of men *and* hors-men, and Kir † uncovered the shield.

7 And it shall come to pass *that* † thy choicest valleys shall be full of chariots, and the horsmen shall set themselves in aray ‡ at the gate.

8 ¶ And he discovered the [k] covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the [l] breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have [m] numbred the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye [n] made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker [o] thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth:

13 And behold, joy and gladness, slaying oxen, and killing sheep, [p] eating flesh, and drinking wine; let us eat and drink, for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you, till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this [q] treasurer, *even* unto Shebna, which *is* over the house, *and say*,

16 What hast thou here? and whom hast thou [r] here, that thou hast hewed thee out a sepulchre here ‡ *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation [f] for himself in a rock?

17 Behold, ‡ the LORD will carry thee away with † a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee, *like* a ball into a † large country: there shalt thou die, and there the chariots of thy glory *shall be* the [t] shame of thy Lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will [u] call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy governement into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the [x] key of the house of David will I lay upon his shoulder: so he shall * open and none shall shut, and he shall shut and none shall open.

23 And I will fasten him *as a* [y] nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the off-spring and the issue, all vessels [z] of small quantity: from the vessels of cups, even to all the ‡ vessels of flagons.

25 In that day, saith the LORD of hosts, shall the [a] nail *that is* fastned in the sure place, be removed, and be cut down and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

THE [a] burden of Tyre. Howl, ye ships of [b] Tarshish; for [c] it is laid waste, so that there is no house, no entring in: from the land of [d] Chittim it is [e] revealed to them.

2 Be † still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have [f] repleni shed.

3 And by great waters the [g] seed of Sihor, the harvest of the river *is* her revenue, and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the [h] sea hath spoken, *even* the strength of the sea, saying, I [i] travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be [k] sorely pained at the report of Tyre.

6 Pass ye over to [l] Tarshish, howl ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her † afar off to sojourn.

8 Who hath taken this counsel against Tyre, [m] the crowning *city*, whose merchants *are* Princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

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a *Meaning*, Judea, which was compassed about with mountains, and was called the valley of the Prophets, which were always there, whom they named Seers.
b He speaketh to Jerusalem, whose inhabitants were fled up to the house-tops, for fear of their enemies.
c Which wast wont to be full of people and joy.
d But for hunger.
e And led into captivity.
† Heb. *of the bow.*
f Which have fled from other places to Jerusalem for succour.
* *Jer.* 4. 19.
g 9. 1.
† Heb. *I will be slow in weeping.*
g He sheweth what is the duty of the godly, when God's plagues hang over the Church, and specially of the ministers, *Jer.* 9. 1.
h *That is*, The shout of the enemies, whom God had appointed to destroy the city.
i He putteth them in mind how God delivered them once from Sennacherib, who brought the Persians, and Cyrenians with him, that they might, by returning to God, avoid that great plague, which they should suffer by Nebuchadnezzar.
† Heb. *made naked.*
† Heb. *the choice of thy valleys.*
‡ Or, *towards.*
k The secret place where the armour was, *supra*, In the house of the forest. 1 *King.* 7. 2.
l Ye fortified the ruinous places, which were neglected in time of peace: *Meaning*, The whole city of David, which was within the compass of the other.
m Either to pull down such as might hurt, or else to know what men they were able to make.
n To provide, if need should be, of water.
o To God, that made Jerusalem: that *is*, they trusted more in these worldly means, then in God.
p In stead of repentance ye were joyful, and made great chear, contemning the admonitions of the Prophets, saying, Let us eat and drink, for our Prophets say, That we shall die to morrow. *Chap.* 56. 12. 1 *Cor.* 15. 32.
q Because the Hebrew word doth also signify one that doth nourish and cherish, There are of the learned that think that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to provide for himself against all dangers: in the mean season, he packt craftily, & gat of the best offices into his hand under Hezekiah, ever aspiring to the highest.
r *Meaning*, That he was a stranger and came up of nothing.
‡ Or, *Obe.*
t Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

‡ Or, *the LORD, who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c. vers.* 18.
† Heb *the captivity of a man.*
† Heb. *large of spaces.*
t *Signifying*, That whatsoever dignity the wicked attain unto, at length it will turn to the shame of those Princes, by whom they are preferred.
u To be steward again, out of the which office he had been put, by the craft of Shebna.
x I will commit unto him the full charge and government of the King's house.
* *Job* 12. 14. *Rev.* 3. 7.
y I will establish him and confirm him in his office: of this phrase, read *Ezra* 9. 9.
z *Meaning*, That both small and great, that shall come of Eliakim, shall have praise and glory by this faithful officer.
‡ Or, *instruments of viols.*

a He meaneth, Shebna, who in man's judgment should never have fain.

a *Chap.* 13. 1.
b Tea of Cilicia, that come thither for merchandice.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim, they mean all the isles and countrys west-ward from Palestina.
e All men know of this destruction.
† Heb. *silent.*
f Have haunted thee, and enriched thee.
g *Meaning*, The corn of Egypt, which was fed by the overflowing of Nilus.
h *That is*, Tyrus, which was the chief port of the sea.
i I have no people left in me, and am as a barren woman that never had child.
k Because these two countries were joyned in league together.
l Tyrus willeth other merchants to go to Cilicia, and to come no more there.
† Heb. *from afar off.*
m Who maketh her merchants like Princes.
† Heb. *to pollute.*

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10 [n] Pass through thy land as a river, O daughter of Tarshish: *there is* no more † strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ‡ against † the merchant-*city*, to destroy the ‡ strong holds thereof.

12 And he said, Thou shalt no more rejoyce, O thou oppressed [o] virgin, [p] daughter of Zidon: arise, pass over to Chittim, there also shalt thou have no rest.

13 Behold, the land of the Chaldeans; this people was not *till* the [q] Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, *and* he [r] brought it to ruine.

14 Howl, ye ships of Tarshish: for your [t] strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one King: after the end of [t] seventy years † shall Tyre [u] sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten, [x] make sweet melody, sing many songs, that thou mayest be remembred.

17 ¶ And it shall come to pass after the end of seventy years that the LORD will visit Tyre, and she shall turn to her [y] hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandice, and her hire shall be [z] holiness to the LORD: it shall not be treasured nor laid up: for her merchandice shall be for them that dwell before the LORD, to eat sufficiently, and for † durable clothing.

earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are [c] burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth * of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it.

10 The city of [f] confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets, all joy is darkned, the [g] mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* [h] as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the [i] sea.

15 Wherefore glorify ye the LORD in the ‡ fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the † uttermost part of the earth have we heard songs, *even* glory to the [k] righteous: but I said, † My [l] leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 * Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the [m] windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall † punish the [n] host of the high ones *that are* on high, and the Kings of the earth upon the earth.

22 And they shall be gathered together † *as* prisoners are gathered in the ‡ pit, and shall be shut up in the prison, and after many days shall they be ‡ [o] visited.

23 [p] Then the * Moon shall be confounded, and the Sun ashamed, when the LORD of hosts shall reign in mount Zion and in Jerusalem, and ‡ before his ancients gloriously.

n Thy strength will no more serve thee, therefore flee to other countries for succour.
† Heb. *girdle.*
‡ Or. *concerning a merchant man.*
† Heb. *Canaan.*
‡ Or, *strengths.*

o For Tyrus was never touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Chaldeans, which dwelt in tents in the wilderness, were gathered by the Assyrians into cities.
r The people of the Chaldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Chaldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Chaldea and Assyria be able to overthrow Tyrus.
s *That is*, Tyrus, by whom we are enriched.
t Tyrus shall be destroyed seventy years, which he calleth the reign of one King, or a man's age.
† Heb. *it shall be unto Tyre as the song of an harlot.*
u Shall use all craft and subtilty to intice men again to her.
x She shall labour by all means to recover her first credit, as an harlot, when she is long forgotten, seeketh by all means to entertain her lovers.
y Though she have been chastised of the Lord, yet she shall return to her old wicked practices, and for gain shall give her self to all men's lusts like an harlot.
z He sheweth, that God, yet by the preaching of the gospel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worshipping of God, and liberality toward his saints.
† Heb. *old.*

e With heat and drought, *or else*, that they were consumed with the fire of God's wrath.
* *Jer.* 7. 34. & 16. 9. & 25. 10. *Ezek.* 26. 13. *Hos.* 2. 11.

f Which, as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Jerusalem, but of all the other wicked cities.
g Because they did not use God's benefits aright, their pleasures should fail, and they fall to mourning.
h He comforteth the faithful, declaring that in their great desolation the Lord will assemble his Church, which shall praise his name, *as Chap.* 10. 22.
i From the utmost coasts of the world, where the gospel shall be preached, *as verse.* 6.
‡ Or, *vallies.*
† Heb. *wing.*
k *Meaning*, To God, who will publish his gospel through all the world.
† Heb. *Leanness to me*, or, *My secret to me.*
l I am consumed with care, considering the affliction of the Church, both by forein enemies, and domestical. *Some read*, My secret, my secret: *that is*, It was revealed to the Prophet that the good should be preserved, and the wicked destroyed.
* *Jer.* 48. 43, 44.
m *Meaning*, That God's wrath and vengeance should be over and under them: so that they should not escape no more then they did at Noah's flood.

† Heb. *visit upon.*
n There is no power so high, or mighty, but God will visit him with his rods.
† Heb. *with the gathering of prisoners.*
‡ Or, *dungeon.*
‡ Or, *found wanting.*
o Not with his rods, *as verse* 21 but shall be comforted.
p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sun and the Moon shall be dark in comparison thereof.
* *Chap.* 13. 10. *Ezek.* 32. 7. *Joel* 2. 31. & 3. 15.
‡ Or, there shall be *glory before his ancients.*

CHAP. XXIV.

1 The doleful judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

BEhold, the LORD maketh the [a] earth empty, and maketh it waste, and † turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ‡ [b] Priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, † the haughty people of the earth do languish.

5 The earth also is [c] defiled under the inhabitants thereof: because they have transgressed the Laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the [d] curse devoured the

a This prophecy is as a conclusion of that which hath been threatned to the Jews, and other nations, *from the* 13 *Chap.* and therefore by the earth he meaneth those lands, which were before named.
† Heb. *perverteth the face thereof.*
‡ Or, *prince.*
b Because this was a name of dignity, it was also applied to them which were not of Aarons family, and so signifieth also a man of dignity, *as* 2 *Sam.* 8. 18. & 20. 25. 2 *Chron.* 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy, *Hosea* 4. 9.
† Heb. *the height of the people.*
c By the sins of men procuring God's judgments on the same.
d Written in the Law, *as Lev.* 26. 14. *Deut.* 28. 16. thus the Prophets used to apply particularly the menaces and promises, which are general in the Law.

CHAP.

CHAP. XXV.

1 *The Prophet praiseth God for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.*

a Thus the Prophet giveth thanks to God, because he will bring under subjection these nations by his corrections, & make them of his Church, which before were his enemies.

O LORD, thou [a] *art* my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [b] of a city, an heap; *of* a defended city, a ruine: a palace of [c] strangers, to be no city, it shall never be built.

b Not onely of Jerusalem, but also of these other cities, which have been thine enemies.

c *That is*, A place whereat all vagabonds may live without danger, and as it were at ease as in a palace.

3 Therefore shall the [d] strong people glorify thee, the city of the terrible nations shall fear thee.

d The Arrogant and proud, which before would not know thee, shall by thy corrections fear and glorify thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the [e] blast of the terrible ones *is* as a storm *against* the wall.

e The rage of the wicked is furious, till God break the force thereof.

5 Thou shalt bring down the noise of strangers, [f] as the heat in a dry place; *even* the [g] heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

f *Meaning*, That as the heat is abated by the rain, so shall God bring down the rage of the wicked.

g As a cloud shadoweth from the heat of the Sun, so shall God asswage the rejoycing of the wicked against the godly.

6 ¶ And in this [h] mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

h To wit, In Zion, whereby he meaneth his Church, which should under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet, as *Mat.* 22. 2.

7 And he will † destroy in this mountain the face of the [i] covering † cast over all people, and the vail *that is* spread over all nations.

† Heb. *swallow up.*

i *Meaning*, That ignorance and blindness, whereby we are kept back from Christ.

8 He will *swallow up death in victory, and the Lord GOD will [k] wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

† Heb. *covered.*

* 1 *Cor.* 15. 54.

k He will take away all occasions of sorrow, and fill him with perfect joy, *Rev.* 7. 17. & 21. 4.

9 ¶ And it shall be said in that day, Lo, this *is* our God, we have waited for him, and he will save us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his salvation.

10 For in this mountain shall the hand of the LORD rest, and [l] Moab shall be ‡ troden down under him, even as straw is ‡ troden down for the [m] dunghil.

l By Moab is meant all the enemies of his Church.

‡ Or, *threshed.*

‡ Or, *threshed.*

m Heb. *Madmenah*: there were two cities of this name: one in Judah, 1 *Chron.* 2. 49. and another in the land of Moab, *Jer.* 48. 2. which seemeth to have been a plentiful place of corn, *Chap.* 10. 31. *The meaning is*, Of the vilest chaff which is fit for no other use but as dung to be cast to the field.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAP. XXVI.

1 *A song inciting to confidence in God,* 5 *for his judgments,* 12 *and for his favour to his people.* 20 *An exhortation to wait on God.*

a This song was made to comfort the faithful when their captivity should come, assuring them also of their deliverance, for the which they should sing this song. b God's protection and defence shall be sufficient for us. c He alloureth the godly to return after the captivity to Jerusalem.

IN that day shall [a] this song be sung in the land of Judah, We have a strong city, [b] salvation will *God* appoint *for* walls and bulwarks.

2 [c] Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

† Heb. *truths.*

3 Thou wilt keep *him* in † perfect peace, *whose* ‡ [d] mind *is* stayed *on thee*: because he trusteth in thee.

† Heb. *peace, peace.*

‡ Or, *thought*, or, *imagination.*

d Who by faith reposeth his whole trust in thee.

4 Trust in the LORD for ever: for in the LORD JEHOVAH *is* † everlasting strength.

† Heb. *the rock of ages.*

4 ¶ For he bringeth down them that dwell on high, the [e] lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the dust.

e There is no power so high that can let God, when he will deliver his.

6 The foot shall tread it down, *even* the feet of the [f] poor, *and* the steps of the needy.

f God will set the poor afflicted over the power of the wicked.

7 The way of the just *is* uprightness: thou most upright, dost weigh the path of the just.

8 Yea, in the way of thy [g] judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

g We have constantly abided in the adversities, wherewith thou hast afflicted us.

9 With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn [h] righteousness.

h *Meaning*, That by afflictions men shall learn to fear God.

10 Let [i] favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

i The wicked, though God shew them evident signs of his grace, shall be never the better.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* [k] envy ‡ at the people, yea the fire of thine [l] enemies shall devour them.

k Through envy and indignation against thy people.

‡ Or, *towards* thy *people.*

l The fire and vengeance, wherewith thou dost destroy thine enemies.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‡ in us.

‡ Or, *for us.*

13 O LORD our God, *other* [m] Lords besides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

m The Babylonians, which have not governed according to thy word.

14 *They are* [n] dead, they shall not live; *they are* deceased, they shall not rise. therefore hast thou visited and destroyed them, and made all their memory to perish.

n *Meaning*, That the reprobate even in this life shall have the beginning of everlasting death.

15 Thou hast [o] increased the nation, O LORD, thou hast increased the nation, thou art glorified; thou hadst removed *it* far *unto* all the ends of the earth.

o *To wit*, The company of the faithful, by the calling of the Gentiles.

16 LORD, in trouble have they [p] visited thee, they poured out a † prayer *when* thy chastning *was* upon them.

p *That is*, The faithful by thy rods were moved to pray unto thee for deliverance.

† Heb *secret speech.*

17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; so have we been in thy [q] sight, O LORD.

q *To wit*, In extream sorrows.

18 We have been with child, we have been in pain, we have as it were brought [r] forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world [s] fallen.

r Our sorrows had none end, neither did we enjoy the comfort that we looked for.

s The wicked, and men without Religion, were not destroyed.

19 [t] Thy dead *men* shall live, *together with* my dead body shall they arise: awake and sing ye that dwell in dust: for thy [u] dew *is as* the dew of herbs, and the earth shall cast out the dead.

t He comforteth the faithful in their afflictions, shewing them, that even in death they shall have life; and that they should most certainly rise to glory: the contrat should come to the wicked, as *vers.* 14.

u As herbs dead in winter, flourish again by the rain in the spring time, so they that lie in the dust, shall rise up to joy when they feel the dew of God's grace in their afflictions, and to wait upon God's work.

20 ¶ Come, my people [x] enter thou into thy chambers, and shut thy doors about thee: hide

x He exhorteth the faithful to be patient

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thy self as it were for a little moment, until the indignation be overpast.

21 For behold, the LORD * cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her † y bloud, and shall no more cover her slain.

* Isai. 1. 3.

† Heb. *bloods.*
y The earth shall vomit and cast out the innocent bloud, which it hath drunk, that it may cry for vengeance against the wicked.

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The Church of Jews and Gentiles.*

IN that [a] day the LORD with his sore and great and strong [b] sword shall punish Leviathan the ‡ piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of [c] red wine.

3 I the LORD do keep it, I will water it every moment; lest *any* hurt it, I will keep it night and day.

4 [d] Fury *is* not in me: who would set the briers *and* thorns against me in battel? I would ‡go through them, I would burn them together.

5 Or let him [e] take hold of my strength, *that* he may make peace with me, *and* he shall make peace with me.

6 [f] He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he [g] smitten him, † as he smote those that smote him? *or* is he slain according to the slaughter of *them that are* slain by him?

8 In [h] measure † when it shooteth forth, thou wilt debate with it; ‡ he stayeth his rough wind in the day of the east-wind.

9 By this therefore shall the iniquity of Jacob be purged, and this *is* all the [i] fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones *that are* beaten in sunder, the groves and ‡ images shall not stand up.

10 Yet the [k] defenced city *shall be* desolate, *and* the habitation forsaken; and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the [l] women come *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the chanel of the [m] river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be [n] blown, & they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

a At the time appointed.
b *That is*, By his mighty power, and by his word. He prophesieth here of the destruction of Satan and his Kingdom, under the name of Leviathan, Ashur, and Egypt.
‡ Or, *crossing like a bar.*
c *Meaning*, Of the best wine, which this vineyard, *that is*, the Church, should bring forth, as most agreeable to the Lord.
d Therefore he will destroy the Kingdom of Satan, because he loveth his Church for his own mercies sake, and cannot be angry with it, but wisheth that he may pour his anger upon the wicked infidels, whom he meaneth by briers and thorns.
‡ Or, *march against.*
e A promise towards the faithful, taking hold on the Lord by faith: and trusting on his power.
f Though I afflict and diminish my people for a time, yet shall the root spring again and bring forth in great abundance.
g He sheweth that God punisheth his in mercy, and his enemies in justice.
† Heb. *according to the stroke of those.*
h *That is*, Thou wilt not destroy the root of thy Church, though the branches thereof seem to perish by the sharp wind of affliction.
‡ Or, *when thou sendest it forth.*
‡ Or, *when he removeth it.*
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.
‡ Or, *Sun-images.*
k Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and grass for cattel shall grow in it.
l God shall not have need of mighty enemies for the women shall do it to their great shame. m He shall destroy all from Euphrates to Nilus: for some ned toward Egypt, thinking to have escaped. n In the time of Cyrus, by whom they should be delivered: but this was chiefly accomplished under Christ.

CHAP. XXVIII.

1 *The Prophet threatneth Ephraim for their pride and drunkenness.* 5 *The residue shall be advanced in the Kingdom of Christ.* 7 *He rebuketh their errour,* 9 *their untowardness to learn,* 14 *and their security.* 16 *Christ the sure foundation is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of God's discreet providence.*

WO to the [a] crown of pride, to the drunkards of Ephraim; whose glorious beauty *is* a fading flower, which *are* on the head of the fat [b] valleys of *them that are* † overcome with wine.

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and a* [c] destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be troden † under feet.

4 And the glorious beauty which *is* on the head of the fat valley, shall be a fading flower, *and* as the [d] hasty fruit before the summer: which *when* he that looketh upon it, seeth *it*, while it is yet in his hand he † eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the [e] residue of his people:

6 And for a spirit of judgment to him that sitteth in judgment, and for [f] strength to them that turn the battel to the gate.

7 ¶ But they also have erred through [g] wine, and through strong drink are out of the way: the Priest and the Prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ [h] Whom shall he teach knowledge? and whom shall he make to understand † doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 [i] For precept ‡ *must be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with † * [k] stammering lips and another tongue ‡ will he speak to this people.

12 To whom [l] he said, This *is* the [m] rest *wherewith* ye may cause the weary to rest, and this *is* the [n] refreshing: yet they would not hear.

13 But the word of the [o] LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made [p] a covenant with death, and with hell are we at agree-

a *Meaning*, The proud Kingdom of the Israelites; which were drunken with wordly prosperity.
b Because the Israelites for the most part dwelt in most plentiful valleys, *He meaneth hereby*, The valley of them, that had abundance of worldly prosperity, and were, as it were, crowned therewith as with garlands.
† Heb. *broken.*
c He seemeth to mean the Assyrians, by whom the ten tribes were carried away.
† Heb. *with feet.*
d Which is not of long continuance, but is soon ripe and first eaten.
† Heb. *swalloweth.*
e *Signifying*, That the faithful, which put not their trust in any worldly prosperity, but made God their glory, shall be preserved.
f He will give counsel to the Governour, and strength to the Captain, to drive the enemies in at their own gates.
g *Meaning*, The hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenness and vomiting.
h For there was none that was able to understand any good doctrine: but were foolish, and as unmeet as young babes.
† Heb. *the hearing.*
i They must have one thing oftimes told.
‡ Or, hath been.
† Heb. *stammering of lip.*
* 1 Cor. 14. 21.
k Let one teach what he can, yet they shall no more understand him, then if he spake in a strange language.
‡ Or, *he hath spoken.*
l *That is*, The Prophet, whom God should send.
m This is the doctrine, whereupon ye ought to stay and rest.
n If ye be weary and laden with sins, seek to Christ for refreshment. *Mat.* 11. 28.
o Because they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be so hardned, that they care not for it, *as before, Chap.* 6. 9. p They thought they had shifts to avoid God's judgments, and that they could escape though all other perished.

agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us; for we have made lies our refuge, and under [q] falſhood have we hid our ſelves:

16 ¶ Therefore thus ſaith the Lord GOD, Behold, I lay in Zion for a foundation, * a ſtone, [r] a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth, [r] ſhall not make haſte.

17 Judgment alſo will I lay to the line, and [r] righteouſneſs to the plummet, and the [s] hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the [s] hiding-place.

18 ¶ And your covenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ye ſhall be † troden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night, and it ſhall be a [y] vexation, onely ‡ *to* underſtand the report.

20 For the bed is [z] ſhorter, then that *a man* can ſtretch himſelf on *it*: and the covering narrower, then that he can wrap himſelf in *it*.

21 For the LORD ſhall riſe up as *in* mount *[a] Perazim, he ſhall be wroth as *in* the valley of *[b] Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord GOD of hoſts a conſumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice, hearken and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open & break the clods of his ground?

25 When he hath [c] made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in ‡ the principal wheat, and the appointed barley, and the ‡ rie in their † place?

26 ‡ For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threshing-inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſ-men.

29 This alſo cometh forth from the LORD of hoſts, *which* is wonderful in counſel, *and* excellent in working.

CHAP. XXIX.

1 *God's heavy judgment upon Jeruſalem.* 7 *The unſatiableneſs of her enemies.* 9 *The ſenſleſneſs,* 13 *and deep hypocriſy of the Jews.* 18 *A promiſe of ſanctification to the godly.*

WO to [a] Ariel, to Ariel ‡ the city *where* David dwelt; add ye year to year, [b] let them † kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as [c] Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the [d] ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall † whiſper out of the duſt.

5 Moreover, the multitude of thy [e] ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away: yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 ¶ And the [f] multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold he [g] eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 ¶ [h] Stay your ſelves and wonder, ‡ cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the Prophets and your † rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you as the words of a ‡ book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, [i] I cannot, for it *is* ſealed:

12 And the book is delivered to him that is not learning, ſaying, Read this, I pray thee; and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people [k] draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their [l] fear towards me is taught by the precept of men:

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: * for the wiſdom of their wiſe *men* ſhall [m] periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Wo unto them that [n] ſeek deep to hide their counſel from the LORD, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the [o] potter's clay: for

ſhall

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q Though the Prophets condemned their idols, and vain truſt of falſhood and vanity, yet the wicked thought in themſelves that they would truſt in theſe things.
* *Pſal.* 118. 22. *Mat.* 21. 42. *Act.* 4. 11. *Rom.* 9. 33. & 10. 11. 1 *Pet.* 2. 6, 7, 8.
r *That is*, Chriſt by whom all the building muſt be tried, and upholden.
s He ſhall be quiet and ſeek none other remedies, but be content with Chriſt.
t In the reſtitution of his Church, judgment and juſtice ſhall reign.
u God's corrections and affliction.
x Affliction ſhall diſcover their vain confidence, which they kept ſecret to themſelves.
† Heb. *a treading down to it.*
y Terrour and deſtruction ſhall make you to learn that, which exhortations, and gentleneſs could not bring you unto.
‡ Or, when *he* ſhall make you *to* underſtand doctrine.
z Your affliction ſhall be ſo ſore, that you cannot endure it.
* 2 *Sam.* 5. 20. 1 *Chron.* 14. 11.
a When David overcame the Philiſtines.
* *Joſh.* 10. 12.
a *Sam.* 5. 25. 1 *Chron.* 14. 16.
b Where Joſhua diſcomfited five Kings of the Amorites
c As the plowman hath his appointed time, and divers inſtruments for his labour, ſo hath the Lord for his vengeance, for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeed is beaten, and tried, but not broken, as are the wicked.
‡ Or, *the wheat in the principal place, and barley in the appointed place.*
† Or, *ſpelt.*
† Heb. *border.*
‡ Or, *And he bindeth it in ſuch ſort as his God doth teach him.*

a The Hebrew word Ariel, *ſignifieth*, The Lion of God, and ſignifieth the altar, becauſe the altar ſeemeth to devour the ſacrifice, that was offered to God, *as Exek.* 43. 16.
b Your vain confidence in your ſacrifices ſhall not laſt long.
‡ Or, *of the city.*
† Heb. *cut off the heads.*

c Or, altar; *that is*, Your city ſhall be full of bloud; as an altar whereon they ſacrifice.
d Thy ſpeech ſhall be no more ſo lofty, but abaſed and low, as the very charmers which are in low places and whiſper, ſo that their voice can ſcarce be heard.
† Heb. *peep*, or, *chirp.*
e Thine hired ſouldiers in whom thou truſteſt, ſhall be deſtroyed as duſt or chaff in a whirlwind.
f The enemy that I will bring to deſtroy thee, and that which thou makeſt thy vain truſt, ſhall come at unawares even as a dream in the night. *Some read*, as if this were a comfort to the Church for the deſtruction of their enemies.
g *That is*, He thinketh that he eateth.
h Muſe hereon as long as ye liſt, yet ſhall ye find nothing but occaſion to be aſtonied; for your Prophets are blind, and therefore cannot direct you.
‡ Or, *take your pleaſure and riot.*
† Heb. *heads.*
‡ Or, *letter.*
i *Meaning*, That it is all alike, either to read, or not to read, except God open the heart to underſtand.
k Becauſe they are hypocrites and not ſincere in heart, *as Mat.* 15. 8. *Marc.* 7. 6.
l *That is*, Their religion was learned by man's doctrine, and not by my word.
† Heb. *I will add.* *Jer.* 49. 7. *Obad. vers.* 8. 1 *Cor.* 1. 19.
m *Meaning*, That whereas God is not worſhipped according to his word, both magiſtrates and miniſters are but fools, and without underſtanding
n This is ſpoken of them, which in heart deſpiſed God's word, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft, ſaith the Lord, you cannot be able to eſcape mine hands, no more then the clay, that is in the potter's hands, hath power to deliver it ſelf.

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* *Chap.* 45. 9.

shall the * work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?

17 *Is it* not yet a very little while, and [p] Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also † shall increase *their* joy in the LORD, and the poor among men shall rejoyce in the holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for [q] a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit † [r] shall come to understanding, and they that murmured, shall learn doctrine.

p Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, *as Chap.* 32. 15. and thus he speaketh to comfort the faithful.
† Heb. *shall add.*
q *That is*, They would take offence for the smallest matter, and when no cause at all was given.
† Heb. *shall know understanding.*
r *Signifying*, That except God give understanding and knowledge, man cannot but still err, and murmur against him.

CHAP. XXX.

1 *The Prophet threatneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies towards his Church.* 27 *God's wrath, and the people's joy in the destruction of Assyria.*

WO to the [a] rebellious children, saith the LORD, that take counsel, but not of me; and that [b] cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his [c] Princes were at Zion, and his Ambassadours came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame and also a reproach.

6 The [d] burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried ‡ concerning [e] this, Their strength *is* to [f] sit still.

a Who contrary to their promise take not me for their protector, and contrary to my commandment, seek help at strangers.
b They seek shifts to cloke their doings, and not godly means.
c The chief of Israel went into Egypt in ambassy to seek help, and abode at these cities.
d *That is*, A heavy sentence, or prophecy against the beasts that carried their treasures into Egypt, by the wilderness, which was south from Judah: *Signifying*, That if the beasts should not be spared, the men should be punished much more grievously.
‡ Or, *to her.*
e By the appointment and advice of the Jews to send a message, *See Jer.* 31. 7.
f And not to come to and fro to seek help.

8 ¶ Now go, [g] write it before them in a table, and note it in a book, that it may be for † the time to come [h] for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will [i] not hear the Law of the LORD:

10 Which say to the seers, See not; and to the Prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy [k] deceits:

11 Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us.

12 Wherefore thus saith the holy One of Israel, Because ye despise this word, and trust in ‡ oppression and perverseness, and [l] stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of † the potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, [m] a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the [n] Lord GOD, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No, for we will flee upon [o] horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

17 One thousand *shall flee* at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as ‡ a beacon upon the [p] top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have [q] mercy upon you: for the LORD *is* a God of [r] judgment; * blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of ‡ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, [s] walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall [t] defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt † cast them away as a menstruous cloth; thou shalt say unto it, [u] Get thee hence.

23 Then shall he give the rain of thy seed

g *That is*, This prophecy.
† Heb. *the latter day.*
h *That is*, may be a witness against them for all posterity.
i *He sheweth* what was the cause of their destruction, and bringeth also all misery to men, *to wit*, Because they would not hear the word of God, but delighted to be flattered and led in errour.
k Threaten us not by the word of God, neither be so rigorous, nor talk unto us in the name of the Lord, *as Jer.* 12. 21.
‡ Or, *fraud.*
l *Meaning*, In their stubbornes against God, and the admonitions of his Prophets.
† Heb. *the battle of potters.*
m *Signifying*, That the destruction of the wicked shall be without recovery.
n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
‡ Or, *a tree bereft of branches*, or, *boughs*, or, *a mast.*
p Whereas all the trees are cut down save two or three to make masts.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in using moderation in the same, *as Jer.* 10. 24. & 30. 11.
* *Psal.* 2. 12. & 34. 8. *Prov.* 16. 20. *Jer.* 17. 7.
‡ Or, *oppression.*
s God shall direct all thy ways, and appoint thee how to go either hither or thither.
t Ye shall cast away your idols, which you have made of gold and silver, with all that belongeth unto them, as a most filthy thing and polluted.
† Heb. *the graven images of thy silver.*
† Heb. *scatter.*
u *Shewing*, That there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatry.

that

that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattel feed in large pastures.

24 The oxen likewise and the young asses that ear the ground, shall eat ‡† clean provender which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every [x] high mountain, and upon every † high hill, rivers *and* streams of waters, in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the Moon shall be as the light of the [y] Sun, and the light of the Sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the [z] name of the LORD cometh from far, burning with his anger, ‡and the burden *thereof is* † heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sive of [a] vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song as in the [b] night, *when* a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty One of Israel.

30 And the LORD shall cause † his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down *which* smote with [c] a rod.

32 And † in every place where the grounded staff shall pass, which the LORD shall † lay upon him, it shall be with [d] tabrets and harps: and in battels of shaking will he [e] fight ‡ with [f] it.

33 For [g] Tophet *is* ordained † of old: yea, for the [h] King it is prepared, he hath made *it* [i] deep *and* large: the pile thereof *is* fire and much wood, the breath of the LORD, like a stream of brimstone, doth kindle it.

‡ Or, *savoury.* † Heb. *leavened.*

x By these divers manners of speech, he sheweth, that the felicity of the Church shall be so great, that none is able sufficiently to express it.

† Heb. *lifted up.*

y When the Church shall be restored, the glory thereof shall pass seven times the brightness of the Sun: for by the Sun and Moon, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the Kingdom of Christ.

z This threatning is against the Assyrians the chief enemies of the people of God.

‡ Or, *and the grievousness of flame.*

† Heb. *heaviness.*

a To drive them to nothing: and thus God consumeth the wicked by that means whereby he cleanseth his.

b Ye shall rejoyce at the destruction of your enemies, as they that sing for joy of the solemn feast, which began in the evening.

† Heb. *rock.*

† Heb. *the glory of his voice.*

c God's plague.

† Heb. *every passing of the rod founded.*

† Heb. *confusion resting upon him.*

d With joy and assurance of the victory.

e That is, He will put the enemies to flight.

‡ Or, *against them.*

f Against Babel: meaning, The Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, 2 *King.* 23. 10. † Heb. *from yesterday.* h So that their estate or degree cannot exempt the wicked. i By these figurative speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *The Prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He sheweth the fall of Assyria.*

WO to them that go [a] down to Egypt for help, and stay on horses, and trust in chariots, because *they are* many; and in horse-men, because they are very strong: but they look not unto the holy One of Israel, neither [b] seek the LORD.

a There were two special causes why the Israelites should not joyn amity with the Egyptians: First, because the Lord had commanded them never to return thither, *Deut.* 17. 16. & 28. 68, lest they should forget the benefit of their redemption: and Secondly, Lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, *Jer.* 2. 18.

b *Seeking*, That they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

2 Yet he also *is* [c] wise, and will bring evil, and will not † call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men and not God, and their horses flesh and not spirit; when the LORD shall stretch out his hand, both [d] he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the ‡ noise of them: so shall the LORD of hosts [e] come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem, defending also he will deliver *it*, *and* passing over he will preserve *it*.

6 ¶ Turn ye unto *him from* whom the children of Israel have [f] deeply revolted.

7 For in that day every man shall *[g] cast away his idols of silver, and † his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ [h] Then shall the Assyrian fall with the sword, not of a mighty man: and the sword, not of a mean man shall devour him: but he shall flee ‡ from the sword, and his young men shall be ‡ † discomfited.

9 And † he shall pass over to ‡ his [i] strong hold for fear, and his Princes shall be afraid of the ensign, saith the LORD, whose [k] fire *is* in Zion, and his furnace in Jerusalem.

c And knoweth their crafty enterprises, and will bring all to naught.

† Heb. *remove.*

d *Meaning*, Both the Egyptians and the Israelites.

‡ Or, *multitude.*

e He sheweth the Jews, that if they would put their trust in him, he is so able, that none can resist his power: and so careful over them, as a bird over her young, which ever flieth about them for their defence: which similitude the Scripture useth in divers places, as *Deut.* 32. 11. *Mat.* 23. 37.

f He toucheth their conscience, that they might earnestly feel their grievous sins, and so truly repent, for as much as now they are almost drowned and past recovery.

* *Chap.* 2 20.

g By these fruits your repentance shall be known, as *Chap.* 21. 18.

† Heb. *the idols of his gold.*

h When your repentance appeareth.

‡ Or, *for fear of the sword.*

‡ Or, *tributary.* † Heb. *for melting*, or, *tribute.* † Heb. *his rock shall pass away for fear.* ‡ Or, *his strength.* i This was accomplished soon after, when Sennacherib's army was discomfited, and he fled to his castle in Nineveh for succour. k To destroy his enemies.

CHAP. XXXII.

1 *The blessings of Christ's Kingdom.* 9 *Desolation is fore-shown.* 15 *Restauration is promised to succeed.*

BEhold, a [a] King shall reign in righteousness, and Princes shall rule in [b] judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a † great rock in a [c] weary land.

3 And the eyes of them that [d] see, shall not be dim; and the ears of them that hear, shall hearken.

4 The heart also of the † rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ‡ plainly.

5 * The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter errour against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even ‡ when the needy speaketh right.

a This Prophecy is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By judgment and justice, is meant an upright government both in policy and religion.

† Heb. *heavy.*

c Where men are weary with travelling, for lack of water.

d He promiseth to give them true light, which is the pure doctrine of God's word, and understanding and zeal of the same, contrary to the throatnings against the wicked, *Chap.* 6. 9. & 29. 10.

† Heb. *hasty.*

‡ Or, *eloquently.*

e They shall call evil, evil: and good, good.

‡ Or, *when he speaketh against the poor in judgment.*

8 But

8 But the liberal deviſeth liberal things, and by liberal things ſhall he ‡ ſtand.

9 Riſe up ye women that are at eaſe, hear my voice ye [f] careleſs daughters, give ear unto my ſpeech.

10 Many † days and [g] years ſhall ye be troubled, ye careleſs women: [h] for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble ye women that are at eaſe: be troubled ye careleſs ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loyns.

12 They ſhall lament for the [i] teats, for † the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers, ‡ yea upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the ‡ forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks:

15 ¶ Until the [k] ſpirit be poured upon us from on high, & * the wilderneſs be a fruitful field, and the [l] fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; ‡ and the [m] city ſhall be low in a low place.

20 Bleſſed *are* ye that [n] ſow beſide all waters, that [o] ſend forth *thither* the feet of the ox and the aſs.

‡ Or, *be eſtabliſhed.*

f He propheſieth of ſuch calamity to come, that they will not ſpare the women and children, and therefore willeth them to take heed and provide.

† Heb. *days above a year.*

g *Meaning*, That the affliction ſhould continue long, and when one year was paſt, yet they ſhould look for new plagues.

h God will take from you the means and occaſions, which made you to contemn him: *to wit*, Abundance of worldly goods.

i By the teats he meaneth, the plentiful fields, whereby men are nouriſhed, as children with the teat: *or*, the mothers for ſorrow and leanneſs ſhall lack milk.

† Heb. *the fields of deſire.*

‡ Or, *burning upon*, &c.

‡ Or, *chefts and watch-towers.*

k *That is*, when the Church ſhall be reſtored: thus the Prophets after they have denounced God's judgments againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

* *Chap.* 29. 17.

l The field which is now fruitful, ſhall be but as a barren foreſt in compariſon of what it ſhall be then, *as Chap.* 29. 17. which ſhall be fulfilled in Chriſt's time, for then they that were before, as the barren wilderneſs, being regenerate, ſhall be fruitful, and they that had ſome beginning of godlineſs, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſs, where no fruits are. ‡ Or, *and the city ſhall be utterly abaſed.* m They ſhall not need to build it in high places for fear of the enemy: for God will defend it, and turn away the ſtorms from hurting of their commodities. n *That is*, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made dry for your uſes. o The fields ſhall be ſo rank, that they ſhall ſend out their cattel to eat up the firſt crop, which abundance ſhall be ſigns of God's favour and love towards them.

CHAP. XXXVIII.

1 *God's judgments againſt the enemies of the Church.*
13 *priviledges of the godly.*

WO to thee that [a] ſpoileſt, and thou, *waſt* not ſpoiled; and dealeſt threacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt [b] ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal [c] treacherouſly with thee.

2 [d] O LORD, be gracious unto us, we have waited for thee: be thou their [e] arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the [f] people fled: at the lifting up of [g] thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of [h] locuſts ſhall [i] he run upon them.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy [k] times, *and* ſtrength of † ſalvation: the fear of the LORD is his treaſure.

7 Behold, [l] their ‡ valiant ones ſhall cry without: the [m] Ambaſſadours of peace ſhall weep bitterly.

8 The [n] high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* ‡ hewn down: ° Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits.*

10 Now will I [p] riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 [q] Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Hear ye *that are* [r] far off, what I have done; and ye *that are* near, acknowledge my might.

14 [s] The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that * walketh ‡ righteouſly, and ſpeaketh † uprightly, he that deſpiſeth the gain of ‡ oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of † bloud, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell [t] on † high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall [u] ſee the King in his beauty: they ſhall behold † the land that is very [x] far off.

18 Thine heart [y] ſhall meditate terrour: * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech then thou canſt perceive; of a ‡ ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place † of broad [z] rivers *and* ſtreams;

2 *Meaning*, The enemies of the Church, as were the Chaldeans, and Aſſyrians: but chiefly of Sennacherib.

b When thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be given to others, as *Amos* 5. 11.

c The Chaldeans ſhall do like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall do the ſame to the Chaldeans.

d He declareth hereby what is the chief refuge of the faithful when troubles come, to pray and ſeek help of God. e Which helpedſt our fathers ſo ſoon as they called upon thee. f *That is*, The Aſſyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Perſians. g When thou, O Lord, didſt lift up thine arm to puniſh thine enemies.

h Ye that as locuſts deſtroyed with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Chaldeans, but ſhall be gathered on an heap and be deſtroyed.

i *Meaning*, The Medes and Perſians againſt the Chaldeans.

k *That is*, In the days of Hezekiah.

† Heb. *ſalvations.*

l Sent from Sennacherib.

‡ Or, *meſſengers.*

m Whom they of Jeruſalem ſent to intreat of peace.

n Theſe are the words of the embaſſadours, when they return from Sennacherib.

‡ Or; *withered away.*

o Which was a plentiful country, *Meaning*, That Sennacherib would deſtroy all.

p To help and deliver my Church.

q This is ſpoken againſt the enemies, who thought all was their own, but he ſheweth, that that enterpriſe ſhall be in vain, and that the fire which they had kindled for others, ſhould conſume them.

r His vengeance ſhall be ſo great, that all the world ſhall talk thereof.

s Which do not believe the words of the Prophet, and the aſſurance of their deliverance.

* *Pſal.* 15. 2. & 24. 4.

† Heb. *in righteouſneſſes.*

† Heb. *uprightneſſes.*

‡ Or, *deceits.*

† Heb. *bloods.*

t *Meaning*, That God will be a ſure defence to all them that live according to his word.

† Heb. *heights*, or, *high places.*

u They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glory.

† Heb. *the land of far diſtances.*

x They ſhall be no more ſhut in as they were by Sennacherib, but go where it pleaſeth them.

y Before that this liberty cometh, thou ſhalt think that thou art in great danger, for the enemy ſhall ſo ſharply aſſail you that one ſhall cry, where is the clark that writeth the names of them that are taxed, Another, where is the receiver; Another ſhall cry for him that valueth the rich houſes, but God will deliver you from this fear.

* 1 *Cor.* 1. 20.

† Heb. *weigher.* ‡ Or, *ridiculous.* † Heb. *broad of ſpaces*, or, *hands.* z Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers of the enemies whereby the enemies may bring in ſhips and deſtroy us.

wherein

wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our King, he will ſave us.

† Heb. *ſtatute-maker.*

23 ‡ Thy [a] tacklings are loſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the [b] prey of a great ſpoil divided, the lame take the prey.

‡ Or, *they have forſaken thy tackling.*

a He derideth the Aſſyrians and enemies of the Church, declaring their deſtruction, as they that periſh by ſhipwrack.

b He comforteth the Church, and ſheweth that they ſhall be enriched with all benefits, both of body and ſoul.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

1 *The judgments wherewith God revengeth his Church.* 11 *The deſolation of her enemies.* 16 *The certainty of the prophecy.*

COme near ye [a] nations to hear, and hearken ye people: let the earth hear, and † all that is therein; the world, and all things that come forth of it.

a He propheſieth of the deſtruction of the Edomites, and other nations, which were enemies to the Church.

† Heb. *the fulneſs thereof.*

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly [b] deſtroyed them, he hath delivered them to the ſlaughter.

b God hath determined in his counſel, and hath given ſentence for their deſtruction.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their bloud.

4 And all the hoſt of heaven ſhall be [c] diſſolved, and the heavens ſhall be * rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a * falling *fig* from the fig-tree.

c He ſpeaketh this, in reſpect of man's judgment, who in great fear and horrible troubles thinketh that heaven and earth periſheth.

* *Rev.* 6. 14.
* *Rev.* 6. 13.

5 For my ſword ſhall be [d] bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of [e] my curſe to judgment.

d I have determined in my ſecret counſel, and in the heavens, to deſtroy them, till my ſword be weary with ſhedding of bloud.

e They had an opinion of holineſs, becauſe they came of the Patriarch Iſaac, but in effect were accurſed of God, and enemies unto the Church, as the Papiſts are.

6 The ſword of the LORD is filled with bloud, it is made fat with fatneſs, *and* with the bloud of [f] lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Idumea.

f *That is*, Both of young and old, poor and rich of his enemies.

g That famous * city ſhall be conſumed as a ſacrifice burnt to aſhes.

7 And the ‡ [h] unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be ‡ ſoaked with bloud, and their duſt made fat with fatneſs.

‡ Or, *rhinoceros.*

h The mighty and rich ſhall be as well deſtroyed as the inferiours.

8 For *it is* the day of the LORD's * vengeance, *and* the year of recompenſes for the controverſy of Zion.

‡ Or, *drunken.*
* *Chap.* 63. 4.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhall become burning pitch.

i He alludeth to the deſtruction of Sodom and Gomorrah.
Gen. 19. 14.
* *Rev.* 18. 18.
& 19. 3.

10 It ſhall not be quenched night nor day, * the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte, none ſhall paſs through it for ever and ever.

‡ Or, *pelican.*
k *Chap.* 13. 21. & *Zeph.* 2. 14. *Rev.* 18. 2.

11 ¶ But the ‡ [k] cormorant and the bittern ſhall poſſeſs it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [l] confuſion, and the ſtones of emptineſs.

l In vain ſhall any man go about to build it again.

12 They ſhall call the nobles thereof to the kingdom, but [m] none *ſhall be* there, and all her Princes ſhall be nothing.

m *Meaning*, There ſhall be neither order nor policy, nor ſtate of commonweal.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for ‡ † owls.

‡ Or, *oſtriches.*
† Heb. *daughters of the owl.*

14 [n] † The wild beaſts of the deſert ſhall alſo meet with † the wild beaſts of the iſland, and the ſatyre ſhall cry to his fellow, the ‡ ſchrich-owl alſo ſhall reſt there, and find for her ſelf a place of reſt.

n *Chap.* 13. 21.
† Heb. *Ziim.*
† Heb *Iſim.*
‡ Or, *night-monſter.*

15 [o] There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

o *Signifying*, That Idumea ſhould be an horrible deſolation and barren wilderneſs.

16 ¶ Seek ye out of the [p] Book of the LORD, and read: [q] no one of theſe ſhall fail, none ſhall want her mate: for [r] my mouth it hath commanded, and his ſpirit it hath gathered them.

p *That is*, In the Law, where ſuch curſes are threatned againſt the wicked.
q *To wit*, Beaſts and fowls.
r *That is*, The Lord.

17 And he hath caſt the [s] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

s He hath given the beaſts and fowls Idumea for an inheritance.

CHAP. XXXV.

1 *The joyful flouriſhing of Chriſt's kingdom.* 3 *The weak are encouraged by the virtues and priviledges of the Goſpel.*

THE [a] wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoyce, and bloſſom as the roſe.

a He propheſieth of the full reſtauration of the Church, both of the Jews and Gentiles under Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit, as yet it is compared to a deſert and wilderneſs.

2 It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging; the glory of Lebanon ſhall be given unto it, the excellency of [b] Carmel and Sharon: they ſhall [c] ſee the glory of the LORD, *and* the excellency of our God.

b The Church, which was before compared to a barren wilderneſs, ſhall by Chriſt be made moſt plenteous and beautiful.

c He ſheweth, that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.

3 ¶ * [d] Strengthen ye the weak hands, and confirm the feeble knees.

* *Heb.* 12. 12.

d He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weak, that they may patiently abide the coming of God, which is at hand.

4 Say to them *that are* of a † fearful heart, Be ſtrong, fear not, behold, your God will come *with* [e] vengeance, *even* God *with* a recompenſe, he will come and ſave you.

† Heb. *haſty.*
e To deſtroy your enemies.
* *Mat.* 9. 27, &c.
& 11. 5.
& 12. 22.
& 20. 30, &c.
& 21. 14.
Joh. 9. 6, 7.

5 Then the * eyes of the [f] blind ſhall be opened, and * the ears of the deaf ſhall be unſtopped.

f When the knowledge of Chriſt is revealed.
* *Mat.* 11. 5.
Mark. 7. 32, &c.

6 Then ſhall the * lame *man* leap as an hart, and the * tongue of the dumb ſing: for in the [g] wilderneſs ſhall * waters break out, and ſtreams in the deſert.

* *Mat.* 11. 5.
& 15. 30.
& 21. 14.
Joh. 5. 8, 9.
Acts 3. 2, &c.
& 8. 7.
& 14. 8, &c.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* ‡ graſs with reeds and rushes.

‡ Or, *a court for reeds*, &c.

8 And an high-way ſhall be there, and a way, and it ſhall be called the way of [h] holineſs, the unclean ſhall not paſs over it, ‡ but it *ſhall be* [i] for thoſe: the way-faring men, though fools, ſhall not err *therein.*

h It ſhall be for Chriſt. * *Joh.* 7. 38, 39. ‡ Or, *for he* ſhall be *with them.* i Whoſe eyes, and ears, the Lord hath opened to receive the promiſes of the goſpel.

9 [k] No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there.*

k As he threatned to the wicked to be deſtroyed hereby, *Chap.* 30. 6. * *Chap.* 51. 11.

10 And the * [l] ranſomed of the LORD ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

l Whom the Lord ſhall deliver from the captivity of Babylon.

* *Mat.* 9. 32, 33.
& 12. 22.
& 15. 30.

g They that were barren and deſtiture of the graces of God, ſhall have them given by

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CHAP. XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh sent by Sennacherib, by blasphemous perswasions soliciteth the people to revolt. 22 His words are told to Hezekiah.

NOw *[*] it came to pass in the [b] fourteenth year of King Hezekiah, *that* Sennacherib King of Assyria came up against all the defenced cities of Judah, and took them.

2 And the King of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto King Hezekiah, with a great army: and he stood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim Hilkiah's son, which *was* [c] over the house, and [d] Shebna the ‡ scribe, and Joah Asaph's son the recorder.

4 ¶ And [e] Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great King, the King of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest* [f] *thou,* (but *they are but* † vain words) ‡ *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the * staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: so *is* [g] Pharaoh King of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places, and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ‡ pledges, I pray thee, to my master the King of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the [h] least of my master's servants, and put thy trust on Egypt for chariots and for hors-men?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, [i] Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, [k] Speak, I pray thee, unto thy servants in the Syrian language, for we understand *it*: and speak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews language, and said, Hear ye the words of the great King, the King of Assyria.

14 Thus saith the King, let not Hezekiah deceive you, for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, this city shall not be delivered into the hand of the King of Assyria.

16 Hearken not to Hezekiah: for thus saith the King of Assyria, ‡ † [l] Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern:

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah perswade you, saying, The LORD will deliver us. Hath any of the Gods of the nations delivered his land out of the hand of the King of Assyria?

19 Where *are* the Gods of [m] Hamath and Arphad? where *are* the Gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongst all the Gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they [n] held their peace, and answered him not a word: for the King's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah mourning, sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah his prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An Angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

AND *it came to pass when king Hezekiah heard *it*, that he [a] rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the houshold, and Shebna the scribe, and the elders of the Priests covered with sackcloth, unto [b] Isaiah the Prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‡ blasphemy: for the children are come to the [c] birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will [d] hear the words of Rabshakeh, whom the King of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore [e] lift up *thy* prayer for the remnant *that is* † left.

5 So the servants of King Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed me.

7 Behold,

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* 2 *King.* 18. 13. 2 *Chron.* 32. 1.

a This history is rehearsed, because it is a seal and confirmation of the doctrine afore, both for the threatnings and promises: *to wit*, That God would suffer his Church to be afflicted, but at length would send deliverance.

b When he had abolished superstition, and idolatry, and restored religion; yet God would exercise his Church, to try their faith and patience.

c For he was now restored to his office, as Isaiah had prophesied, *Chap.* 22. &c.

d This declareth that there were few godly to be found in the Kings house, when he was driven to send this wicked man in such a weighty matter.

‡ Or, *secretary.*

e Sennacherib's chief captain.

f He speaketh this in the person of Hezekiah, chiefly charging him that he put his trust in wit and eloquence, whereas his onely confidence was in the Lord.

† Heb. *a word of lips.*

‡ Or, but *counsel and strength* are *for the war.*

* *Ezek.* 29. 6, 7.

g Satan laboured to pull the godly King from one vain confidence to another: *to wit*, From trust in the Egyptians, whose power was weak and would deceive them, to yeild himself to the Assyrians, and so not to hope for any help of God.

‡ Or, *hostages.*

h He reproacheth to Hezekiah his small power, which is not able to resist one of Sennacherib's least captains.

i Thus the wicked to deceive us, will pretend the name of the Lord: but we must try the spirits, whether they be of God or no.

k They were afraid, lest by his words he should have stirred the people against the King, and also pretended to grow to some appointment with him.

l Or, *Seek my favour by a present.*

† Heb. *Make with me a blessing.*

l *The Hebrew word signifieth*, Blessing: whereby this wicked captain would have perswaded the people that their condition should be better under Sennacherib, then under Hezekiah.

m *That is*, of Antiochia in Syria, of the which these two other cities also were: whereby we see how every town had his peculiar idol, and how the wicked make God an idol, because they do not understand that God maketh them his scourge, and punisheth cities for sin.

n Not that they did not shew by evident signs, that they did detest his blasphemy, for they had now rent their clothes, but they knew it was in vain to use long reasoning with this infidel, whose rage they should have so much more provoked.

* 2 *King.* 19. 1. &c.

a In sign of grief and repentance.

b To have comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seek unto God and his ministers.

‡ Or, *provocation.*

c We are in as great sorrow as a woman that travaileth of child, and cannot be delivered.

d *That is*, will declare by effect that he hath heard it: for when God differeth to punish, it seemeth to the flesh, that he knoweth not the sin, or heareth not the cause.

e *Declaring*, That the ministers office doth not only stand in comforting by the word, but also in praying for the people.

† Heb. *found.*

7 Behold, I will ‡ ſend a blaſt upon him, and he ſhall hear [f] a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the King of Aſſyria warring againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah King of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah King of Judah, ſaying, Let not thy God, in whom thou truſteſt, [h] deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſſyria.

11 Behold, thou haſt heard what the Kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12 Have the Gods of the nations delivered them which my fathers have deſtroyed, *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the King of Hamath, and the King of Arphad, and the King of the city of Sepharvaim, Hena and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that [l] dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee; and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the Kings of Aſſyria have laid waſte all the † nations and [m] their countrys,

19 And have † caſt their Gods into the fire: for they *were* no Gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the [n] kingdoms of the earth may know, that thou *art* the LORD, *even* thou onely.

21 ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib King of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, The [o] virgin the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the [p] holy One of Iſrael.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains to the ſide of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* ‡ the foreſt of his Carmel.

25 I have digged [q] and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‡ beſieged places.

26 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have [r] formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

7 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs of the houſe-tops, and *as corn* [t] blaſted before it be grown up.

28 But I know thy ‡ abode, and thy going [t] out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my [u] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou [*] cameſt.

30 And this *ſhall be* a [y] ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf: and the [z] ſecond year that which ſpringeth of the ſame: and in the third year ſow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And † the [a] remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the [*] zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the King of Aſſyria: He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city ſaith the LORD.

35 For I will [*] defend this city to ſave it, for mine own ſake, and for my ſervant [b] David's ſake.

36 ¶ Then the [*] Angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib King of Aſſyria departed, and went and returned, and dwelt at [c] Nineveh.

38 And it came to paſs as he was worſhip-

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‡ Or, *put a ſpirit into him.*
[f] Of the Egyptians, and ſhall come and fight againſt him.
[g] Which was a city toward Egypt: thinking thereby to have ſtayed the force of his enemies.
[h] Thus God would have him to utter a moſt horrible blaſphemy before his deſtruction: as to call the authour of all truth, A deceiver: ſome gather hereby, that Shebna had diſcloſed unto Sennacherib the anſwer that Iſaiah gat to the King.
[i] Which was a city of the Medes.
[k] Called alſo Charre, a city of Meſopotamia, whence Abraham came after his father's death.
[l] He groundeth his prayer on God's promiſe, who promiſed to hear them from between the cherubims.
† Heb. *lands.*
[m] *Meaning*, Of the ten tribes.
† Heb. *given.*
[n] He declareth for what cauſe he prayed, that they might be delivered: *to wit*, That God might be glorified thereby, through all the world.
[o] Whom God had choſen to himſelf as a chaſte virgin, and over whom he had care to preſerve her from the luſts of the tyrant, as a father would have over his daughter.
[p] *Declaring here*, That they that are enemies to God's Church, fighe againſt him, whoſe quarel his Church onely maintaineth.

† Heb. *By the hand of thy ſervants.*
† Heb. *the talneſs of the cedars thereof, and the choice of the fir-trees thereof*
‡ Or, *the foreſt* and *his fruitful field.*
[q] He boaſteth of his policy, in that he can find means to nouriſh his army: and of his power, in that his army is ſo great, that it is able to dry up whole rivers, and to deſtroy the waters, which the Jews had cloſed in.
‡ Or, *fenced & cloſed.*
‡ Or, *haſt thou not heard how I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte, and defenced cities to be ruinous heaps?*
[t] *Signifying*, That God made not his Church to deſtroy it, but to preſerve it: and therefore he ſaith, That he formed it of old even in his eternal counſel, which cannot be changed.
† Heb *ſhort of hand.*
[t] He ſheweth that the ſtate and power of moſt flouriſhing cities, endureth but a moment, in reſpect of the church, which ſhall remain for ever, becauſe God is the maintainance thereof.
‡ Or, *ſitting.*
[u] *Meaning*, His counſels and enterprices.
[u] Becauſe Sennacherib ſhewed himſelf as a devouring fiſh and furious beaſt, he uſeth theſe ſimilitudes to teach how he will take him and guid him.
[x] Thou ſhalt loſe thy labour.
[y] God giveth ſigns after two ſorts: ſome go before the thing, as the ſigns that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice which they were commanded to make three days after their departure: and theſe latter, are to keep the benefits of God in our remembrance: of the which ſort this here is.
[z] He promiſeth, that for two years the ground of it ſelf ſhould feed them.
† Heb. *The eſcaping of the houſe of Judah that remaineth.*
[a] They, whom God hath delivered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church. † Heb. *the eſcaping.* [*] 2 *King.* 19. 31. *Chap.* 9. 7. [*] 2 *King.* 20. 6. [b] For my promiſe ſake made to David. [*] 2 *King.* 19. 35. [c] Which was the chiefeſt city of the Aſſyrians.

ping in the houſe of Niſroch his God, that Adramelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of † Armenia: and [d] Eſar-haddon his ſon reigned in his ſtead.

† Heb. *Ararat.*
d Who was alſo called Sardanapalus, in whoſe days, ten years after Sennacherib's death, the Chaldeans overcame the Aſſyrians by Merodach their King.

CHAP. XXXVIII.

1 *Hezekiah having received a meſſage of death, by prayer hath his life lengthned.* 8 *The Sun goeth ten degrees backward for a ſign of that promiſe.* 9 *His ſong of thankſgiving.*

IN * [a] thoſe days was Hezekiah ſick unto death: and Iſaiah the Prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order: for thou ſhalt die, and not live.

* 2 *King.* 20. 1. 2 *Chron.* 32. 24.
a Soon after that the Aſſyrians were ſlain: ſo that God will have the exerciſe of his children continual; that they may learn onely to depend upon God, and aſpire to the heavens.
† Heb. *Give charge concerning thy houſe.*

2 Then Hezekiah [b] turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept † ſore.

b For his heart was touched with fear of God's judgment, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, and alſo foreſeeing the great change, that ſhould come in the Church, foraſmuch as he left no ſon to reign after him: for as yet Manaſſeh was not born: and when he reigned, we ſee what a tyrant he was.
† Heb. *with great weeping.*

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will adde unto thy days fifteen years.

6 And I will deliver thee, and this city, [e] out of the hand of the King of Aſſyria: and I will defend this city.

e He doth not onely promiſe to prolong his life, but to give him reſt and quietneſs from the Aſſyrians, who might have renewed their army to revenge their former diſcomfiture.

7 And this *ſhall be* a [d] ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken:

d For Hezekiah had asked for the confirmation of his faith, a ſign, as *verſ.* 22. & 2 *King.* 20. 8. whereunto he was moved by the ſingular motion of God's ſpirit.

8 ¶ Behold, I will bring again the ſhadow of the degrees which is gone down in the † [e] ſun-dial of Ahaz ten degrees backward. So the Sun returned ten degees, by which degrees it was gone down.

† Heb. *degrees by,* (or, *with*) *the Sun.*
e 2 *King.* 20. 10.

9 ¶ [f] The writing of Hezekiah King of Judah, when he had been ſick, and was recovered of his ſickneſs:

f He left this ſong of his lamentation and thankſgiving to all poſterity, as a monument of his own infirmity and thankful heart for God's benefits, as David did, *Pſal.* 51.

10 I ſaid in the [g] cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

g At what time it was told me, that I ſhould die.

11 I ſaid, I [h] ſhall not ſee the LORD, *even* the LORD in the land of the living: I ſhall behold man no more with the inhabitants of the world.

h I ſhall no more praiſe the Lord here in this Temple among the faithful: thus God ſuffereth his deareſt children to want his conſolation for a time that his grace afterward may the more appear when they feel their own weakneſs.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: [i] I have cut off like a weaver my life: he will cut me off ‡ with pining ſickneſs: from day *even* to [k] night wilt thou make an end of me.

i By my ſin I have provoked God to take my life from me. ‡ Or, *from the* thrum. k *That is,* In one day, or ſhortly.

13 I reckoned till [l] morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

l Over night I thought that I ſhould live till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horrour that the faithful have, when they apprehend God's judgments againſt their ſin.

14 Like a crane *or* a ſwallow, ſo did I [m] chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am [n] oppreſſed, ‡ undertake for me.

m I was ſo oppreſt with ſorrow, that I was not able to utter my words, but onely ſo grone and ſigh. n *Iſa was,* with ſorrow and grief both of body and mind. ‡ Or, *eaſe me.*

15 What ſhall I ſay? [o] he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go [p] ſoftly all my years in the bitterneſs of my ſoul.

o God hath declared by his Prophet that I ſhall die, and therefore I will yeild unto him.
p I ſhall have no releaſe, but continual ſorrows while I live.

16 O Lord, by [q] theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to [r] live.

q Which thou promiſeſt and performeſt to thy ſervants.
r I no otherwiſe live then by the word proceeding out of thy mouth, *Deut.* 8. 3.

17 Behold, ‡ [s] for peace I had great bitterneſs; but † thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins [t] behind thy back.

‡ Or, *on my peace* came *great bitterneſs.*
s Whereas I thought to have lived in reſt and eaſe, being delivered from mine enemy, I had grief upon grief.
† Heb. *thou haſt loved my ſoul from the pit.*
t He eſteemeth more the remiſſion of his ſins, and God's favour, then a thouſand lives.

18 For the [u] grave cannot praiſe thee, death can*not* celebrate thee: they that go down into the pit cannot hope for thy truth.

u Forſmuch as God hath placed man in this world to glorify him, the godly take it as a ſign of his wrath, when their days were ſhortned, either becauſe that they ſeemed unworthy for their ſins to live longer in his ſervice: or for their zeal to God's glory, ſeeing that there are ſo few in earth that do regard it, *Pſal.* 6. 5. & 115. 17.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the * children ſhall make known thy truth.

x All poſterity ſhall acknowledge, and the fathers according to their duty toward the children ſhall inſtruct them in thy grace and mercies toward me.

20 The LORD *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our [y] life, in the houſe of the LORD.

y He ſheweth what is the uſe of the congregation and Church, *to wit,* To give the Lord thanks for his benefits.

21 For Iſaiah had ſaid, Let them take a lump of figs, and [z] lay *it* for a plaiſter upon the boyl, and he ſhall recover.

z 2 *King.* 20. 7.

22 Hezekiah alſo [a] had ſaid, What *is* the ſign that I ſhall go up to the houſe of the LORD?

a *Verſe* 9.

CHAP. XXXIX.

1 *Merodach-baladan ſending to viſit Hezekiah becauſe of the wonder, hath notice of his treaſures.* 3 *Iſaiah underſtanding thereof, foretelleth the Babylonian captivity.*

AT * that time [a] Merodach-baladan the ſon of Baladan King of Babylon, ſent [b] letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

* 2 *King.* 20. 12. &c.
a This was the firſt King of Babylon, which overcame the Aſſyrians in the tenth year of his reign.
b Partly moved with the greateſt of the miracle, partly becauſe he ſhewed himſelf enemy to his enemies, but chiefly, becauſe he would joyn with them whom God favoured, and have their help if occaſion ſerved.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

c 2 *King.* 20. 13. & 2 *Chron.* 32. 25, 31.
‡ Or, *ſpicery.*
‡ Or, *jewels.*
† Heb. *veſſels,* or, *inſtruments.*

3 ¶ Then came Iſaiah the Prophet unto King Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have [d] they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

d He asked him of the particulars to make him underſtand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition, could not ſee.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts.

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be [e] carried to Babylon: nothing ſhall be left, ſaith the LORD.

e By the grievouſneſs of the puniſhment is declared how greatly God deteſteth ambition and vain glory.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be [f] eunuchs in the palace of the King of Babylon.

f That is, Officers and ſervants.

8 [g] Then

g

8 [g] Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

[g] 2 *King.* 20. 19.

CHAP. XL.

1 *The promulgation of the Goſpel.* 3 *The preaching of John Baptiſt.* 9 *The preaching of the Apoſtles.* 12 *The Prophet by the omnipotency of God,* 18 *and his incomparableneſs,* 26 *comforteth the people.*

COmfort [a] ye, comfort ye my people, ſaith your God.

2 Speak ye † comfortably to Jeruſalem, and cry unto her, that her ‡ [b] warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand [c] double for all her ſins.

3 ¶ * [d] The voice of him that crieth in the [e] wilderneſs, [f] Prepare ye the way of the LORD, make ſtraight in the deſert a high-way for our God.

4 Every valley ſhall be exalted, and every [g] mountain and hill ſhall be made low: and the crooked ſhall be made ‡ ſtraight, and the rough places ‡ plain.

5 And the glory of the LORD ſhall be revealed, and all [h] fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The [i] voice ſaid, Cry. And he ſaid, What ſhall I cry? * All fleſh *is* graſs, & all the [k] goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth; becauſe the [l] ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the * [m] word of our God ſhall ſtand for ever.

9 ¶ ‡ O Zion, that bringeſt good tidings, get thee up into the high [n] mountain: ‡ O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold [o] your God.

10 Behold, the Lord GOD will come ‡ with ſtrong *hand*, and his [p] arm ſhall rule for him: behold, * his reward *is* with him, and ‡ his work before him.

11 He ſhall * feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſome: *and* ſhall gently lead thoſe ‡ that are with [q] young.

12 ¶ Who hath meaſured the waters in the [r] hollow of his hand? and meted the duſt of the earth in † a meſure, and weighed the mountains in ſcales, and the hills in a balance?

13 * Who hath directed the ſpirit of the LORD, or *being* † his [ſ] counſeller hath taught him?

14 With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of † underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* * † nothing, and they are counted to him leſs then nothing, and vanity.

18 ¶ To whom then [u] will ye * liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that † [x] *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not [y] heard? hath it not been told you from the beginning? have ye not underſtood from the [z] foundations of the earth?

22 ‡ *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that * ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the * Princes to nothing; he maketh the Judges of the earth vanity.

24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo * blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out [b] their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, [c] My way is hid from the LORD, and my judgment is paſſed over from my God?

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creatour of the [d] ends of the earth fainteth not, neither is weary? * *there is* no ſearching of his [e] underſtanding.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 [f] Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

31 But they that wait upon the LORD ſhall † renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

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a *That is*, Conſolation for the Church, aſſuring them that they ſhall be never deſtitute of Prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poor afflicted, and to aſſure them of their deliverance, both of body and ſoul.

† Heb. *to the heart*.

‡ Or, *appointed time*.

b The time of the affliction.

c *Meaning*, Sufficient, *as Chap.* 61. 7. and full correction, *or*, double puniſhment.

d *Mat.* 3. 3. *Mark.* 1. 3. *Luk.* 3. 4. *John* 1. 23.

e *That is*, in Babylon, and other places, where they were kept in captivity and miſery.

f *Meaning*, Cyrus and Darius, which ſhould deliver God's people out of captivity, and make them a ready way to Jeruſalem: and this was fully accompliſhed, when John the Baptiſt brought tidings of Jeſus Chriſt's coming, who was the true deliverer of his Church from ſin and Satan, *Mat.* 3. 3.

g What ſoever may let or hinder this deliverance, ſhall be removed.

‡ Or, *a ſtraight place*.

‡ Or, *a plain place*

h This miracle ſhall be ſo great, that it ſhall be known through all the world.

i The voice of God, which ſpake to the Prophet Iſaiah.

k *Meaning*, All man's wiſdom and natural powers, *Jam.* 1. 10. 1 *Pet.* 1. 24.

l The ſpirit of God ſhall diſcover the vanity of all that ſeem to have any excellency in themſelves. * *John* 12. 34. 1 *Pet.* 1. 25.

m Though conſidering the frailty of man's nature, many of the Jews ſhould periſh, and ſo not be partakers of this deliverance, yet God's promiſe ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof. ‡ Or, *O thou that telleſt good tidings to Zion.*

n To publiſh this benefit through all the world. ‡ Or, *O thou that telleſt good tidings to Jeruſalem.*

o He ſheweth in one word the perfection of all man's felicity, which is to have God's preſence. ‡ Or, *againſt the ſtrong.*

p His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring his will to paſs. * *Chap.* 62. 11. ‡ Or, *recompenſe for his work.* * *Ezek.* 34. 23. *John* 10. 11. ‡ Or, *that give ſuck.*

q He ſhall ſhew his care and favour over them that are weak and tender.

r *Declaring*, That as God onely hath all power, ſo doth he uſe the ſame for the defenſe and maintenance of his Church † Heb. *a tierce* * *Rom.* 11. 34. 1 *Cor.* 2. 16. † Heb. *men of his counſel.*

ſ He ſheweth God's infinite wiſdom for the ſame end and purpoſe.

† Heb. *made him underſtand.*

† Heb. *underſtanding.*

* *Dan.* 4. 32.

t He ſpeaketh all this to the intent that they ſhould neither fear man, not put their truſt in any, ſave onely in God.

u Hereby he armeth them againſt the idolatry, wherewith they ſhould be tempted in Babylon.

* *Acts* 17. 29.

† Heb. *is poor of oblation.*

x He ſheweth the rage of the idolaters, ſeeing that the poor that have not to ſuffice their own neceſſities, will defraud themſelves to ſerve their idols.

y Have ye not the word of God, which plainly condemneth idolatry?

z Can you not learn by the viſible creatures, whom God hath made to ſerve your uſe, that you ſhould not ſerve them, nor worſhip them?

‡ Or, *him that ſitteth*, &c.

* *Pſal.* 104. 2.

* *Job* 12. 21. *Pſal* 107. 40.

a So that his power appeareth in every place whereſoever we turn our eyes.

b Who hath ſet in order the infinite number of the ſtars.

c He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

d And therefore all power is in his hand, to deliver when his time cometh.

* *Pſal.* 147. 5.

e *Shewing*, That men muſt patiently abide, and not curiouſly ſeek out the cauſe of God's delay in our afflictions.

f They that truſt in their own virtue, and do not acknowledge that all cometh of God.

† Heb. *change.*

Chap. XLI.

1 *God expostulateth with his people, about his mercies to the Church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEep [a] silence before me, O islands, and let the people [b] renew *their* strength: let them come near, then let them speak: let us come near together to judgment.

2 Who raised up †the [c] righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over Kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them *and* passed †safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the [d] generations from the beginning? I the LORD the * [e] first, and with the last, I *am* he.

5 The isles saw *it*, and [f] feared, the ends of the earth were afraid, drew near, and [g] came.

6 They helped every one his neighbour, and *every one* said to his brother, †[h] Be of good courage.

7 So the carpenter encouraged the ‡goldsmith, *and* he that smootheth *with* the hammer, ‡him that smote the anvil, ‡saying, It *is* ready for the sodering: and he fastned it with nails *that* it should not be moved.

8 But thou Israel *art* my [i] servant, Jacob whom I have * chosen, the seed of Abraham my * friend.

9 *Thou* whom I have taken from the ends of the earth, & called thee from the chief men thereof, and said unto thee, Thou *art* my servant, I have chosen thee, & not cast thee away.

10 ¶ Fear thou not, for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the [k] right hand of my righteousness.

11 Behold, all *they that were* incensed against thee, shall be * ashamed and confounded: they shall be as nothing, and † they that strive with thee, shall perish.

12 Thou shalt seek them, and shalt not find [l] them, *even* †them that contended with thee: †they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou [m] worm Jacob, *and* ye ‡men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy One of Israel.

15 Behold, I will make thee a new sharp threshing-instrument having † teeth: thou shalt thresh the [n] mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoyce in the LORD, *and* shalt glory in the holy One of Israel.

17 *When* the [o] poor and needy seek water and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open * rivers in high places, and fountains in the midst of the valleys: I will make the * wilderness a pool of water, and the [p] dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel [q] hath created it.

21 †[r] Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may † consider them, and know the latter end of them; or declare us things for to come.

23 [s] Shew the things that are to come hereafter, that we may know that ye *are* Gods: yea, do good or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* ‡of nothing, and your work ‡of nought; an abomination *is he that* chooseth you.

25 [t] I have raised up *one* from the north, and he shall come: from the rising of the Sun shall [u] he call upon my name, and he shall come upon [x] Princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth [y] your words.

27 The first *shall say* to Zion, Behold, behold [z] them, and I will give to Jerusalem [a] one that bringeth good tidings.

28 For I [b] beheld, and *there was* no man, even amongst them, and *there was* no counseller, that when I asked of them, could † answer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.
b *That is*, Gather all their power and supports.
† Heb. *righteousness.*
c Who called Abraham (who was the patern of God's justice in delivering his Church) from the idolatry of the Chaldeans, to go to and fro at his commandment, and placed him in the land of Canaan.
† Heb. *in peace.*
d Who hath created man and maintained his succession.
* *Chap.* 43. 10. & 44. 6. & 48. 12. *Rev.* 1. 17. & 22. 13.
e Though the world set up never so many Gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been, and shall be for ever.
f Considering mine excellent works among my people.
g They assembled themselves, and conspired against me to maintain their idolatry.
† Heb. *be strong.*
h He noteth the obstinacy of the idolaters to maintain their superstition.
‡ Or, *founder.*
‡ Or, *the smiting.*
‡ Or, *saying of the soder, it is good.*
i And therefore oughtest not to pollute thy self with the superstition of the Gentiles.
* *Deut.* 7. 6. & 10. 15. & 14. 2. *Psal.* 135. 4. *Chap.* 43. 1. & 44. 1. * 2 *Chron.* 20. 7. *Jam.* 2. 23.
k *That is*, By the force of my promise, in the performance whereof I will shew my self faithful and just
* *Exod.* 23. 22. *Chap.* 60. 12. *Zech.* 12. 3.
† Heb *the men of thy strife.*
† Heb. *the men of thy contention.*
l Because they shall be destroyed.
† Heb. *the men of thy war.*
m Thus he calleth them, because they were contemned of all the world, and that they considering their owne poor estate, should seek unto him for help.
‡ Or *few men.*
† Heb. *months.*
n I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred to the kingdom of Christ. o *That is*, They that shall be afflicted in the captivity of Babylon.
* *Chap.* 35. 7. & 44. 3.
* *Psal.* 107. 35.
p God will rather change the order of nature, then they should want any thing that cry to him by true faith in their miseries: declaring to them hereby, that they shall lack nothing by the way, when they return from Babylon.
q *That is*, Hath appointed, and determined, that it shall so come to pass.
† Heb. *cause to come neer.*
r He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can do all things, which if they cannot do, he concludeth, that they are no Gods, but vile idols.
† Heb. *set our hearts* upon them.
s He sheweth that idols are vanity: for they cannot foretel things to come.
‡ Or, *worse than nothing.*
‡ Or, *worse than of a viper.*
t *Meaning*, By the power of God, the kingdom of darkness should be overthrown.
u *That is*, Cyrus who shall do all things in my name, and by my direction: whereby he meaneth, that both their captivity, and deliverance shall be ordered by God's providence and appointment.
x Both of the Chaldeans and others.
y *Meaning*, That none of the Gentiles Gods can work any of these things.
z *That is*, The Israelites: which return from the captivity.
a *To wit*, A continual succession of Prophets and ministers.
b When I looked whether the idols could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth, that all are wicked that trust in such vanities. † Heb. *return.*

Chap. XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his gospel.* 17 *He reproveth the people of incredulity.*

BEhold * [a] my servant whom I [b] uphold, mine elect *in whom* my soul * [c] delighteth: I have put my spirit upon him, he shall bring forth [d] judgment to the Gentiles.

2 He shall [e] not cry, nor lift up, nor cause his voice to be heard in the street.

* *Mat.* 12. 18.
a *That is*, Christ, who in respect of his manhood is called here, Servant. The Prophets use to make mention of Christ after they have declared any great promise, because he is the foundation whereupon all the promises are made, and ratified. b I will establish him, *to wit*, In his office, by giving him the fulness of my spirit. * *Mat.* 3. 17. & 17. 5. *Eph.* 1. 6. c He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation. d He shall declare himself governour over the gentiles, and call them by his word, and rule them by his spirit. e His coming shall not be with pomp and noise, as earthly Princes.

3 [f] A bruised

3 [f] A bruised reed shall he not break: and the ‡ smoking [g] flax shall he not † quench: he shall bring forth judgment unto [h] truth.

4 He shall not fail, nor be † discouraged, till he have [i] set judgment in the earth: and the [k] isles shall wait for his Law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, & spirit to them that walk therein.

6 I the LORD have called thee in [l] righteousness, and will [m] hold thine hand, and will keep thee, and give thee for [n] a covenant of the people, for * a light of the Gentiles:

7 To open the blind eyes, to * bring out the prisoners from the prison, *and* them that sit in * darkness out of the prison-house.

8 I *am* the LORD, that *is* my name, and my *° glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are [p] come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth: ye that go down to the Sea, and † all that is therein; the isles and the inhabitants thereof.

11 Let the wilderness, and the cities thereof lift up *their voice*, the villages *that* [q] Kedar doth inhabit, let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as [r] a mighty man, he shall stir up jealousie like a man of war: he shall cry; yea, roar; he shall ‡ prevail against his enemies.

14 I have long time holden my peace, I have been still *and* refrained my self: *now* will I cry like [s] a travailing woman, I will destroy and † devour at once.

15 I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the [t] blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be * turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye *are* our Gods.

18 Hear ye deaf, and look ye blind, that ye may see.

19 Who *is* blind but [u] my servant? or deaf, as my [x] messenger *that* I sent? who *is* blind as *he that is* [y] perfect, and blind as the LORD's servant?

20 Seeing many things, * but thou observest not: opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness sake, he will magnify the Law, and make ‡ *it* honourable.

22 But this *is* a people [z] robbed and spoiled, ‡ *they are* all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for † a spoil, and none saith, [a] Restore.

23 Who among you will give ear to this? *who* will hearken, and hear † for the [b] time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his Law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battel: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 *The Lord comforteth the Church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUt now thus saith the LORD that [a] created thee, O Jacob, and he that formed thee, O Israel, [b] Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* mine.

2 When thou passest through the [c] waters, I *will be* with thee; & through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy One of Israel, thy saviour: I gave [d] Egypt *for* thy ransome, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give [e] men for thee, and people for thy ‡ life.

5 * Fear not, for I *am* with thee: I will bring thy seed from the [f] east, and gather thee from the west.

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my [g] name: for I have created him for my glory, I have formed him, yea I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their [i] witnesses,

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f He will not hurt the weak and feeble, but support and comfort them.
‡ Or, *dimly burning.*
g *Meaning*, The wick of a lamp or candle, which is almost out, but he will cherish it and snuff it, that it may shine brighter.
† Heb. *quench it.*
h Although he favour the weak, yet will he not spare the wicked, but will judge them according to truth and equity.
† Heb *broken.*
i Till he have set all things in good order.
k The Gentiles shall be desirous to receive his doctrine.
l *Meaning*, Unto a lawful and just vocation.
m To assist and guid thee.
n As him by whom the promise made to all nations in Abraham shall be fulfilled.
° *Chap.* 49. 6. *Luk.* 2. 32. *Act.* 13. 47.
° *Chap.* 61. 1. *Luk.* 4. 18. *Hab.* 2. 14, 15.
° *Chap.* 9. 2.
° *Chap.* 48. 11.
o I will not suffer my glory to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me.
p As in time past I have been true in my promises, so will I be in time to come.
† Heb. *the fulness thereof.*
q *Meaning*, The Arabians, under whom he comprehendeth all the people of the east.
r He sheweth the zeal of the Lord, and his power in the conservation of his Church.
‡ Or, *behave himself mightily.*
s I will haste to execute my vengeance, which I have so long deferred, as a woman that desireth to be delivered when she is in travail.
† Heb. *swallow*, or, *sup up.*
t *That is*, My poor people, which are in perplexity and care.
† Heb *into straightness.*
° *Psal.* 97. 7. *Chap.* 1. 29. & 44. 11. & 45. 16.

u To wit, Israel which should have most light because of my Law.
x The Priest to whom my word is committed, which should not onely hear it himself, but cause others to hear it.
y As the Priests and Prophets that should be lights to others. ° *Rom.* 2. 22.

‡ Or, him.
z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own faults and incredulity.
‡ Or, *in snaring all the young men of them.*
† Heb. *a treading.*
a There shall be none to succour them, or to will the enemy to restore that which he hath spoiled.
† Heb. *for the after time.*
b *Meaning*, God's wrath.

a After these threatnings, he promiseth deliverance to his Church, because he hath regenerated them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Sennacherib's power against these countries, and made them to suffer that affliction which thou shouldest have done, and so were as the payment of thy ransom. *Chap.* 37. 9.
e I will not spare any man, rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the world.
‡ Or, *person.*
° *Chap.* 44. 1, 2. *Jer* 30. 10. & 46. 27.
f He prophesieth of their deliverance from the captivity of Babylon, and so of the calling of the universal Church, alluding to that which is written, *Deut.* 30. 3.
g *Meaning*, That he could not be unmindful of them, except he would neglect his own name and glory.
h *Signifying*, That no power can resist him in doing this miraculous work, nor all their idols are able to do the like, *ar Chap.* 41. 21, 22.
i To prove that the things which are spoken of them are true.

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that they may be justified: or let them [k] hear and say, *It is* truth.

10 Ye *are* my [l] witnesses, saith the LORD, and my [m] servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: * before me there was ‡ no God formed, neither shall there be after me.

11 I, *even* I * *am* the LORD, and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *God* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall † * let it?

14 ¶ Thus saith the LORD your redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have [n] brought down all their † nobles, and the Chaldeans, whose cry *is* in the [o] ships.

15 I *am* the LORD, your holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the [p] sea, and a path in the mighty [q] waters:

17 Which bringeth forth the [r] chariot and horse, the army and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a * new thing: now it shall spring forth, shall ye not know it? I will even make a way in the [s] wilderness, *and* rivers in the [t] desert.

20 The [u] beast of the field shall honour me, the dragons and the ‡ † owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 * This people have I formed for my self, they shall shew forth my praise.

22 ¶ But thou hast not [x] called upon me, O Jacob, but thou hast been weary of [y] me, O Israel.

23 Thou hast [z] not brought me the † small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [a] sweet cane with mony, neither hast thou † filled me with the fat of thy sacrifices: but thou hast made me to [b] serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I *am* he that * blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put [c] me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy [d] first father hath sinned, and thy † [e] teachers have transgressed against me.

28 Therefore I have [f] profaned the ‡ princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

1 *God comforteth the Church with his promises.* 7 *The vanity of idols,* 9 *and folly of idol-makers.* 21 *He exhorteth to praise God for his redemption and omnipotency.*

YEt now hear, * O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the LORD that made thee, and formed [a] thee from the womb, *which* will help thee, Fear not, O Jacob, my servant, and thou Jesurun, [b] whom I have chosen.

3 For I will * pour water upon him that is [c] thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they [d] shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's: and another [e] shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts: [f] I *am* the first, and I *am* the last, and besides me *there is* no God.

7 And who, as I, shall call, and shall [g] declare it, and set [h] it in order for me, since I appointed the [i] ancient people? and the things that are coming, and shall come? let [k] them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* [l] ye *are* even my witnesses. Is there a God besides me? yea, * *there is* no † God, I know not *any.*

9 ¶ They that make a graven image *are* all of them vanity, and their † [m] delectable things shall not profit, and they *are* their own witnesses, * they see not, nor know; [n] that they may be ashamed.

10 Who hath formed [o] a God, or molten a graven image *that* is [p] profitable for nothing?

11 Behold, all his [q] fellows shall be * ashamed: and the workmen, they *are* of men: let them all be gathered together, let them [r] stand *up;* *yet* they shall fear, *and* they shall be ashamed together.

12 * The smith † with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is [s] hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man,

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k *Shewing*, That the malice of the wicked hindreth them in the knowledge of the truth, because they will not hear when God speaketh by his word.

l The Prophets and people to whom I have given my Law.

m *Meaning*, Specially Christ, and by him all the faithful.

* *Chap.* 41. 4. *&* 44. 8.

‡ Or, *nothing formed of God.*

* *Chap.* 45. 11. *Hos.* 13. 4.

† Heb. *turn it back.*

* *Job* 9. 12. *Chap.* 14. 27.

n By Darius and Cyrus.

† Heb *bars.*

o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.

p When he delivered thee from Pharaoh, *Exod.* 14. 22.

q When the Israelites passed through Jordan, *Josh.* 3. 17.

r *That is*, All the captains of the Chaldeans, with their King.

* 2 *Cor.* 5. 17. *Rev.* 21. 5.

s *That is*, I did of old prepare a way in the wilderness for my people: so am I now about to do.

t *Meaning*, That their deliverance out of Babylon should be more famous, then that from Egypt was *Jer.* 23. 7. *Hag.* 2. 10. 2 *Cor.* 5 17. *Rev.* 21. 5.

u They shall have such abundance of all things, as they return home, even in the dry and barren places, that the very beasts shall feel my benefits, and shall acknowledg them: much more men ought to be thankful for the same.

‡ Or, *ostriches*

† Heb. *daughters of the owl.*

* *Luk.* 1. 74, 75.

x Thou hast not worshipped me as thou oughtest to have done.

y *That is*, Of my service and worship.

z *Meaning*, In true faith & obedience.

† Heb. *lambs*, or *kids.*

a Either for the composition of the sweet ointment, *Exod.* 30. 34. or for the sweet incense, *Exod.* 30. 7.

† Heb. *made me drunk*, or, *abundantly moistned.*

b Thou hast made me to bear an heavy burden by thy sins. * *Ezek.* 36. 22, *&c.* c If I forget any thing that may make for thy justification, put me in remembrance, and speak for thy self. d Thine ancestors. † Heb. *interpreters.* e Thy Priests and thy Prophets.

f *That is*, Rejected, abhorred, and destroyed them in the wilderness, and at other times.

‡ Or, *holy princes.*

* *Chap.* 41. 8. *&* 43. 1. *Jer.* 30. 10. *&* 46. 27.

a He created and chose thee from the beginning of his own mercy and before thou couldest merit any thing.

b Whom God accepteth as righteous: or, which had occasion thereunto because of the Law, and of thine holy vocation.

* *Chap.* 35. 7. *Joel* 2. 28. *Joh.* 7. 38. *Act.* 2. 18.

c Because man of himself is as the dry and barren land, he promiseth to moisten him with the waters of his holy Spirit.

d *That is*, Thy children and posterity shall increase wonderfully after their deliverance from Babylon.

e By this diversity of speech he meaneth one thing: *That is*, That the people shall be holy, and receive the true Religion of God, as *Psal.* 87. 5.

f I am always like my self, that is, merciful toward my Church, and most able to maintain it, as *Chap.* 41. 14. *&* 48. 12. *Rev.* 1. 17. *&* 22. 13.

g And appoint them that shall deliver the Church.

h *That is*, Declare unto me how I ought to proceed herein.

i God called the Israelites ancient, because he preferred them to all other in his eternall election.

k *Meaning*, Their idols.

l *Chap.* 43. 10.

* *Deut.* 4. 35, 39. *&* 32. 39. 1 *Sam.* 2. 2. *Chap.* 45. 5.

† Heb. *rock.*

† Heb. *desireable.*

m Whatsoever they bestow upon their idols, to make them to seem glorious.

* *Psal.* 115. 4, *&c.*

n *That is*, The idolaters seeing their idols blind, must needs be witnesses of their own blindness, and feeling that they are not able to help them, must confess that they have no power. o *Meaning*, That whatsoever is made by the hand of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemy, which call images the Books of the laity, seeing that they are not onely here called unprofitable, but *Chap.* 41. 24. abominable: and Jeremy calleth them the work of errours, *Jer.* 10. 15. *Habak.* 2. 18. q *That is*, which by any way consent either to the making or worshipping.

* *Psal.* 97. 7. *Chap.* 1. 29. *&* 42. 17. *&* 45. 16. r *Signifying*, That the multitude should not then save the idolaters, when God will take vengeance, although they excuse themselves thereby among men. * *Jer.* 10. 3. † Or, *with an ax.* s He describeth the raging affection of the idolaters, which forget their own necessities to set forth their devotions toward their idols.

according

according to the beauty of a man; that it may remain in the [t] house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ‡ strengthneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and [u] warm himself; yea, he kindleth *it* and baketh bread; yea, he maketh a God, & worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he [x] eateth flesh: he rosteth rost, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a God, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my God.

18 They have not known, nor understood: for [y] he hath ‡ shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none † considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have rosted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

20 He feedeth [z] of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ [a] Remember these, O Jacob and Israel; for thou *art* my servant; I have formed thee, thou *art* my servant: O Israel, thou shalt not be forgotten of me;

22 I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee.

23 [b] Sing, O ye heavens; for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self:

25 That frustrateth the [c] tokens of the liars, and maketh diviners mad, that turneth wise *men* backward, and maketh their knowledge foolish:

26 That confirmeth the word of his [d] servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the † decayed places thereof:

27 That saith to the [e] deep, Be dry, and I will dry up thy rivers:

28 That saith of [f] Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying to Jerusalem, * Thou shalt be built; and to the Temple, Thy foundation shall be laid.

hundred years before he was born. * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1.

CHAP. XLV.

1 God calleth Cyrus for his Churches sake. 5 By his ommipotency he challengeth obedience. 20 He convinceth the idols of vanity, by his saving power.

THus saith the LORD to his [a] anointed, to Cyrus, whose [b] right hand I ‡ have holden, to [c] subdue nations before him: and I will loose the loyns of Kings to open before him the two-leaved gates, and the gates shall not be shut.

2 I will go before thee, and [d] make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou [e] mayest know, that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's [f] sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I * *am* the LORD, and *there is* none else, *there is* no God besides me: I [g] girded thee, though thou hast not known me;

6 That they may know from the rising of the Sun, and from the west, that *there is* none besides me, I *am* the LORD, and *there is* none else.

7 I form the [h] light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down [i] righteousness: let the earth open, and let them bring forth salvation: and let righteousness spring up together: I the LORD have [k] created it.

9 [l] Wo unto him that striveth with his maker: *let* the potsherd *strive* with the potsherds of the earth: * shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath [m] no hands?

10 Wo unto him that said unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy One of Israel, and his maker, Ask me of [n] things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands have stretched out the heavens, and all their [o] host have I commanded.

13 I have raised [p] him up in righteousness, and I will ‡ direct all his ways: he shall * build my city, and he shall let go my captives, not for [q] price nor reward, saith the LORD of hosts.

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t To place it in some Temple.

‡ Or, *taketh courage.*

u He setteth forth the obstinacy and malice of the idolatres, who though they see by daily experience, that their idols are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a God of the other, as the Papists make their cake-god, and the rest of their idols.

x *That is*, He either maketh a table or trencher.

y The Prophet giveth here an answer to all them that wonder, how it is possible that any should be so blind to commit such abomination, saying, That God hath blinded their eyes, and hardned their heart: or it may be understood of the idol in the heart, which maketh such blindness and madness in them.

† Heb. *kindled.*

‡ Heb. *smeared to his heart.*

† Heb. *that which pertaineth to a tree.*

z He is abused as one that would eat ashes, thinking to satisfy his hunger.

a *Shewing*, That man's heart is inclined to idolatry, and therefore he warneth his people by these examples, that they should not cleave to any, but to the living God, when they should be among the idolaters.

b He sheweth, that the work of the Lord toward his people shall be so great that the insensible creatures shall be moved therewith.

c He armeth them against the soothsayers of Babylon, which would have born them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.

d Of Isaiah, and the rest of his Prophets, which did assure the Church of God's favour and deliverance.

† Heb. *wastes.*

e He sheweth that God's work should be no less notable in this their deliverance, then when he brought them out of Egypt through the Sea.

f To assure them of their deliverance he nameth the person, by whom it should be, more then an *Or. Chap.* 45. 13.

a To assure the Jews of their deliverance against the great temptations that they should abide, he nameth the person and the means.

b Who hath not onely his calling from God, but gifts and abilities to perform whatsoever he shall be put upon.

‡ Or, *strengthned.*

c As a just reward upon them for their evils and sins.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certain particular knowledge, as prophane men may have of his power, and so was compelled to deliver God's people.

f Not for any thing that is in thee, or for thy worthiness.

* *Deut.* 4. 35, 39. & 32. 39. *Chap.* 44. 8.

g I have given thee strength, power, and authority.

h I send peace and war, prosperity and adversity, as *Amos* 3. 6.

i He comforteth the Jews, as if he would say, Though when ye look to the heavens and earth for succour, ye see nothing now but signs of God's wrath, yet I will cause them to bring forth most certain tokens of your deliverance, and of the performance of my promise, which is meant by righteousness.

k I have appointed Cyrus to this use and purpose.

l Hereby he brideleth their impatiency, which in adversity and trouble murmur against God, and will not tarry his pleasure: willing that man should match with his like, and not contend against God.

* *Jer.* 18. 6. *Rom.* 9. 20.

m *That is*, It is not perfectly made.

n Instead of murmuring, humble your selves, and ask what you will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandment: *Some read it with an interrogation*, And make it the similitude.

o *That is*, The stars.

p *To wit*, Cyrus, that I may shew by him the faithfulness of my promise in delivering my people.

‡ Or, *make straight.* * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1, & 6. *Chap.* 44. 28.

q *Meaning*, Freely and without ransome or any grievous condition.

14 Thus saith the LORD, The labour of
r Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be r thine, they shall come after thee, in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God.

15 Verily thou *art* a God that s hidest thy self, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be u inhabited, I *am* the LORD, and *there is* none else.

19 I have not spoken in * secret, in a x dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble your selves and come: draw near together y ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God *that* cannot save.

21 Tell ye, and bring *them* near, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 z Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by my self, the word is gone out of my mouth *in* a righteousness, and shall not return, that unto me b every knee shall bowe, every tongue shall swear.

24 ‡Surely, shall *one* c say, In the LORD have I † righteousness and strength: *even* to him shall *men* come, and all that are d incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

BEl boweth down, Nebo stoupeth, their idols *were* upon the b beasts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beast*.

2 c They stoup, they bowe down together, they could not deliver the burden, but † d themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* e born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and f will deliver *you*.

5 ¶ * To whom will ye liken me, and make *me* equal, and g compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a God: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew your selves men: bring *it* again to h mind, O ye transgressours.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, * My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous i bird from the east, † the man that executeth my k counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from l righteousness.

13 I bring near my m righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

1 *God's judgment upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and overboldness,* 11 *shall be unresistable.*

COme down and sit in the dust, O a virgin daughter of Babylon, sit on the ground: *there is* no b throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones and c grind meal, uncover thy locks, d make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* * a man.

4 *As for* f our redeemer, the LORD of hosts *is* his name, the holy One of Israel.

5 g Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no h mercy,

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r These people were tributaries to the Persians, and so King Artaxerxes gave this mony towards the building of the Temple, *Ezra* 7. 21.

s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them, which was accomplished in the time of Christ.

t Hereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: *Shewing*, That they should not repent their long patience, but the wicked and idolaters shall be destroyed.

* *Chap.* 44. 11.

u To *wit*, Of man, but chiefly of his Church.

* *Deut.* 30. 11.

x As do the false Gods, which gave uncertain answers.

y All ye idolaters, who though you seem to have never so much worldly dignity, yet in God's sight you are vile and abject.

z He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

a *That is*, That the thing, which I have promised, shall be faithfully performed.

b The knowledge of God and the true worshipping shall be through all the world, *Rom.* 14. 11. *Phil.* 2. 10. whereby he signifieth, That we must not onely serve God in heart, but declare the same also by outward profession.

‡ Or, *surely he shall say of me, In the* LORD *is all righteousness and strength.*

c *Meaning*, The faithful shall feel and confess this.

† Heb. *righteousnesses.*

d All the contemners of God.

a An idol in great esteem among the Assyrians, Persians and Babylonians. It is thought to be the planet of the Sun worshipped under that name.

b Because they were of gold and silver, the Medes and Persians carried them away. c The beasts that carried the idols fell down under their burden. † Heb. *their soul.* d He derideth the idols, which had neither soul nor sense.

e He sheweth the difference between the idols and the true God: for they must be carried of others, but God himself carrieth his, as *Deut.* 32. 11.

f Seeing I have begotten you, I will nourish and preserve you for ever.

* *Chap.* 40. 18, 25.

g The people of God, seeing their own calamity, and the flourishing estate of the Babylonians should be tempted to think that their God was not so mighty as the idols of their enemies: therefore he describeth the original of all the idols, to make them to be abhorred of all men: *Shewing*, That the most that can be spoken in their commendation, is but to prove them vile.

h Become wise, *Meaning*, That all idolaters are without wit or sense, like mad men.

* *Psal.* 33. 11. *Prov.* 19. 21. & 21. 30. *Heb.* 6. 17.

i *That is*, Cyrus, which shall come as swift as a bird, and fight against Babylon.

† Heb. *the man of my counsel.*

k Him, by whom I have appointed to execute that which I have determined.

l Which by your incredulity would let the performance of my promise.

m He sheweth that man's incredulity cannot abolish the promise of God, *Rom.* 3. 3.

a Which hast lived in wealth and wantonness, and hast not yet been overcome by any enemy.

b Thy government shall be taken from thee.

c Thou shalt be brought to most vile servitude, for to turn the mill was the office of slaves.

d The things wherein she setteth her greatest pride, shall be made vile, even from the head to the foot.

e I will use no humanity nor pity toward thee.

f The Israelites shall confess, that the Lord doth this for his Church's sake.

g For very shame, and hide thy self.

h They abused God's judgments, thinking that he punished the Israelites, because he would utterly cast them off, and therefore in stead of pitying their misery thou didst increase it.

cy,

mercy, upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be * a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else besides me, I shall not sit *as* a widow, neither shall I know the loss of children.

9 But these two * *things* shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their [i] perfection, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy [k] wisdom and thy knowledge, it hath ‡ perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon [l] thee, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast [l] laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels: let now the † astrologers, the star-gazers, † the monthly prognosticatours stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver † themselves from the power of the flame: *there shall* not *be* a coal [m] to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his [n] quarter, none shall save thee.

CHAP. XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealed his prophesies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his out of Babylon.*

HEar ye this, O house of Jacob, *which are* [a] called by the name of Israel, and are come forth out of the [b] waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves [c] upon the God of Israel, the LORD of hosts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed [d] them, I did *them* suddenly, and they came to pass.

4 Because I knew that [e] thou *art* † obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed [f] *it* thee: lest thou shouldest say; Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou hast heard, see all this; and will not ye [g] declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I [h] knew them.

8 Yea thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressour from the [i] womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, [k] that I cut thee not off.

10 Behold, I have refined thee, [l] but not ‡ with silver; I have [m] chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be [n] polluted? and *[o] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Israel, my called, [p] I *am* he, I *am* the *first*, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, ‡ and my right hand hath spanned the heavens: *when* I call unto them they [q] stand up together.

14 All ye assemble your selves and hear: which among them hath declared these *things?* the LORD hath [r] loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye [s] this, I have not spoken in secret from the beginning, from the time that it was, there *am* I: and now the Lord GOD and his spirit hath [t] sent me.

17 Thus saith the LORD, thy redeemer, the holy One of Israel, I *am* the LORD thy God which teacheth thee to [u] profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkned to my commandments: then had thy peace been as a river, and thy righteousness as the waves of the sea;

19 Thy seed also had been as the sand, and the offsprings of thy bowels like the gravel thereof; [x] his name should not have been cut off, nor destroyed from before me.

20 ¶ [y] Go ye forth of Babylon: flee ye from the Chaldeans, with a voice of singing declare ye,

* Rev. 18. 7.

* Chap. 51. 19.

i So that thy punishment shall be so great, as it is possible to be imagined.

k Thou didst think that thine own wisdom and policy would have saved thee.

l Or, caused thee to turn away.

† Heb. *the morning thereof.*

† Heb. *expiate.*

l He derideth their vain confidence, that put their trust in any thing but in God, condemning also such vain sciences, which serve to no use, but to delude the people, and to bring them from depending only on God.

† Heb. *viewers of the heavens.*

† Heb. *that give knowledge concerning the months.*

† Heb. *their souls.*

m They shall utterly perish, and no part of them remain.

n They shall flee every one to that place, which he thought by his speculation to be most sure: but that shall deceive them.

a He detecteth their hypocrisy, which vaunted themselves to be Israelites, and were not so in deed.

b They who are descended from Jacob as from a fountain, *Deut.* 33. 28. *Psal.* 68. 27.

c They make shew, as though they would have none other God.

d He sheweth, That they could not accuse him in any thing, for as much as he had performed whatsoever he had promised.

e I have done for thee, more then I promised, that thy stubbornness and impudency might have been overcome.

† Heb. *hard.*

f How thou shouldest be delivered out of Babylon.

g Will ye not acknowledge this my benefit, and declare it unto others?

h *Showing*, That man's arrogancy is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their own wisdom.

i From the time that I brought thee out of Egypt: for that deliverance was at the birth of the Church.

k As it was my free mercy that I did chuse thee, so it is my free mercy that must save thee.

l, For I had respect to thy weakness and infirmity: for In silver there is some pureness, but in us there is nothing but dross.

‡ Or, *for silver.*

m I took thee out of the furnace where thou shouldest have been consumed.

n God joyneth the salvation of his, with his own honour: so that they cannot perish, but his glory should be diminished, *a* *Deut.* 32. 27.

* *Chap.* 42. 8

o I will not suffer another to take it from me.

p *Chap.* 41. 4. & 44. 6. *Rev.* 1. 17. & 22. 13.

‡ Or, *the palm of my right hand hath spread out*

q To obey me, and to do whatsoever I command them.

r *Meaning*, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my self to your fathers.

t Thus the Prophet speaketh for himself, and to assure them of these things.

u What things shall do thee good.

x That is, The prosperous estate of Israel.

y After that he had forewarned them of their captivity, and of the cause thereof, he sheweth them the great joy that shall come of their deliverance.

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ye, tell this, utter it *even* to the end of the earth: say ye, The LORD hath * redeemed his servant Jacob.

21 And they [r] thirsted not *when* he led them through the deserts: he * caused the waters to flow out of the rock for them: he clave the rock also and the waters gushed out.

22 *There is* [a] no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

1 *Christ being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with graeious promises.* 13 *God's love is perpetual to his Church.* 18 *The ample restauration of the Church.* 24 *The powerful deliverance out of captivity.*

LIsten, O Isles, unto me, & hearken ye people from far, The LORD, hath called [a] me from the [b] womb, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp [c] sword, in the shadow of his hand hath he [d] hid me, and made me a polished shaft, in his quiver hath he hid me,

3 And said unto me, Thou *art* my servant, O [e] Israel, in whom I will be glorified.

4 Then I said, I have [f] laboured in vain, I have spent my strength for nought, and in vain, *yet* surely my judgment *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, ‡ Though Israel be not gathered, [g] yet shall I be glorious in the eyes of the LORD and my God shall be my strength.

6 And he said, ‡ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‡ preserved of Israel: I will also give [h] thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD the redeemer of Israel, *and* his holy One, ‡ to him whom man despiseth, to him whom the nation abhorreth, to a [i] servant of rulers, Kings shall see and [k] arise, Princes also shall worship, because of the LORD, that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [l] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and [m] give thee for a covenant of the people, to ‡ [n] establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say * to the [o] prisoners, Go forth; to them that *are* in darkness. Shew your selves: they shall feed in the ways, and their [p] pastures *shall be* in all high places.

10 They shall not * hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy [q] on them shall lead them, even by the springs of water shall he guid them.

11 And I will make all my mountains a way, and my high-ways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of [r] Sinim.

13 ¶ Sing, O [s] heavens, and be joyful, O earth, and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD [t] hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, † that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have gaven thee upon the palms of *my* [u] hands, thy [x] walls *are* continually before me.

17 [y] Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18 ¶ * Lift up thine eyes round about, and behold: all these gather themselves together *and* come to thee: *as* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*.

19 For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that [z] swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the [a] Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* † arms, & thy daughters shall be carried upon *their* shoulders.

23 And [b] Kings shall be thy † nursing-fathers, and their † Queens thy nursing-mothers: they shall bowe down to thee with *their* face toward the earth, and * lick up the [c] dust of thy feet, and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be [d] taken from the mighty, or † the lawful captive delivered?

25 But thus saith the LORD, [e] Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee, with their [f] own flesh, and they shall be drunken with their own * bloud, as with ‡ sweet wine: and all flesh shall know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

CHAP.

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* *Exod.* 19. 4, 5, 6.
z He sheweth, that it shall be as easy to deliver them, as he did their fathers out of Egypt.
* *Exod.* 17. 6. *Num.* 20. 11.
a Thus he speaketh, that the wicked hypocrites should not abuse God's promise, in whom was neither faith nor repentance, *as Chap.* 57. 21.

a This is spoken in the person of Christ, to assure the faithful, that these promises should come to pass, for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, *as Psal* 2. 7.
c By the sword and shaft, he signifieth the virtue and efficacy of Christ's doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithful, as the members and their head.
f Thus Christ, in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.
‡ Or, *my reward.*
‡ Or, *that Israel may be gathered to him, and I may,* &c.
g Though the Jews refuse my doctrine, yet God will approve my ministry.
‡ Or, art thou *lighter then that thou shouldest*, &c.
‡ Or, *desolations.*
h To declare my gospel to the Gentiles. *Chap.* 42. 6. *Acts* 13. 47. *Luke.* 2. 32.
‡ Or, *to him that is despised in soul.*
i *Meaning*, The Jews, whom tyrants keep in bondage.
k The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.
l Thus he speaketh of his Church, when he would shew his mercy toward it, 2 *Cor.* 6. 2.
m *Meaning*, Christ alone.
‡ Or, *raise up.*
n *Signifying*, That before Christ renew the earth by his word, there is nothing but confusion and disorder. * *Chap.* 42. 7. o To them that are in the prison of sin and death. p Being in Christ's protection, they shall be safe against all dangers, and free from the fear of their enemies. * *Rev.* 7. 16. q *Meaning*, That there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r *Meaning*, The south country, so that Christ shall deliver his from all the parts of the world.
s *Chap.* 44. 23.
t He objecteth what the faithful might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.
† Heb. *from having compassion.*
u Because I would not forget thee.
x *Meaning*, The good order of policy and discipline.
y *That is*, Such as by the seed of the word are born to thee in Christ.
* *Chap.* 60. 4.
z He sheweth, what are the ornaments of the Church: to have many children, which are assembled by the word of God, and governed by his spirit.

a He sheweth, that Christ will not onely gather this great number of the Jews, but also of the Gentiles.
† Heb. *bosom.*
b *Meaning*, The Kings shall be converted to the gospel, and bestow their power and authority for the preservation of the Church.
† Heb. *nourishers.*
† Heb. *Princesses.*
* *Psal.* 72. 9.
c Being joyned with the Church, they shall humble themselves to Christ their head and give him all honour.
d He maketh this as an objection, as though the Chaldeans were strong, and had them in just possession.
† Heb. *the captivity of the just.*
e This is the answer to their objection, that none is stronger then the Lord, neither hath a more just title unto them.
† Heb. *captivity.*
f I will cause them to destroy one another, *as Judg.* 7. 22. 2 *Chron.* 22. *Chap.* 29. 2. * *Rev.* 14. 20. & 16. 6.
‡ Or, *new wine.*

CHAP. L.

1 *Christ sheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to save,* 5 *by his obedience in that work,* 7 *and by his confidence in that assistance.* 10 *An exhortation to trust in God, and not in our selves.*

THus saith the LORD, Where *is* the [a] bill of your mother's divorcement [b] whom I have put away? or which of my creditours *is it* [c] to whom I have sould your selves, and for your transgressions is your mother put away.

2 Wherefore when [d] I came, *was there* no man? when I called, *was there* none to answer? *Is my hand [e] shortned at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I *dry up the sea: I make the *rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make [f] sackcloth their covering.

4 The Lord GOD hath [g] given me the tongue of the learned, that I should know how to speak a word in season to *him that is* * [h] weary: he wakneth morning by morning: he wakneth mine ear to hear as the [i] learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not * rebellious, neither turned away back.

6 *I gave my back to the [k] smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 * *He is* near that justifieth me, who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me, who *is* he *that* shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up.

10 ¶ [l] Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle [m] a fire, that compass *your selves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. *This shall ye have of mine hand, ye shall lie down in sorrow.

a *Meaning*, that he had not forsaken her, but through her own occasion, as *Hos.* 2. 2.
b Which should declare that I have put her off: *meaning*, that they could shew none.
c *Signifying*, that he sould them not for any debt or poverty, but that they sold themselves to sins, to buy their own lusts and pleasures.
d He came by his Prophets and ministers, but they would not believe their doctrine and convert.
* *Num.* 11. 23. *Isai.* 59. 1.
e Am I not as able to help you as I have holpen your fathers of old, when I dried up the red Sea, and killed the fish in the rivers, and also afterward in Jordan?
* *Exod.* 14. 21.
* *Jos.* 3. 16.
f As I did in Egypt in token of my displeasure, *Exod.* 10. 21.
g The Prophet doth represent here the person and charge of them that are justly called to the ministry of God's word.
* *Matth.* 11. 28.
h To him that is oppressed by affliction and misery.
i As they that are taught and made meet by him.
* *John* 14. 31. *Heb.* 10. 5. *&c. Phil.* 2. 8.
* *Matth.* 26. 67. *& 27.* 26.
k I did not shrink from God for any persecution or calamity: whereby he sheweth, that the true ministers of God can look for none other recompence of the wicked, but after this sort, and also what is their comfort.
* *Rom.* 8. 32, 33.
† Heb. *the master of my cause.*
l Shewing, that it is a rare thing, that any should obey aright God's true ministers, though they labour to bring them from hell to heaven.
m You have sought consolation by your own devices, and have refused the light and consolation, which God hath offered: therefore ye shall remain in sorrow, and not be comforted. * *John.* 9. 39.

CHAP. LI.

1 *An exhortation after the pattern of Abraham to trust in Christ,* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and man's mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.*

HEarken to me, [a] ye that follow after righteousness, ye that seek the LORD: look unto the [b] rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and blessed him, and increased him.

3 ¶ For the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like [c] Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation: for [d] a Law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My [e] righteousness *is* near: my salvation is gone forth, and mine [f] arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the [g] heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me ye that know righteousness, the people * in whose heart *is* my Law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the [h] ancient days, in the generations of old. *Art* thou not it that hath cut [i] Rahab, *and* wounded the *[k] dragon?

10 *Art* thou not it which hath * dried the Sea, the waters of the great deep, that hath made the depths of the Sea a way for the ransomed to pass over?

11 Therefore * the redeemed of the LORD shall [l] return, and come with singing unto Zion, and everlasting joy *shall be* upon their head: they shall obtain gladness and joy, *and* sorrow and mourning shall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou, that thou shouldest be afraid * of a man *that* shall die, and of the son of man *which* shall be made * *as* grass?

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressour, as if he ‡ were ready to destroy? and where *is* the fury of the oppressour?

14 The captive exile [m] hastneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that * divided

a He comforteth the Church, that they should not be discouraged for their small number.
b *That is*, to Abraham, of whom ye were begotten: and to Sarah, of whom ye were born.
c As plentiful as Paradise, *Gen.* 2. 3
d I will rule and govern my Church by my word, and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
* *Psal.* 102. 26. *Matth.* 24. 35.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his Church in the midst of all these dangers.
* *Psal.* 37. 31.
* *Matth.* 10. 28.
h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him constantly.
i *Meaning*, Egypt. *Psal.* 87. 4.
* *Psal.* 74. 13, 14.
k *To wit*, Pharaoh, *Ezek.* 29. 3.
* *Exod.* 14. 21.
* *Chap.* 35. 10.
l From Babylon.
* *Psal.* 118. 6.
* *Chap.* 40. 6. 1 *Pet.* 1. 24.
‡ Or, *made* himself *ready.*
m He comforteth them by the short time of their banishment: for in seventy years they were restored, and the greatest empire of the world destroyed.
* *Jerem.* 31. 35.

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vided the Sea, whose waves roared: the LORD of hosts *is* his name.

16 And I have put my words * in thy [n] mouth, and have covered thee in the shadow of mine hand, that I may plant the [o] heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ * Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the [p] cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guid her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand, of all the sons *that* she hath brought up.

19 *These two [q] *things* † are come unto thee: who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, [r] but not with wine.

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have said to thy soul, Bowe down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

* *Chap.* 49. 2, 3.

n *Meaning*, of Isaiah, and of all true ministers, who are defended by his protection.

o That all things may be restored in heaven and earth, *Ephes.* 1. 10.

* *Chap.* 52. 1.

p Thou hast been justly punished, and sufficiently, *as Chap.* 40. 2. and this punishment in the elect is by measure, and according as God giveth grace to bear it: but in the reprobate it is the just vengeance of God, to drive them to an insensibleness and madness, *Jer.* 25. 15, 16.

* *Chap.* 47. 9.

q Whereof the one is outward, as of the things that come to the body: as war and famine: and the other is inward, and appertaineth to the mind: *that is*, to be without comfort, therefore he saith, *how shalt thou be comforted?*

† Heb. *hapned.*

† Heb. *breaking.*

r But with trouble and fear.

CHAP. LII.

1 *Christ perswadeth the Church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.* 13 *Christ's kingdom shall be exalted.*

* *Chap.* 51. 17.

* AWake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem the holy city: for henceforth there shall [a] no more come into thee the uncircumcised, and the unclean.

2 Shake thy self from the [b] dust: arise, *and* sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold your selves for [c] nought: and ye shall be redeemed without mony.

4 For thus saith the Lord GOD, My people [d] went down aforetime into *Egypt to sojourn there, and the Assyrian [e] oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, saith the LORD, and my name continually every day *is* *[f] blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day, that I *am* he that doth speak, behold, *it is* I.

a No wicked tyrant which shall subvert God's true Religion, and oppress the consciences.

b Put off the garments of sorrow and heavines, and put on the apparel of joy and gladness.

c The Babylonians paid nothing to me for you: therefore I will take you again without ransom.

d When Jacob went thither in time of famine.

* *Gen.* 46. 6.

e The Egyptians might pretend some cause to oppress my people, because they went thither, and remained among them, but the Assyrians have no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians.

* *Exod.* 36. 20, 23. *Rom.* 2. 24. f *To wit*, by the wicked, which think that I have no power to deliver them.

7 ¶ How [g] beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

8 [h] Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made [i] bare his holy arm in the eyes of all nations, and * all the ends of the earth shall see the salvation of our God.

11 ¶ * Depart ye, depart ye, go ye out from thence, [k] touch no unclean *thing*, go ye out of the midst of her; be ye clean, that [l] bear the vessels of the LORD.

12 For ye shall not go out [m] with hast, nor go by flight: for the LORD will go before you: and the God of Israel *will* † *be* your rere-ward.

13 ¶ Behold, my [n] servant shall ‡ deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonied at thee; (his * visage was so [o] marred more then any man, and his form more then the sons of men)

15 So shall he [p] sprinkle many nations, the Kings shall shut their [q] mouthes at him: for *that* * which had not been told them shall they see; and *that* which they had not heard, shall they [r] consider.

g *Signifying*, that the joy and good tidings of their deliverance should make their affliction in the mean time more easy: but this is chiefly meant of the spiritual joy, *as Nahum* 1. 15. *Rom.* 10. 15.

h The Prophets, which are thy watch-men, shall publish this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accomplished under Christ.

i As ready to smite his enemies, and to deliver his people.

* *Psal.* 98. 2. *Luke* 3. 6.

* 2 *Cor.* 6. 17. *Revel.* 18. 4.

k He warneth the faithful not to pollute themselves with the superstitions of the Babylonians, as *Chap.* 48. 20.

l For the time is at hand that the Priests and Levites chiefly (and so by them all the people, which shall be as Levites in this office) shall carry home the vessels of the Temple which Nebuchadnezzar had taken away.

m As your fathers did out of Egypt.

† Heb. *gather you up.*

n *Meaning*, Christ by whom our spiritual deliverance should be wrought, whereof this was a figure.

‡ Or, *prosper.*

* *Chap.* 53. 3. o In the corrupt judgment of man, Christ in his person was not esteemed. p He shall spread his word through many nations. q In sign of reverence, and as being astonied at his excellency. * *Rom.* 15. 21. r Lay it to heart, and practice such truth as they know.

CHAP. LIII.

1 *The Prophet complaining of incredulity, excuseth the scandal of the cross.* 4 *by the benefit of Christ's passion,* 10 *and the good success thereof.*

* *John.* 12. 38. *Rom.* 10. 16.

* WHO [a] hath believed our ‡† report? and to whom is the [b] arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a [c] root out of a dry [d] ground: he hath no form nor comeliness: and when we shall see him, *there is* no beauty that we should desire him.

3 * He is despised and rejected of men, a man of sorrows, and * acquainted with grief: and ‡† we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely * he hath born our griefs, and carried [f] our sorrows: yet we did esteem him [g] stricken, smitten of God, and afflicted.

5 But he *was* ‡ * wounded for our transgressions, he was bruised for our iniquities: the [h] chastisement of our peace *was* upon him, and with his † stripes we are healed.

6 All we like sheep have gone astray: we

a The Prophet sheweth that very few shall receive this their preaching of Christ, and of their deliverance by him.

‡ Or, *doctrine.*

† Heb. *hearing.*

b *Meaning*, that none can believe but such whose hearts God toucheth with the virtue of his holy Spirit.

c The beginning of Christ's kingdom shall be small and contemptible in the sight of men, but it shall grow wonderfully and flourish before God.

d *Read Chap.* 11. 1.

* *Chap.* 52. 14. *Mark.* 9. 12.

e Which was by God's singular providence for the comfort of sinners, *Heb.* 4. 15.

‡ Or, *he hid as it were* his *face from us.* † Heb. *as a hiding of faces from him*, or, *from us.* * *Matth.* 8. 17. 1 *Pet.* 2. 24. f *That is*, the punishment due to our sins: for the which he hath both suffered and made satisfaction. g We judged evil, thinking that he was punished for his own sins, and not for ours. ‡ Or, *tormented.* * *Rom.* 4. 25. h He was chastised for our reconciliation, 1 *Cor.* 15. 3. † Heb. *bruises.*

have

have turned every one to his own way, and the LORD † hath laid on him the [i] iniquity of us all.

† Heb. *hath made the iniquities of us all to meet on him.*
i *Meaning*, the punishment of our iniquity, and not the fault it self.

7 He was oppressed, and he was afflicted, yet * he [k] opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

* *Matth.* 26. 63. & 27. 12. *Mark.* 14. 61. & 15. 5. *Acts* 8. 32.
k But willingly and patiently obeyed his father's appointment.

8 ‡ He was taken from [l] prison and from judgment: and who shall declare his generation? [m] for he was cut off out of the land of the living: for the transgression of my people † was he stricken.

‡ Or, *he was taken away by distress and judgment: but*, &c.
l From the cross and grave, after that he was condemned.
m Though he died for sin, yet after his resurrection he shall live for ever: and this his death is to restore life to his members, *Rom.* 6. 9.
† Heb. was *the stroke upon him.*

9 [n] And he made his grave with the wicked, and with the rich in his † death, because he had done no violence, neither *was any* * deceit in his mouth.

n God the father delivered him into the hands of the wicked, and to the power of the world, to do with him what they would.
† Heb. *deaths.*
* 1 *Pet.* 2. 22. 1 *John.* 3. 5.

10 ¶ Yet it pleased the LORD to bruise him, he hath put *him* to grief: ‡ when thou shalt make his soul an [o] offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

‡ Or, *when his soul shall make an offering.*
o Christ by offering up himself shall give life to the Church, and so causeth them to live with him for ever.

11 He shall see of the [p] travel of his soul, *and* shall be satisfied: by his knowledge shall my [q] righteous servant justify many: for he shall bear their iniquities.

p *That is*, the fruit and effect of his labour, which is the salvation of his Church.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he [r] hath poured out his soul unto death: and he was * numbred with the transgressours, and he bare the sin [s] of many, and * made intercession for the transgressours.

q Christ shall justify by faith, through his word, whereas Moses could not justify by the Law.
r Because he humbled himself, therefore he shall be exalted to glory, *Phil.* 2. 7, 8.
* *Mark.* 15. 28. *Luke* 22. 37.
s *That is*, of all that believe in him.
* *Luke* 23. 34.

CHAP. LIV.

1 *The Prophet for the comfort of the Gentiles, propheseth the amplitude of their Church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

* *Gal.* 4. 27.

* SIng, O [a] barren, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for more *are* the children of the [b] desolate, then the children of the married wife, saith the LORD.

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feel the fruit of the same, *and calleth her barren*, because that in the captivity she was a widow without hope to have any children.
b The Church in this her affliction and captivity shall bring forth more children, then when she was at liberty: or, *this may be spoken by admiration*, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was under the Gospel.

2 [c] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy [d] youth, and shalt not remember the reproach of thy [e] widowhood any more.

5 For thy [f] maker *is* thine husband, (the * LORD of hosts *is* his name) and thy redeemer the holy one of Israel, the God of the [g] whole earth shall he be called.

c *Signifying*, that for the great number of children that God should give her, she should seem to want room to lodge them
d The afflictions which thou sufferedst at the beginning
e When as thou wast refused for thy sins, *Chap.* 50. 1.
f That did regenerate thee by his holy Spirit.

6 ¶ For the LORD hath called thee as a woman forsaken and grieved in spirit, and a [h] wife of youth, when thou wast refused, saith thy God.

* *Luke* 1. 32.
g His glory shall shine through the whole world, which seemed before to be shut up in Judea.
h As a wife which was forsaken in thy youth.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer.

9 For this *is as* the [i] waters of * Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

i As sure as the promise that I made to Noah, that the waters shou'd no more overflow the earth
* *Gen.* 9. 11.

10 For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with * fair colours, and lay thy foundations with [k] sapphires.

* 1 *Chron.* 29. 2.
k Hereby he declareth the excellent estate of the Church under Christ.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* * [l] taught of the LORD, and great *shall be* the peace of thy children.

* *John.* 6. 45.
l By the hearing of his word and inward moving of his Spirit.

14 In [m] righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terrour, for it shall not come near thee.

m In stability and sureness, so that it shall stand for ever.

15 ¶ Behold, they shall surely gather together, [n] *but* not by me: whosoever shall gather together [o] against thee, shall fall for thy sake.

n And therefore shall not prevail.
o Whatsoever power & strength they have.

16 Behold, I have created the [p] smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.

p *Signifying hereby*, that man can do nothing, but so far as God giveth power: for seeing that all are his creatures, he must needs govern and guid them.

17 No weapon that is formed against thee, shall prosper; and every tongue *that* shall rise against thee in judgment, thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAP. LV.

1 *The Prophet with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy success of them that believe.*

HO, * every one that [a] thirsteth, come ye to the waters; and he that hath [b] no mony, come ye, [c] buy and eat, yea, come, buy wine and milk without mony, and without price.

* *John.* 7. 37.
a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures which are full with their worldly lusts, and so thirst not after these waters.
b *Signifying*, that God's benefits cannot be bought for mony.
c Buy waters, wine, milk and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporal life.

2 Wherefore do ye † spend mony for *that which* is not bread? and your [d] labour for *that which* satisfieth not? hearken diligently

† Heb. *weigh.*
d He reproveth their ingratitude which refuse those things that God offereth willingly, and in the mean time spare neither cost nor labour to obtain those which are nothing profitable.

554

unto me, and eat ye *that which is* good, and let your soul delight it self in [e] fatness.

e You shall be fed abundantly.

3 Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, *even* the *[f] sure mercies of David.

* *Acts* 13. 34.
f The same covenant, which through my mercy, I ratified and confirmed to David, that it should be eternal, 2 *Sam.* 7. 13.

4 Behold, I have given [g] him *for* a witness to the people, a leader and commander to the people.

g *Meaning*, Christ of whom David was a figure.

5 Behold, thou shalt call [h] a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the holy one of Israel; for he hath glorified thee.

h *To wit*, the Gentiles which before thou didst not receive to be thy people.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

i When he offereth himself by the preaching of his word.

7 Let the wicked [k] forsake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for † he will abundantly pardon.

k Hereby he sheweth that repentance must be joyned with faith, and how we cannot call upon God aright, except the fruits of our faith appear.
† Heb. *the man of iniquity.*
† Heb. *he will multiply to pardon.*

8 ¶ For my [l] thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

l Although you are not soon reconciled one to another and judge me by your selves, yet I am most easy to be reconciled, yea, I offer my mercies to you.

9 For *as* the heavens are higher then the earth, so are my ways higher then your ways, and my thoughts then your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my [m] word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

m If these small things have their effect, as daily experience sheweth, much more shall my promise, which I have made and confirmed, bring to pass the things which I have spoken for your deliverance.

12 For ye shall go out with joy, and be led forth with peace: the [n] mountains and the hills shall * break forth before you into singing, and all the trees of the field shall clap *their* hands.

n *Read, Chap.* 44. 23. & 13. 49.
* *Chap.* 35. 1.

13 In stead of the thorn shall come up the fir-tree, and in stead of the brier shall come up the myrtle-tree: and it shall be to the LORD [o] for a name, for an everlasting [p] sign *that* shall not be cut off.

o To set forth his glory.
p Of God's deliverance, and that he will never forsake his Church.

CHAP. LVI.

1 *The Prophet exhorteth to sanctification.* 3 *He promiseth it shall be general without respect of persons.* 9 *He inveigheth against blind watchmen.*

THus saith the LORD, [a] Keep ye ‡ judgment, and do justice: for my salvation *is* near to come, and my [b] righteousness to be revealed.

a God sheweth what he requireth of them after that he hath delivered them: *to wit*, the works of charity whereby true faith is declared.
‡ Or, *equity.*
b Which I will declare toward you, and pour into your hearts by my Spirit.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the [c] sabbath from polluting it, and keepeth his hand from doing any evil.

c Under the sabbath he comprehendeth the whole service of God and true Religion.

3 ¶ Neither let the son of the stranger, that hath [d] joyned himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

d Let none think himself unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none, which will keep his true Religion, and believe in him.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant.

5 Even unto them will I give in mine [e] house, and within my walls, a place and a [f] name better then of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

e *Meaning*, in his Church.
f They shall be called after my people, and be of the same Religion: yea, under Christ the dignity of the faithful shall be greater then the Jews were at that time.

6 Also the sons of the stranger, that joyn themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant:

7 Even them will I * bring to my holy mountain, and make them joyful in my house of prayer: their [g] burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for * mine house shall be called an house of prayer for [h] all people.

* *Chap.* 2. 2.
g Hereby he meaneth the spiritual service of God, to whom the faithful offer continual thanksgiving, yea themselves, and all that they have is a lively and acceptable sacrifice.
* *Mark.* 11. 17. *Luke* 19. 46.
h Not onely for the Jews, but for all others, *Matth.* 21. 13.

8 The Lord GOD, which gathereth the out-cast of Israel, saith, Yet will I gather *others* to him, † besides those that are gathered unto him.

† Heb. *to his gathered.*

9 ¶ All ye [i] beasts of the field, come to devour, *yea* all ye beasts in the forrest.

i *Meaning*, the enemies of the Church, as the *Babylonians*, *Assyrians*, &c thus he speaketh to fear the hypocrites, and to assure the faithful, that when this cometh, they may know it was told them before.

10 His [k] watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ‡ sleeping, lying down, loving to slumber.

k He sheweth that this affliction shall come through the fault of the Governours, Prophets and Pastours, whose ignorance, negligence, avarice and obstinacy, provoked God's wrath against them.
‡ Or, *dreaming*, or, † Heb. *strong of appetite.*

11 Yea they *are* † greedy dogs *which* † can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

† Heb. *know not to be satisfied.*

12 Come ye, *say they*, I will fetch wine, and we will fill our selves with strong drink, and to [l] morrow shall be as this day, *and* much more abundant.

l We are well yet, and to morrow shall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the name of God.

CHAP. LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THe righteous perisheth, and no man layeth *it* to heart; and † * merciful men are taken away, none considering that the righteous is taken away ‡ [a] from the evil *to come.*

† Heb. *men of kindness*, or, *godliness.*
* *Psal.* 12. 1. *Mich.* 7. 2.
‡ Or, *from that which is evil.*
a From the plague that is at hand, and also because God will punish the wicked.

2 He shall ‡ enter into [b] peace: they shall rest in their beds, *each one* walking ‡ *in* his uprightness.

‡ Or, *go in peace.*
b The soul of the righteous shall be in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

3 ¶ But draw near hither, ye sons of the [c] sorceress, the seed of the adulterer, and the whore.

‡ Or, *before him.*
c He threateneth the wicked hypocrites, who under the pretence of the name of God's people, derided God's word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorceresses which forsook God, and fled to wicked means for succour.

4 Against whom do ye sport your selves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falshood?

5 Enflaming your selves * with idols ‡ under every green tree, [d] slaying the children in the valleys under the clifts of the rocks?

* 2 *Kings* 16. 4. ‡ Or, *among the oaks.* d *Read Ezek.* 16. 21. 2 *King.* 2. 10

6 Among the smooth stones of the stream *is*

1 *The Prophet being sent to reprove hypocrisy,* 3 *expresseth a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

CRy †[a] aloud, spare not, lift up the voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet [b] they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approching to God.

3 ¶ [c] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and [d] exact all your ‡† labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ‡ ye shall not fast as *ye do this day*, to make your voice to be [e] heard on high.

5 Is it *such a fast that I have chosen? *‡ a day for a man to afflict his soul? *is it* to bowe down his head as bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo † the heavy burdens, and to let the † oppressed go free, and that ye break every yoke?

7 *It is* not [f] to deal thy bread to the hungry, and that thou bring the poor that are ‡ cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy self from [g] thine own flesh?

8 ¶ Then shall thy [h] light break forth as the morning, and thine health shall spring forth speedily: and thy [i] righteousness shall go before thee, the glory of the LORD † shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*: if thou take away from the midst of thee the yoke, the putting forth of the [k] finger, and speaking vanity:

10 And *if* thou draw out thy [l] soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy [m] darkness *be* as the noon-day.

11 And the LORD shall guid thee continually, and satisfy thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

12 And *they that shall be* of thee, * shall build the old [n] waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

13 ¶ If thou [o] turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the LORD, honourable, and shalt honour him, not doing thine own ways, nor finding thine

† Heb. *with the throat.*

a The Lord thus speaketh to the Prophet, willing him to use all diligence and severity to rebuke the hypocrites.

b They will seem to worship me, and have outward holiness.

c He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their works be not accepted.

d Thus he convinceth the hypocrites by the second table, and by their duty toward their neighbour, that they have neither faith nor religion.

‡ Or, *things wherewith ye grieve others.*

† Heb. *griefs.*

‡ Or, *ye fast not as this day.*

e So long as you use contention and oppression, your fasting and praying shall not be heard.

* *Zech.* 7. 5.

* *Levit.* 19. 29.

‡ Or, *to afflict his soul for a day.*

† Heb. *the bundles of the yoke.*

† Heb. *broken.*

f That you leave off all your extortions.

* *Esay.* 18. 7.

‡ Or, *afflicted.*

g For in him thou seest thy self as in a glass.

h *That is*, the prosperous estate wherewith God will bless thee.

i The testimony of thy goodness shall appear before God and man.

† Heb. *shall gather thee up.*

k Whereby is meant all manner of injury.

l *That is*, have compassion on their miseries.

m Thine adversity shall be turned into prosperity.

† Heb. *droughts.*

‡ Heb. *he*, Or, *deceive.*

* *Chap.* 61. 4.

n *Signifying*, that of the Jews should come such as should build again the ruines of Jerusalem and Judea: but chiefly this is meant of the spiritual Jerusalem, whose builders were the Apostles.

o If thou refrain thy self from thy wicked works.

e *Meaning*, every place was polluted with their idolatry: or every fair stone that they found, they made an idol of it.

f In the sacrifices which you, offering before these idols, thought you did serve God.

g *To wit*, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting up the word of God in the open places on the posts and doors to have it in remembrance, *Deut.* 6. 9. & 27. 1. thou hast set up signs and marks of thine idolatry in every place.

i *That is*, didst increase thine idolatry more and more.

‡ Or, *hewed it for thy self larger than theirs.*

‡ Or, *thou prevedest them.*

‡ Or, *thou respectedst the King.*

k Thou didst seek the favour of the Assyrians by gifts and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thy self.

l Although thou sawest all thy labours to be in vain, yet wouldest thou never acknowledge thy fault, and leave off.

m He derideth their unprofitable diligence which thought to have made all sure, and yet were deceived.

‡ Or, *living.*

n Broken promise with me.

o *Meaning*, a long time: thus the wicked abuse God's lenity, and grow to further wickedness.

p *That is*, thy naughtiness, idolatries, and impieties, which the wicked call God's service: thus he derideth their obstinacy.

q *Meaning*, the *Assyrians* and others, whose help they looked for.

r God shall say to *Darius* and *Cyrus.*

* *Chap.* 40. 3. & 62. 10.

‡ I will not use my power against frail men, whose life is but a blast.

t *That is*, for the vices and faults of the people, which is meant here by covetousness.

† Heb. *turning away.*

u Though they were obstinate, yet I did not withdraw my mercy from them.

x *That is*, I frame the speech and word of my messengers which shall bring peace. y As well to him that is in captivity, as to him that remaineth at home. z Their evil conscience doth ever torment them, and therefore they can never have rest, *Read Chap.* 48. 22.

thy [e] portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in [f] these?

7 Upon a lofty and high mountain hast thou set thy [g] bed: even thither wentest thou up to offer sacrifice.

8 Behold the [h] doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thy self to another* then me, and art gone up: thou hast [i] enlarged thy bed, and ‡ made thee *a covenant* with them; thou lovedst their bed ‡ where thou sawest *it*.

9 And ‡ thou wentest [k] to the King with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thy self even* unto hell:

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, [l] There is no hope: thou [m] hast found the ‡ life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast [n] lied, and hast not remembred me, nor laid *it* to thy heart? have not I held my peace even of [o] old, and thou fearest me not?

12 I will declare thy [p] righteousness, and thy works, for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the [q] wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me, shall possess the land, and shall inherit my holy mountain:

14 [r] And shall say, * Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty one that inhabiteth eternity, whose name *is* Holy, I dwell in the high and holy *place*; with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: [s] for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his [t] covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have seen his ways and will [u] heal him: I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the [x] fruits of the lips: peace, peace to *him that is* [y] far off, and to *him that is* near, saith the LORD, and I will heal him.

20 But the wicked *are* like the troubled sea, when it [z] cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

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own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thy self in the LORD, and I will cause thee to * ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken *it*.

* *Deut.* 32. 13.

CHAP. LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is onely of God. 20 The covenant of the redeemer.

* *Num.* 11. 23. *Chap.* 50. 2.

BEhold, the LORD's hand is not * shortned, that it cannot save: neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between you and your God, and your sins ‡ have hid *his* face from you, that he will not hear.

‡ Or, *have made him hide.*

3 ¶ For your hands are defiled with [a] bloud, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

a *Read Chap.* 1. 15.

4 None calleth for justice, nor *any* [b] pleadeth for truth: they trust in vanity, and speak lies; * they conceive mischief, and [c] bring forth iniquity.

b All men wink at the injuries and oppressions, and none go about to remedy them.
* *Job* 15. 35. *Psal.* 7. 14.
c According to their wicked devices, they hurt their neighbours.

5 They hatch ‡ [d] cockatrice-eggs, and weave the spider's [e] web: he that eateth of their eggs dieth, and ‡ *that which is* crushed breaketh out into a viper.

‡ Or, *adders.*
d whatsoever cometh from them, is poison, & bringeth death.
e They are profitable to no purpose.

6 * Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

‡ Or, *that which is sprinkled*, is as if *there brake out a viper.*
* *Job* 8. 14, 15.
* *Prov.* 1. 16. *Rom.* 3. 15.

7 * Their feet run to evil, and they make haste to shed innocent bloud: their thoughts *are* thoughts of iniquity, wasting and † destruction *are* in their paths.

† Heb, *breaking.*

8 The way of peace they know not, and *there is* no ‡ judgment in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

‡ Or, *right.*

9 ¶ Therefore is [f] judgment far from us, neither doth [g] justice overtake us: we wait for light, but behold obscurity, for brightness, *but* we walk in darkness.

f *That is*, God's vengeance to punish our enemies.
g God's protection to defend us.

10 We grope for the wall like the [h] blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night: *we are* in desolate places as dead *men*.

h We are altogether destitute of counsel, and can find no end of our miseries.

11 We roar all like [i] bears, and mourn sore like doves: we look for judgement, but *there is* none; for salvation, *but* it is far off from us.

i We express our sorrows by outward sings, some more, some less.

12 For our transgressions are multiplied before thee, and our [k] sins testify against us: for our transgressions *are* with us, and *as for* our iniquities, we know them:

k This confession is general to the Church, to obtain remission of sins, and the Prophets did not exempt themselves from the same.

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart [l] words of falshood.

l To *wit*, against our neighbours.

14 And [m] judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

m There is neither justice nor uprightness among men.

15 Yea, truth faileth, and he *that* departeth from evil ‡ maketh himself [n] a prey: and the

‡ Or, *is accounted mad.*
n The wicked will destroy him.

LORD saw *it*, and † it displeased him that *there was* no judgment.

† Heb. *it was evil in his eyes.*

16 ¶ And he saw that *there was* no man, and wondred that *there was* no intercessour: * [o] therefore his arm brought [p] salvation unto him, and his righteousness, it sustained him.

* *Chap.* 63. 5.
o *Meaning*, to do justice, and to remedy the things that were so far out of order.
p *That is*, his Church, or his arm did help it self, and did not seek aid of any other.

17 * For he put on righteousness as a breastplate, and an [q] helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

* *Ephes.* 6. 14, 17. 1 *Thess.* 5. 8.
q *Signifying*, that God had all means at hand to deliver his Church and to punish their enemies.

18 * According to *their* † deeds, accordingly he will repay, fury to his adversaries, recompence to his ennemies, to the [r] islands he will repay recompence.

* *Chap.* 63. 6.
† Heb. *recompenses.*
r *To wit*, your enemies which dwell in divers places, and beyond the sea.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the Sun: when the enemy shall come in * [s] like a floud, the spirit of the LORD shall ‡ lift up a standard against him.

* *Revel.* 12. 15.
s He sheweth that there shall be great affliction in the Church, but God will ever deliver his.
‡ Or, *put him to flight.*

20 ¶ And * the redeemer shall come to Zion, and unto [t] them that turn from transgression in Jacob, saith the LORD.

* *Rom.* 11. 26.
t Whereby he declareth that the true deliverance from sin and Satan belongeth to none but to the children of God, whom he sustaineth.

21 As for me, this *is* my covenant with them saith the LORD, My spirit that *is* upon thee and my words which I have put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

u Because the doctrine is made profitable by the virtue of the Spirit, he joineth the one with the other, and promiseth to give them both to his Church for ever.

CHAP. LX.

1 The glory of the Church in the abundant access of the Gentiles, 15 and the great blessing after a short affliction.

ARise, ‡ shine, for thy [a] light is come, and the glory of the LORD is risen upon thee.

‡ Or, *be enlightned, for thy light is come.*
a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to go down, *Chap.* 47. 1.

2 For behold, the darkness shall cover the [b] earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

b *Signifying*, that all men are in darkness, till God give them the light of his Spirit, and that this light shineth to none but to those that are in his Church.

3 And the * Gentiles shall come to [c] thy light, and Kings to the brightness of thy rising.

* *Revel.* 21. 24.
c *Meaning*, that Judea should be as the morning star, and that the Gentiles should receive light of her.

4 * Lift up thine eyes round about, and see; [d] all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

* *Chap.* 49. 18.
d An infinite number from all countries, as *Chap.* 49. 18.

5 Then thou shalt see and flow together, and thine heart shall fear, and be [e] enlarged, because the ‡ abundance of the sea shall be converted unto thee, the ‡ forces of the Gentiles shall come unto thee,

e For joy, as the heart is drawn in for sorrow.
‡ Or, *noise of the sea shall be turned toward thee.*
‡ Or, *wealth.*

6 [f] The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring * gold and incense, and they shall shew forth the praises of the LORD.

f *Meaning*, that every one shall honour the Lord with that wherewith he is able. *Signifying*, that it is no true serving of God, except we offer our selves to serve his glory, with all that we have.
* *Chap.* 61. 6.

7 All the flocks of [g] Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee: they shall come up with acceptance on mine [h] altar, and I will glorify the house of my glory.

g *That is*, the *Arabians*, that have great abundance of cattel.
h Because the altar was a figure of Christ. *Heb.* 13. 10. He sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it self.

8 Who

i Shewing what great number shall come to the Church, and with what great diligence and zeal.
k The Gentiles that are now enemies, shall become friends and setters forth of the Church.
* *Gal.* 4. 26.

8 Who *are* these[i] *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of [k] Tarshish first, * to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God: and to the holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their [l] Kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

l *Meaning*, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his Gospel.

11 Therefore thy gates * shall be open continually, they shall not be shut day nor night, that *men* may bring unto thee the ‡ forces of the Gentiles, and *that* their Kings *may be* brought.

* *Revel.* 21. 25.
‡ Or, *wealth.*

12 For the nation and [m] Kingdom that will not serve thee, shall perish: yea *those* nations shall be utterly wasted.

m He sheweth that God hath given all power and authority here in earth for the use of his Church, and that they which will not serve and profit the same, shall be destroyed.

13 The [n] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my [o] feet glorious.

n There is nothing so excellent which shall not serve the necessity of the Church.
o *Signifying*, that God's Majesty is not included in the Temple, which is but the place for his feet, that we may learn to rise up to the heavens.

14 The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall * [p] bowe themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the holy one of Israel.

* *Rev.* 3. 9.
p To worship their head Christ, by obeying his doctrine.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, *I* will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shall suck the [q] breast of Kings, and thou shalt know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

q Both high and low shall be ready to help and succour thee.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers [r] peace, and thine exactours righteousness.

r Thy Governours shall love thee and seek thy wealth and prosperity.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls [s] salvation, and thy gates praise.

s *Meaning*, not a temporal felicity, but a spiritual, which is fulfilled in Christ's Kingdom.

19 * The Sun shall be no more thy light by day, neither for brightness shall the [t] Moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

* *Rev.* 21. 23. & 22. 5.
t *Signifying*, that all worldly means shall cease, and that Christ shall be all in all, as *Rev.* 21. 22. & 22. 5.

20 Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the [u] branch of my planting, the work of my hands, that I may be glorified.

u The children of the Church.

22 A little one shall become [x] a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

x *Meaning*, that the Church should be miraculously multiplied.

CHAP. LXI.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

THE * Spirit of the Lord GOD *is* [a] upon me, because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the [b] broken-hearted, to proclaim liberty to the [c] captives, and the opening of the prison to *them that are* bound:

* *Luke* 4. 18.
a This appertaineth to all the Prophets and Ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to distribute.
b To them that are lively touched with the feeling of their sins.
c Which are in the bondage of sin.

2 To proclaim the [d] acceptable year of the LORD, and the day of [e] vengeance of our God, to comfort all that mourn:

d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulness of time, *Gal.* 4. 4.
e For when God delivereth his Church, he punisheth his enemies.

3 To appoint unto them that mourn in Zion, to give unto them beauty for [f] ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called [g] trees of righteousness, the planting of the LORD, that he might be glorified.

f Which was the sign of mourning.
g Trees that bring forth good fruits, as *Matth.* 3. 8.

4 ¶ And they shall * build the old wasts, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many [h] generations.

* *Chap.* 58. 12.
h *Thus it*, for a long time.

5 And strangers shall [i] stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

i They shall be ready to serve you in all your necessities.

6 But ye shall be named the [k] Priests of the LORD: *men* shall call you the ministers of our God: * ye shall eat the [l] riches of the Gentiles, and in their glory shall you boast your selves.

k This is accomplished in the time of Christ, by whom all the faithful are made Priests and Kings, 1 *Pet.* 2. 9. *Revel.* 1. 6. & 5. 10.
* *Chap.* 60. 6.
l *Read Chap.* 60. 11, 16.

7 ¶ For your shame *you shall have* [m] double; and *for* confusion [n] they shall rejoyce in their [o] portion: therefore in their land they shall possess the [p] double: everlasting joy shall be unto them.

m Abundant recompence, as this word is used, *Chap.* 40. 2.
n *That is*, the Jews.
o *To wit*, of the Gentiles.
p Whereas the Gentiles had dominion over the Jews in times past, now they shall have double authority over them, and possess twice so much.

8 For I the LORD love judgment, I hate [q] robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them.

q I will not receive their offering, which are extortioners, deceivers, hypocrites, or, that deprive me of my glory.

9 And [r] their seed shall be known among the Gentiles, and their offs-pring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

r *That is*, of thy Church.

10 [s] I will greatly rejoyce in the LORD, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *her self* with her jewels.

s He sheweth what shall be the affection, when they feel this their deliverance.
† Heb. *decketh as a Priest.*

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

1 The fervent desire of the Prophet, to conform the Church in God's promises. 5 The office of the Ministers (unto which they are incited) in preaching the Gospel, 10 and preparing the people thereto.

FOr Zion's sake will I not [a] hold my peace, & for Jerusalem's sake I will not rest, until the righteousness thereof go forth as [b] bright-

a The Prophet saith, that he will never cease to declare unto the people, the good tidings of their deliverance. b Till they have full deliverance: and this the Prophet speaketh to encourage all other Ministers to the setting forth of God's mercies towards his Church.

neſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory: and thou ſhalt be called by [c] a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be [d] a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 *Thou ſhalt no more be termed, [e] Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called "Hephzi-bah, and thy land, ‡Beulah: for the LORD delighteth in thee, and thy land ſhall be [f] married.

5 ¶ For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons [g] marry thee: and † *as* the bridegroom rejoyceth over the bride, *ſo* ſhall thy God rejoyce over thee.

6 I have ſet [h] watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ‡ [i] ye that make mention of the LORD, keep not ſilence;

7 And give him no † reſt, till he eſtabliſh, and till he make Jeruſalem [k] a praiſe in the earth.

8 The LORD hath ſworn hy his right hand, and by the arm of his ſtrength, † Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it, ſhall eat it, and praiſe the LORD; and they that have brought it together, ſhall drink it in the courts of my holineſs,

10 ¶ [l] Go through, go through the gates; * prepare you the way of the people, caſt up, caſt up the high-way, gather out the ſtones, liſt up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, *[m] Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and [n] his ‡ work before him.

12 And they ſhall call them, The holy people, the redeemed of the LORD: and thou ſhalt be called, Sought out, a ° city not forſaken.

c Thou ſhalt have a more excellent name then thou haſt had hitherto.
d He ſhall eſteem thee as dear and precious, as a King doth his crown.
* *Hoſ.* 1. 10.
1 *Pet.* 2. 10.
e Thou ſhalt no more be contemned as a woman forſaken of her husband.
" *That is*, my delight *is* in her.
‡ *That is*, married.
f That it may be repleniſhed with children.
g Foraſmuch as they confeſs one faith and religion with thee, they are in the ſame bond of marriage with thee, and they are called the children of the Church, inaſmuch as Chriſt maketh her plentiful to bring forth children unto him.
† Heb. *with the joy of the bridegroom.*
h Prophets, Paſtours, and Miniſters.
‡ Or, *ye that are the Lord's remembrancers.*
i He exhorteth the Miniſters never to ceaſe to call upon God by prayer for the deliverance of his Church, and to teach others to do the ſame.
† Heb *ſilence.*
k For the reſtauration whereof all the world ſhall praiſe him.
† Heb. *if I give, &c.*
l *Signifying*, the great number that ſhould come to the Church, and what meanes he would prepare for the reſtitution of the ſame, *as Chap.* 57. 14.
* *Chap.* 40, 3.
* *Zech.* 9 9.
Matth. 21. 5.
John. 12. 15.
m Ye Prophets and Miniſters ſhew the people of this their deliverance: which was chiefly meant of our ſalvation by Chriſt. n He ſhall have all power to bring his purpoſe to paſs, *as Chap.* 40. 10. ‡ Or, *recompenſe.* ° *That is*, one, over whom God hath had a ſingular care to recover her, when ſhe was loſt.

CHAP. LXIII.

1 *Chriſt ſheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his Church.* 10 *In his juſt wrath he remembred his free mercy.* 15 *The Church in their prayer,* 17 *and complaint, profeſs their faith.*

WHo *is* this that cometh [a] from Edom, with died garments from Bozrah? this *that is* † glorious in his apparel, travelling in the greatneſs of his ſtrength? [b] I that ſpeak in righteouſneſs, mighty to ſave.

2 ¶ [c] Wherefore * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the * day of vengeance *is* in mine heart, and the [d] year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondred that *there was* none to uphold: therefore mine own [e] arm brought ſalvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them [f] drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will [g] mention the loving kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them according to his mercies, and according to the multitude of his loving kindneſſes.

8 For he ſaid, Surely they *are* my [h] people, children *that* will not lie: ſo he was their ſaviour.

9 In all their affliction he was [i] afflicted, and the angel [k] of his preſence ſaved them: * in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

10 ¶ But they * rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them.

12 Then he [l] remembred the days of old, Moſes *and* his people, *ſaying*, Where *is* he that * brought them up out of the ſea, with the ‡ [m] ſhepherd of his flock? where *is* he that put his holy Spirit within [n] him?

12 That led *them* by the right hand of Moſes, with his glorious arm, * dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an ° horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the Spirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious name.

15 ¶ *[p] Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy [q] zeal and thy ſtrength, ‡ the ſounding of thy bowels, and of thy mercies towards [r] me? are they reſtrained?

16 Doubtleſs thou *art* our father, though [s] Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our father, ‡ our redeemer, thy name *is* from everlaſting.

17 ¶ O LORD, why haſt [t] thou made us to err from thy ways? *and* hardned our heart

a This prophecy is againſt the Idumeans, and enemies which perſecuted the Church, on whom God will take vengeance, and is here ſeth forth all bloudy after that he hath deſtroyed them in Bozrah, the chief city of the Idumeans: for theſe were the greateſt enemies, and under the title of circumciſion, and the kindred of Abraham, claimed to themſelves the chief religion, and hated the true worſhippers, *Pſalm* 137. 7. † Heb. *decked.* b God anſwereth them that asked this queſtion, who is this? *&c.* and ſaith, Ye ſee now performed indeed the vengeance which my Prophets threatned. c Another queſtion to the which the Lord anſwereth.
* *Rev.* 19. 13.

* *Chap.* 34. 8.
d *Shewing*, that when God puniſheth his enemies, it is for the profit and deliverance of his Church.
e God ſheweth, that he hath no need of man's help for the deliverance of his, and though men refuſe to do their duty through negligence, and ingratitude, yet he himſelf will deliver his Church, and puniſh the enemies, *Read Chap.* 59. 16.
f I will ſo aſtoniſh them, and make them ſo giddy, that they ſhall not know which way to go.
g The Prophet ſpeaking this to move the People to remember God's benefits in times paſt, that they may be confirmed in their troubles.
h For I did chuſe them to be mine, that they ſhould be holy, and not deceive mine expectation.
i He bare their afflictions and grief, as though they had been his own.
k Which was a witneſs of God's preſence: and this may be referred to Chriſt, to whom belongeth the office of ſalvation.
* *Deut.* 7. 7, 8.
* *Exod.* 15. 24.
Num. 14. 11.
Pſalm 78. 56 & 95. 9.
l *That is*, the people of Iſrael, being afflicted, called to remembrance God's benefits, which he had beſtowed upon their fathers in times paſt.
* *Exod.* 14. 30.
‡ Or, *ſhepherds*, as *Pſalm* 77. 20.
m *Meaning*, Moſes.
n *That is*, in Moſes, that he might well govern the people: ſome refer this giving of the Spirit to the people.
* *Exod.* 14. 21.
Joſh. 3. 16.
o Peaceably and gently, as an horſe is led to his paſture.
* *Deut.* 26. 15.
p Having declared God's benefits ſhewed to their forefathers, he turneth himſelf to God by prayer, deſiring him to continue the ſame grace toward them.
q Thy great affection which thou bareſt towards us.
r Though *Abraham* ‡ Or, *our redeemer from everlaſting* is *thy name.* s By taking away thy holy Spirit from us, by whom we were governed, and ſo for our ingratitude didſt deliver us up to our own concupiſcence, and didſt puniſh ſin by ſin, according to thy juſt judgment.

‡ Or, *the multitude,* t *Meaning*, from the whole body of the Church. would refuſe us to be his children, yet thou wilt not refuſe to be our Father.

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from thy fear? Return for thy [u] servants sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but [x] a little while: our adversaries have troden down thy sanctuary.

19 We are *thine*, thou never barest rule over them, † they were not called by thy name.

[u] *Meaning*, for the covenant's sake made to Abraham, Isaac and Jacob his servants.
[x] *That is*, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan a thousand and four hundred years: and thus they lament, to move God rather to remember his covenant, then to punish their sins. † Or, *thy name was not called upon them.*

CHAP. LXIV.

1 The Church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

[a] The Prophet continueth his prayer, desiring God to declare his love towards his Church, by miracles and mighty power as he did in mount Sinai.
† Heb. *the fire of melting.*
[b] *Meaning*, the rain, hail, fire, thunder and lightnings.

OH that thou wouldest [a] rent the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* † the melting fire burneth, the fire [b] causeth the waters to boyl, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence.

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world * men have not [c] heard, nor perceived by the ear, neither hath the eye ‡ seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 ¶ Thou meetest him [d] that rejoyceth, and worketh righteousness, *those that* remember thee in thy [e] ways: behold, thou art wroth, for we have sinned: in [f] those is continuance, and we [g] shall be saved.

6 But we are all as an unclean *thing*, and all our [h] righteousnesses *are* as filthy rags, and we all do * fade as a leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast † consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the [i] clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not * wroth [k] very sore, O LORD, neither remember iniquity for ever: behold, see we beseech thee, we *are* all thy people.

10 [l] Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, [m] where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thy self [n] for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

* *Psal.* 79. 8. k For so the flesh judgeth, when God doth not immediatly send succour. l Which were dedicated to thy service, and to call upon thy name. m Wherein we rejoyced and worshipped thee. n *That is*, at the contempt of thine own glory? though our sins have deserved this, yet thou wilt not suffer thy glory thus to be deminished.

[c] *Paul* useth the same kind of admiration. 1 *Cor.* 2. 9. marvelling at God's great benefits shewed to his Church by the preaching of the Gospel.
‡ Or, *seen a God besides thee which doth so for him, &c.*
[d] Thou shewedst favour toward our fathers when they trusted in thee, and walked after thy commandments.
[e] They considered thy great mercies.
[f] *That is*, in thy mercies, which he calleth, the ways of the Lord.
[g] Thou wilt have pity upon us.
[h] We are justly punished and brought into captivity, because we have provoked thee to anger, and though we would excuse our selves, yet our righteousness and best virtues are before thee as vile clouts, or, (as same read) like the menstruous clothes of a woman.
* *Psal.* 90. 5, 6.
† Heb. *melted.*
[i] Albeit, O Lord, by thy just judgment thou mayest utterly destroy us, as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleased thee to adopt us to be thy children.

CHAP. LXV.

1 The calling of the Gentiles. 2 The Jews for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgment on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I *Am sought of *them that* asked not *for me*: I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 ¶ I have spread [b] out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own [c] thoughts:

3 A people that provoketh me to anger continually to my face, that sacrificeth in [d] gardens, and burneth incense † upon altars of [e] brick.

4 Which remain among the [f] graves, and lodge in the monuments, which eat [g] swines flesh, and ‡ broth of abominable *things is in* their vessels:

5 Which say, [h] Stand by thy self, come not near to me, for I am holier then thou: these *are* a smoke in my ‡ nose, a fire that [i] burneth all the day.

6 Behold, *it is* [k] written before me, I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers [l] together (saith the LORD) which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not, for a [m] blessing *is* in it: so will I do for my servants sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [n] Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that ‡ [o] troup, and that furnish the drink-offering unto that ‡ number.

12 Therefore will I [p] number you to the sword, and ye shall all bowe down to the slaughter: * because when I called, ye did not answer; when [q] I spake, ye did not hear, but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall [r] eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoyce, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for † vexation of spirit.

15 And ye shall leave your [s] name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by [t] another name:

16 That he who [u] blesseth himself in the earth, shall blesse himself in the God of truth, and he that sweareth in the earth, shall swear

* Rom. 9. 24, 25, 26. & 10. 20. *Ephes.* 2. 12, 13.
a *Meaning*, the Gentiles, which knew not God, should seek after him when he had moved their heart with his holy Spirit.

[b] He shewed the cause of the rejection of the Jews, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hands to draw them.
[c] He sheweth that to delight in our own fantasies, is the declining from God, and the beginning of all superstition and idolatry.
[d] Which were dedicate to idols.
† Heb. *upon bricks.*
[e] *Meaning*, their Altars; which he thus nameth by contempt.
[f] To consult with Spirits, and to conjure Devils; which was forbidden, *Deut.* 18. 11.
[g] Which was contrary to God's commandment, *Levit.* 11. 7. *Deut.* 14. 8.
‡ Or, *pieces.*
[h] He sheweth that hypocrisy is ever joyned with pride and contempt of others.
‡ Or, *anger.*
[i] Their punishment shall never have an end.
[k] So that the remembrance thereof cannot be forgotten.
[l] Shall be both punished together: and this declareth how the children are punished for their fathers faults, *to wit*, when the same faults or like are found in them.
[m] *That is*, it is profitable: *meaning*, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stocks, *that is*, the hypocrites.
[n] Which was a plentiful place in Judea to feed sheep, as Achor was for cattel.
‡ Or, *God.*
[o] By the troup and number, he meaneth their innumerable idols, of whom they thought they could never have enough.
‡ Or, *Meni.*
[p] Seeing you cannot number your Gods, I will number you with the sword.
* *Prov.* 1. 24. &c. *Chap.* 66. 4. *Jer.* 7. 13.
[q] By my Prophets, whom ye would not obey.
[r] By these words, *Eat and drink*, he meaneth the blessed life of the faithful, which have always consolation, and full contentment of all things in their God, though sometimes they lack these corporal things. † Heb. *breaking.*
[s] *Meaning*, that he would call the Gentiles, who should abhor even the very name of the Jews, for their infidelities sake.
[t] Then by the name of the Jews. [u] By blessing and by swearing, *is meant*, the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Judea, but through all the world.

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by the God of truth; because the former [x] troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create * [y] new heavens, and a new earth: and the former shall not be remembred, nor † come into mind.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jerusalem a rejoycing, and her people a joy.

19 And I will rejoyce in Jerusalem, and joy in my people, and the * voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath [z] not filled his days: for the child shall die an hundred years old, but the sinner *being* an [a] hundred years old shall be accursed.

21 And they shall [b] build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect † shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that * before they call, I will answer, and whiles they are yet speaking, I will hear.

25 The * wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the Serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the Church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy Church, 24 and see the damnation of the wicked.

THus saith the LORD, * The [a] heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, [b] and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a [c] contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he [d] slew a man: he that sacrificeth a ‡ lamb, *as if* he cut off a dog's neck: he that offereth an oblation, *as if he offered* swines bloud: he that † burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will [e] choose their ‡ delusions, and will bring their fears upon them; * because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that [f] tremble at his word, Your brethren that hated you, that cast you out for my names sake, said, * Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 [g] A voice of noise from the city, a voice from the Temple, a voice of the LORD that rendreth recompense to his enemies.

7 Before she [h] travailed, she brought forth: before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one [i] day, *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the [k] birth, and not ‡ cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*, saith thy God?

10 ¶ Rejoyce ye with Jerusalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may [l] suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the ‡ abundance of her glory.

12 For thus saith the LORD, Behold, I will extend [m] peace to her like a river, and the glory of the [n] Gentiles like a flowing stream: then shall ye suck, ye shall be *[o] born upon *her* sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoyce, and your [p] bones shall flourish like an herb: and the hand of the LORD shall be known towards his servants, and *his* indignation towards his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlwind, to [q] render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify [r] themselves, and purify themselves in the gardens, ‡ behind one *tree* in the midst, eating [s] swines flesh, and the abomination, and the mous; shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my [t] glory.

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x I will no more suffer my Church to be desolate as in times past.
* *Chap.* 60. 22. 2 *Pet.* 3. 13. *Revel.* 21. 1.
y I will so alter and change the state of my Church, that it shall seem to dwell in a new world.
† Heb. *come upon the heart.*

* *Revel.* 21. 4.

z *Meaning*, in this wonderful restauration of the Church, there should be no weakness of youth, nor infirmities of age, but all should be fresh, and flourishing, and this is accomplished in the heavenly Jerusalem, when all sins shall cease, and the tears shall be wiped away.
a Whereby he sheweth that the infidels and unrepentant sinners have no part of this benediction.
b He proposeth to the faithful the blessings which are contained in the Law, and so under temporal things comprehendeth the spiritual promises.
† Heb. *shall make them continue long*, or, *shall wear out.*
* *Psal.* 32. 5.
* *Chap.* 11. 6, 7.

* 1 *King.* 8. 27. 2 *Chron.* 6. 18. *Acts* 7. 49. & 17. 24.
a My majesty is so great, that it filleth both heaven and earth, and therefore cannot be included in a Temple like an idol, condemning hereby their vain confidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple, and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, *Psal.* 50. 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear. d Because the Jews thought themselves holy by offering of their sacrifices, and in the mean season had neither faith nor repentance, God sheweth that he doth no less detest these ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idols, which things were expressly forbidden in the Law. ‡ Or, *kid.* † Heb. *maketh a memorial of.*

e I will discover their wickedness and hypocrisy, wherewith they think to blind mine eyes, to all the world.
‡ Or, *devices.*
* *Prov.* 1. 24. *Chap.* 65. 12. *Jer.* 7. 13.
f He incourageth the faithful by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
* *Chap.* 5. 19.
g The enemies shall shortly hear a more terrible voice, even fire and slaughter, seeing they would not hear the gentle voice of the Prophets, which called them to repentance.
h *Meaning*, that the restauration of the Church should be so sudden and contrary to all men's opinion: as when a woman is delivered before she looked for it, and that without pain in travail.
i This shall pass the capacity of man, to see such a multitude, that shall come up at once: *Meaning*, under the preaching of the Gospel, whereof they that came up out of Babylon were a figure.
k *Declaring hereby*, that as by his power and providence a woman travaileth and is delivered, so hath he power to bring forth his Church at his appointed time.
‡ Or, *beget.*
l That ye may rejoyce for all the benefits that God bestoweth upon his Church.
‡ Or, *brightnes.*
m I will give her felicity and prosperity in great abundance.
n *Read. Chap.* 60. 16.
* *Chap.* 49. 22. & 60. 4.
o Ye shall be cherished as her dearly beloved children.
p Ye shall have new strength and new beauty.
q This vengeance God began to execute at the destruction of Babylon, and hath ever continued it against the enemies of his Church and will doe till the last day, which shall be the accomplishment thereof.
r *Meaning*, the hypocrites.
‡ Or, *one after another.*
s Whereby are meant them that did maliciously transgress the Law, by eating beasts forbidden, even to the mous which nature abhorreth. t The Gentiles shall be partakers of that glory, which was before shewed to the Jews.

19 And I will set [u] a ſign among them, and I will ſend thoſe that [x] eſcape of them, unto the nations, *to* [y] Tarſhiſh, [z] Pul and [a] Lud that draw the [b] bow, *to* [c] Tubal and [d] Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and [e] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [f] brethren *for* an offering unto the LORD, out of all nations, upon [g] horſes, and in chariots, and in ‡ litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the LORD.

21 And I will alſo take of them for * [b] Prieſts, *and* for Levites, ſaith the LORD.

22 For as * the new [i] heavens, and the new earth which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* † from one new-Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the [k] carcaſes of the men that have tranſgreſſed againſt me: for their [l] * worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring [m] unto all fleſh.

u I wil mark theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſts of his people, whom he preſerved, *Exod.* 12. 7.
x I will ſcatter the reſt of the Jews, which eſcape deſtruction, into divers nations.
y That is, *Cilicia.*
z *Meaning*, Africa.
a *To wit*, Lydia, or, *Aſia* minor.
b *Signifying*, the Parthians.
c *Italy.*
d *Grecia.*
e *Meaning*, the Apoſtles, diſciples, and others, which he did firſt chuſe of the Jews to preach unto the Gentiles.
f *That is*, the Gentiles, which by faith ſhall be made the children of *Abraham*, as you are.
g Whereby he meaneth that no neceſſary means ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpel.
‡ Or, *waches.*

* *Exod.* 19. 6. *Chap.* 61. 6. 1 *Pet.* 2. 9. *Revel.* 1. 6.
h *To wit*, of the Gentiles, as he did *Luke*, *Timothy* & *Titus* firſt, and others after to preach his word.
* *Chap.* 65. 17. 2 *Pet.* 3. 13. *Revel.* 21. 1.
i *Hereby he ſignifieth*, the Kingdome of Chriſt, wherein his Church ſhall be renewed, & whereas before there were appointed ſeaſons to ſacrifice: in this there ſhall be one continual Sabbath, ſo that all times and ſeaſons ſhall be meet.
† Heb. *from new Moon to his new Moon, and from Sabbath to his Sabbath.*
k As he hath declared the felicity that ſhall be within the Church for the comfort of the godly, ſo doth he ſhew what horrible calamity ſhall come to the wicked, that are out of the Church.
l *Meaning*, a continual torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt. * *Mark.* 9. 44.
m This is the juſt recompence for the wicked which contemning God and his word, ſhall be by God's judgment abhorred of all his creatures.

THE BOOK of the Prophet JEREMIAH.

THE ARGUMENT.

THe Prophet Jeremiah born in the city of Anathoth in the country of Benjamin was the ſon of Hilkiah, whom ſome think to be he that found out the Book of the Law, & gave it to Joſiah. This Prophet had excellent gifts of God, and moſt evident revelation of prophecy, ſo that by the commandment of the Lord he began very young to propheſy, that is, in the thirteenth year of Joſiah, and continued 18 years under the ſaid King, & three moneths under Jehoahaz, and under Jehojakim eleven years, and three moneths under Jehojachin, and under Zedekiah eleven years, unto the time that they were carried away into Babylon. So that this time amounteth to above fourty years, beſides the time that he propheſied after the captivity. In this Book he declareth with tears and Lamentation, the deſtruction of Jeruſalem, and the captivity of the people for their idolatry, covetouſneſs, ſubtilty, cruelty, exceſs, rebellion and contempt of God's word: and for the conſolation of the Church, revealeth the juſt time of their deliverance. And here chiefly are to be conſidered three things. Firſt, the rebellion of the wicked, which wax more ſtubborn and obſtinate, when the Prophets doe admoniſh them moſt plainly of their deſtruction. Next, how the Prophets and miniſters of God, ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for God's cauſe. And thirdly, though God ſhew his juſt judgment againſt the wicked, yet will he ever ſhew himſelf a preſerver of his Church, and when all means ſeem to man's judgment to be aboliſhed, then will he declare himſelf victorious in preſerving his.

CHAP. I.

1 *The time*, 4 *and the calling of Jeremiah.* 11 *His prophetical viſions of an almond-rod, and a ſeething pot.* 15 *His heavy meſſage againſt Judah.* 17 *God encourageth him with his promiſe of aſſiſtance.*

THe [a] words of Jeremiah the ſon of [b] Hilkiah, of the Prieſts that *were* in [c] Anathoth in the land of Benjamin:

2 To whom [d] the word of the LORD came in the days of Joſiah the ſon of Amon King of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehojakim the [e] ſon of Joſiah King of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah King of Judah, unto the carrying away of Jeruſalem captive in the [f] fifth moneth.

4 ¶ Then the word of the LORD came unto me, ſaying,

5 Before I * [g] formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I * ſanctified thee, *and* I † ordained thee a Prophet unto the [h] nations.

6 Then ſaid I, [i] Ah, Lord God, behold, I cannot ſpeak, for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 * Be not afraid of their faces: for * I *am* with thee to deliver thee, ſaith the LORD.

1 *That is*, the ſermons and propheſies.
b Which is thought to be he that found the Book of the Law under King Joſiah, 2 *King.* 22. 8.
c This was a city about three miles diſtant from Jeruſalem, and belonged to the Prieſts, the ſons of Aaron. *Joſh.* 21. 18.
d This is ſpoken to confirm his vocation and office; for as much as he did not preſume of himſelf to preach and propheſy, but was called thereunto by God.
e *Meaning*, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Joachin that reigned no longer.
f Of the eleventh year of Zedekiah, who was alſo called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.
* *Iſa.* 49. 1, 5.
g The Scripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born. * *Gal.* 1. 15, 16.
† Heb. *gave.*
h For Jeremiah did not onely propheſy againſt the Jews, but alſo againſt the *Egyptians*, *Babylonians*, *Moabites*, and other nations.
i Conſidering the great judgments of God, which according to his threatnings ſhould come upon the world, he was moved with a certain compaſſion on the one ſide to pity them that ſhould thus periſh, and on the other ſide, by the infirmity of man's nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as *Iſa.* 6. 11. *Exod.* 3. 11. & 4. 1. * *Exod.* 4. 10. * *Ezek.* 3. 9. * *Exod.* 3. 12. *Deut.* 31. 6, 8. *Joſh.* 1. 5. *Heb.* 13. 6.

9 Then

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9 Then the LORD put forth his hand, and *[k] touched my mouth, and the LORD ſaid unto me, Behold, I have * put my words in thy mouth.

10 See, I have this day ſet thee over the [l] nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an [m] almond-tree.

12 Then ſaid the LORD unto me, thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething [n] pot, and the face thereof *was* † towards the north.

14 Then the LORD ſaid unto me, Out of the *[o] north an evil † ſhall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will * call all the families of the kingdoms of the north, ſaith the LORD, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my [p] judgments againſt them touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other Gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loyns, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I ‡ [q] confound thee before them.

18 For behold, I have made thee this day a defenced city, and an *[r] iron pillar, and braſen wall againſt the whole land, againſt the Kings of Judah, againſt the Princes thereof, againſt the Prieſts thereof, [s] and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

k Which declareth, that God maketh them meet and aſſureth them whom he calleth to ſet forth his glory, giving them all means neceſſary for the ſame, *Exod.* 4. 12.
* *Chap.* 5. 14.
l He ſheweth what is the authority of God's true miniſters, which by his word have power to beat down whatſoever lifteth it ſelf up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of God's word, 2 *Cor.* 10. 4. *Heb.* 4. 12. and theſe are the keyes which Chriſt hath left to looſe and bind, *Matth* 18. 18.
m He joyneth the ſign with the word for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt budeth, the haſty coming of the Babylonians againſt the Jews
n *Signifying*, that the Chaldeans, and Aſſyrians, ſhould be as a pot to ſeethe the Jews, which boiled in their pleaſures and luſts.
† Heb. *from the face of the north.*
* *Chap.* 4. 6.
o *Syria and Aſſyria* were northward in reſpect of *Jeruſalem*, which were the *Chaldeans* dominion.
† Heb. *ſhall be opened.*
* *Chap.* 5. 15. & 6. 22. & 10. 22.
p I will give them charge and power to execute my vengeance againſt the idolaters, which have forſaken me for their idols.
‡ Or, *break to pieces.*
q Which declareth that God's vengeance is prepared againſt them, which dare not execute their duty faithfully, either for fear of man, or for any other cauſe, 1 *Cor.* 9. 16. * *Iſa.* 50. 7. *Chap.* 6. 27. & 15. 20. r *Signifying on the one part*, that the more that Satan, and the world rage againſt God's miniſters, the more preſent will he be to help them, *Joſh.* 1. 5. *Heb.* 13. 5. and on the other part, that they are utterly unmeet to ſerve God, and his Church, which are afraid, and doe not reſiſt wickedneſs, whatſoever danger depend thereon, *Exek.* 3. 8.

CHAP. II.

1 *God having ſhewed his former kindneſs, expoſtulateth with the Jews their cauſeleſs revolt,* 9 *beyond any example.* 14 *They are the cauſes of their own calamities,* 20 *The ſins of Judah.* 31 *Her confidence is rejected.*

MOreover, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD, I remember, ‡ thee, the [a] kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, [b] in a land *that was* not ſown.

3 Iſrael *was* [c] holineſs unto the LORD, *and* the firſt-fruits of his increaſe: * all [d] that devour him, ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone [e] far from me, and have walked after vanity, and are become [f] vain?

6 Neither ſaid they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderneſs, through a land of deſerts, and of pits, through a land of drought, and of the [g] ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, [i] Where *is* the LORD? and they that handle the [k] Law, knew me not: the [l] paſtours alſo tranſgreſſed againſt me, and the Prophets prophefied by [m] Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet [n] plead with you, ſaith the LORD, and with your childrens children will I plead.

10 For paſs ‡ over the [o] iſles of Chittim, and ſee; and ſend unto [p] Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* Gods, which *are* * yet no Gods? but my people have changed their [q] glory, for *that which* doth not [r] profit.

12 Be aſtoniſhed, [s] O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the * fountain of [t] living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ *Is* Iſrael a [u] ſervant; *is* he a home-born *ſlave?* why is he † ſpoiled?

15 The young [x] lions roared upon him, *and* † yelled, and they made his land waſte: his cities are burnt without [y] inhabitant.

16 Alſo the children of [z] Noph and Tahapanes ‡ have [a] broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he [b] led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what haſt thou to do in the way of Aſſyria, to drink the waters of the [d] river?

19 Thine own * wickedneſs ſhall * correct thee, and thy backſlidings ſhall reprove thee:

‡ Or, *for thy ſake.*
a According to that grace and favour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelf, *Exek.* 16. 8.
b When I had delivered thee out of Egypt.
c *Choſen* above all other to ſerve the Lord onely, and the firſt that offered to the Lord of all other nations.
* *Chap.* 12. 14.
d Whoſoever did chalenge his people, or elſe did annoy them, was puniſhed.

e *That is*, faln to moſt vile idolatry.
f Altogether given to vanity, and are become blind and inſenſible as the idols that they ſerve.
* *Iſa.* 63. 9, 11, 13. *Hoſ.* 13. 4.
g Where for lack of all things neceſſary for life, ye could look for nothing every hour but preſent death.
h By your idolatry and wicked manners, *Pſal.* 78. 58.
i They taught not the people to ſeek after God, *Rom.* 2. 20.
k As the Scribes, which ſhould have expounded the Law to the people.
l *Meaning*, the Princes, and miniſters: *ſignifying*, that all eſtates were corrupt.
m *That is*, ſpake vain things, and brought the people from the true worſhip of God to ſerve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.
n *Signifying*, that he would not ashe might, ſtraightway condemn them, but ſheweth them by evident examples, their great ingratitude, that they might be aſhamed, and repent.
‡ Or, *over to.*
o *Meaning*, the *Grecians* and *Italians.*
p Unto *Arabia.*
* *Chap.* 16. 20.
q *That is*, God which is their glory, and who maketh them glorious above all other people: reproving the Jews, that they were leſs diligent to ſerve the true God, then were the idolaters to honour their vanities.
r *Meaning*, the idols which were their deſtruction, *Pſal.* 106. 36.
s He ſheweth, that the inſenſible creatures abhor this vile ingratitude and as it were tremble for fear of God's great judgment againſt the ſame. * *Pſal.* 36. 9. *Chap.* 17. 13. & 18. 14. t *Signifying*, that when men forſake God's word, which is the fountain of life, they reject God himſelf, and ſo fall to their own inventions, and vain confidence, and procure themſelves deſtruction, *Jonah* 2. 8. *Zech.* 10. 2. u Have I ordered them like ſervants, not like dearly beloved children? *Exod.* 4. 22. therefore it is their fault onely, if the enemy ſpoil them. † Heb. *become a ſpoil.* x The *Babylonians*, *Chaldeans*, and *Aſſyrians.* † Heb. *gave out their voice.* y Not one ſhall be left to dwell there. z *That is*, the *Egyptians*: for theſe were two great cities in Egypt. ‡ Or, *feed on thy crown*, *Deut.* 33. 12. *Iſa.* 28. 1. a Have grievouſly vexed thee at ſundry times. b Shewing that God would have ſtill led them aright if they would have followed him. c To ſeek the help of man, as though God were not able enough to defend thee, which is to drink of the puddle, and to leave the fountain, *Read Iſa* 31. 1. d *To wit*, Euphrates. * *Iſa.* 3. 9. *Hoſ* 5. 5. e *Meaning*, that the wicked are inſenſible, till the puniſhment of their ſins waken them as verſe 26.

know

know therefore and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands, and thou saidst, [f] I will not ‡ transgress: when * upon every high hill, and under every green tree thou wanderest, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou * wash thee with [g] nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone [h] after Baalim? see thy way in the valley, know what thou hast done: ‡ *thou art* a swift [i] dromedary traversing her ways.

24 ‡ A wild [k] ass † used to the wilderness, *that* snuffeth up the wind at † her pleasure, in her occasion who can ‡ turn her away? all they that seek her, will not weary themselves, in her [l] moneth they shall find her.

24 Withhold thy foot from being [m] unshod, and thy throat from thirst: but thou saidst, ‡ There is no hope. No, for I have loved strangers, and after them will I go.

26 As the [n] thief is ashamed when he is found: so is the house of Israel ashamed; they, their Kings, their Princes, and their Priests, and their Prophets.

27 Saying to a stock, Thou *art* my [o] father, and to a stone, Thou hast ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their * trouble they will say, Arise, and save us.

28 But where *are* thy Gods that thou hast made thee? let them arise if they * can save thee in the time of thy † trouble: for * *according* to the [p] number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [q] plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I * smitten your children, they received no correction: your own [r] sword hath * devoured your Prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD: * have I been [s] a wilderness unto Israel? a land of darkness? wherefore say my people, † We are lords, [t] we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to [u] seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy [x] skirts is found the bloud of the souls of the poor innocents: I have not found it by † secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast [y] ashamed of Assyria.

37 Yea thou shalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

† Heb. *digging.*

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Judah, even unto Jerusalem: and the Egyptians slew Josiah, and vexed the Jews in sundry sorts. z In sign of lamentation, *as* 2 *Sam.* 13. 19.

CHAP. III.

1 *God's great mercy in Judah's vile whoredom.* 6 *Judah is worse then Israel.* 12 *The promises of the Gospel to the penitent.* 20 *Israel reproved and called by God, maketh a solemn confession of their sins.*

† THey [a] say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly [b] polluted? but thou hast played the harlot with many [c] lovers; yet [d] return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the [e] Arabian in the wilderness, and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the showrs have been withholden, and there hath been no [f] latter rain, and thou hadst a * [g] whore's fore-head, thou refusedst to be ashamed.

4 Wilt thou not from this time [h] cry unto me, My father, thou *art* the guid of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the King, Hast thou seen *that* which [i] backsliding Israel hath done? she is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me; but she returned not: and her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby back-sliding Israel committed adultery, I had [k] put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ‡ [l] lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this, her treacherous sister Judah hath not turned unto me with her [m] whole heart, but † feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath [n] justified her self more then treacherous Judah.

† Heb. *saying.*
a According as it is written, *Deut.* 24. 4.
b If he take such one to wife again.
c *That is*, with idols, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receive thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that pass by, to spoil them.
f As God threatned by his law, *Deut.* 28. 24.
* *Chap.* 6. 15.
g Thou wouldest never be ashamd of thine acts and repent: and this impudency is common to idolaters, which will not give off, though they be never so manifestly convicted.
h He sheweth that the wicked in their miseries will cry unto God, and use outward prayer as the godly do: but because they turn not from their evil, they are not heard, *Isa* 58. 3. 4.
i *Meaning*, the ten tribes from God, with whom they had made a spiritual contract.
* *Chap.* 2. 20.
k And gave her into the hands of the Assyrians.
‡ Or, *fame.*
l The Hebrew word may either *signify* lightness and wantonness, or noise and bruit.
m Judah fained for a time that she did return, as under Josiah and other good Kings, but she was never truly touched, or wholly reformed, as appeared when occasion was offered by any wicked Prince.
† Heb. *in falsehood.* n Israel hath not declared her self so wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

f When I delivered thee out of Egypt; *Exod.* 19. 8. *Deut.* 5. 27. *Josh.* 24. 16. *Ezra* 10. 12. *Nehem.* 8. 6.
‡ Or, *serve.*
* *Isa.* 57. 5, 7. *Chap.* 3. 6.
* *Exod.* 15. 17. *Psal.* 44. 2. & 80. 8.
* *Isa.* 5. 1. &c. *Matth.* 21. 33. *Mark.* 12. 1. *Luke* 20. 9.
* *Job* 9. 30.
g Though thou use all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turn to me by faith and repentance.
h *Meaning*, that hypocrites deny that they worship the idols: but that they honour God in them, and therefore they call their doings God's service.
‡ Or, *Or swift dromedary.*
i He compareth the idolaters to these beasts, because they never cease running to and fro: for both valleys and hills are full of their idolatry.
‡ Or, *O wild ass.*
k He compareth the idolaters to a wild ass: for she can never be tamed, nor yet wearied: for as she turneth, she can take her wind at every occasion.
† Heb. *taught.*
‡ Heb. *the desire of her heart.*
‡ Or, *reverse it.*
l *That is*, when she is with foal: and therefore the hunters wait their time: so though thou canst not be turned back now from thine idolatry, yet when thine iniquity shall be at the full, God will meet with thee.
m Hereby he warneth them, that they should not go into strange countries to seek help: for they should but spend their labour and hurt themselves, *which is here meant by the hard foot and thirst*, *Isa.* 57. 10.
‡ Or, *Is the case desperate?*
n As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be punished; so they will not confess their idolatry, till the plagues due to the same light upon them.
o *Meaning*, that idolaters spoil God of his honour: and whereas he hath taught to call him, *the Father of all flesh*, they attribute this to their idols. ‡ Or, *begotten me.* † Heb. *the hinder part of the neck.* * *Isa.* 26. 16. * *Isa.* 45. 20. † Heb. *evil.* * *Chap.* 11. 13. p Thou thoughtest that thy Gods of blocks and stones could have holpen thee, because they were many in number, and present in every place: but now let me see whether either the multitude, or their presence can deliver thee from my plague. q As though I did you injury in punishing you, seeing that your faults are so evident * *Isa.* 9. 13. *Chap.* 5. 3. r *That is*, you have killed your Prophets that exhorted you to repentance, as *Zechariah*, *Isaiah*, &c. * *Matth.* 23. 29. &c. * *Vers.* 5. ſ Have I not given them abundance of all things? † Heb. *we have dominion.* t But will trust in our own power and policy. u With strangers. x The Prophets and the faithful are slain in every corner of your country.

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12 ¶ Go, and proclaim these words toward
o the north, and say, Return thou backsliding
Israel, saith the LORD, *and* I will not cause
mine anger to fall upon you: for I *am* * merci-
ful, saith the LORD, *and* I will not keep *anger*
for ever.

13 Onely acknowledge thine iniquity that
thou hast transgressed against the LORD thy
God, and hast p scattered thy ways to the
strangers under every green tree, and ye have
not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the
LORD, for I am married unto you: and I will
take you one of a city, and two of a family,
and I will bring you to Zion.

15 And I will give you *Pastours according
to mine heart, which shall feed you with
knowledge and understanding.

16 And it shall come to pass when ye be
multiplied and increased in the land, in those
days, saith the LORD, they shall say no more,
The q ark of the covenant of the LORD: nei-
ther shall it come to mind, neither shall they
remember it, neither shall they visit *it*, neither
shall ‡ *that* be done any more.

17 At that time they shall call Jerusalem the
r throne of the LORD, and all the nations shall
be gathered unto it, to the name of the LORD,
to Jerusalem: neither shall they walk any more
after the ‡ imagination of their evil heart.

18 In those days the house of Judah shall
walk ‡ with the house of Israel, and they shall
come together out of the land of the s north, to
the land that I have ‡ given for an inheritance
unto your fathers.

19 But I said, How shall I put thee among
the children, and give thee a †pleasant land, †a
goodly heritage of the hosts of nations? and I
said, Thou shalt call me, My father, and shalt
not turn away † from me.

20 ¶ Surely, *as* a wife treacherously depart-
eth from her t husband: so have you dealt trea-
cherously with me, O house of Israel, saith the
LORD.

21 u A voice was heard upon the high places,
weeping *and* supplications of the children of
Israel: for they have perverted their way, *and*
they have forgotten the LORD their God.

22 *Return ye backsliding children, *and*
I will heal your backslidings: x behold, we
come unto thee, for thou *art* the LORD
our God.

23 Truly in vain *is salvation hoped for* from
the hills, *and from* the multitude of mountains:
truly in the LORD our God *is* the salvation of
Israel.

24 For shame hath devoured the labour of
our y fathers from our youth; their flocks and
their herds, their sons and their daugh-
ters.

25 We lie down in our shame, and our con-
fusion covereth us: z for we have sinned against
the LORD our God, we and our fathers from
our youth even unto this day, and have not
obeyed the voice of the LORD our God.

o Whereas now the Israelites were kept in captivity by the *Assyrians*, to whom he promiseth mercy, if they will repent.
* *Psal.* 86. 15. & 103. 8, 9.

p There was no way, which thou didst not haunt, to seek after the Idols, and to trot a pilgrimage.

* *Chap.* 23. 4.

q This is to be understood of the coming of Christ: for then they shall not seek the Lord by ceremonies, and all figures shall cease.
† Heb. *come upon the heart.*
‡ Or, *it be magnified.*

r *Meaning*, the Church, where the Lord will be present to the world's end, *Matth.* 28. 20.

‡ Or, *stubbornness.*
‡ Or, *so.*

s Where they are now in captivity.
‡ Or, *caused your fathers to possess.*

† Heb. *land of desire.*
† Heb. *an heritage of glory*, or, *beauty.*

† Heb. *from after me.*

t *The Hebrew word signifieth*, A friend or companion, and here may be taken for a husband, as it is used also, *Hosea* 3. 1.

u *Signifying*, that God, whom they had forsaken, would bring their enemies upon them, who should lead them captive, and make them to cry and lament.

* *Hosea* 14. 3.

x This is spoken in the person of Israel to the shame of Judah, which stayed so long to turn unto God.

y For their idolatry God's vengeance hath light upon them and theirs.

z They justify not themselves, or say that they would follow their fathers, but condemn their wicked doings, & desire forgiveness of the same, *as* *Ezra* 9. 7. *Psal.* 106. 6. *Isa.* 64. 6.

CHAP. IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

IF thou wilt return, O Israel, saith the LORD,
a return unto me: and if thou wilt put away
thine abominations out of my sight, then shalt
thou not remove.

2 And thou shalt b swear, The LORD liveth, in
truth, in judgment, and in righteousness; and
the nations shall bless themselves in him, and
in him shall they * glory.

3 ¶ For thus saith the LORD to the men
of Judah and Jerusalem, Break up your c fallow-
ground, and sowe not among thorns.

4 Circumcise your selves to the LORD, and
take away the fore-skins of your heart, ye
men of Judah, and inhabitans of Jerusalem:
lest my fury come forth like fire, and burn that
none can quench *it*, because of the evil of your
doings.

5 d Declare ye in Judah, and publish in Jeru-
salem, and say, Blow ye the trumpet in the land:
cry, gather together, and say, Assemble your
selves, and let us go into the defenced cities.

6 e Set up the standard towards Zion: ‡retire,
stay not; for I will bring evil from the * north,
and a great † destruction.

7 The f lion is come up from his thicket, and
the destroyer of the Gentiles is on his way; he
is gone forth from his place to make thy land
desolate, *and* thy cities shall be laid waste, with-
out an inhabitant.

8 For this * gird you with sackcloth, lament
and howl: for the fierce anger of the LORD is
not turned back from us.

9 And it shall come to pass at that day, saith
the LORD, *that* the heart of the King shall pe-
rish, and the heart of the Princes: and the Priests
shall be astonished, and the g Prophets shall
wonder.

10 Then said I, Ah Lord GOD, surely thou
hast greatly h deceived this people, and Jeru-
salem, saying, Ye shall have peace; whereas the
sword reacheth the soul.

11 At that time shall it be said to this peo-
ple, and to Jerusalem, i A dry wind of the high
places in the wilderness toward the daughter
of my people, not to k fan, nor to cleanse.

12 *Even* ‡ a full wind from those *places*
shall come unto me: now also will I † give sen-
tence against them.

13 Behold, he shall come up as l clouds, and
his chariots *shall be* as a whirlwind: his horses
are swifter then eagles: m wo unto us, for we
are spoiled.

14 O Jerusalem, *wash thine heart from
wickedness, that thou mayest be saved: how
long shall thy vain thoughts lodge within
thee?

15 For a voice declareth * from n Dan, and
publisheth affliction from mount o Ephraim.

16 Make ye mention to the nations, behold

a *That is*, wholy and without hypocrisy, *Joel* 2. 12. not dissembling to turn and serve God, as they do which serve him by halves, *as* *Hos.* 7. 16.

b Thou shalt detest the name of idols, *Psal.* 16. 4. and shalt with reverence swear by the living God, when thine oath may advance God's glory, and profit others: and here by swearing he meaneth the true Religion of God.

* 2 *Cor.* 10. 17.

c He willeth them to pluck up the impiety and wicked affections, and worldly respects out of their heart, that the true seed of God's word may be sown therein, *Hos.* 10. 12. and this is the true circumcision of the heart, *Deut.* 10. 16. *Rom.* 2. 29. *Col.* 2. 11.

d He warneth them of the great dangers that shall come upon them by the *Chaldeans*, except they repent and turn to the Lord.

e *That is*, make ye ready for the war, meaning, the *Chaldeans*, a most strong and cruel enemy, *as Isa.* 5. 29.

‡ Or, *strengthen.*
* *Chap.* 1. 13, 14, 15. & 6. 22.
† Heb. *breaking.*

f *Meaning*, Nebuchadnezzar, 2 *King.* 24. 1.
* *Chap.* 6. 26.

g *That is*, the false prophets, which still prophesied peace and security.

h By the false Prophets, which promised peace and tranquility: and thus thou hast punished their rebellious stubbornness by causing them to hearken unto lies, which would not believe thy truth, 1 *King.* 22. 23. *Ezek.* 4. 9. 2 *Thess.* 2. 11.

i The north-wind, whereby he meaneth Nebuchadnezzar.

k But to carry away both corn and chaff.

‡ Or, *a fuller wind then these.*
† Heb. *utter judgments.*

l *Meaning*, that Nebuchadnezzar should come as suddenly, as a cloud that is carried with the wind.

m This is spoken in the person of all the people, who in their affliction should cry thus.

* *Isa.* 1. 26. * *Chap.* 8. 16. n Which was a city in the utmost border of Israel northward toward Babylon. o Which was in the midway between *Dan* and *Jerusalem.*

publish

publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As [p] keepers of a field are they against her round about; because she hath been rebellious against me, saith the LORD.

18 *Thy way and thy doings have procured these *things* unto thee, this *is* thy wickedness because it is bitter, because it reacheth unto thine heart.

19 ¶ My * bowels, my [q] bowels, I am pained at † my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my [r] tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me, they *are* sottish children, and they have none understanding: [s] they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and [t] void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; * [u] yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee, for the noise of the horse-men and bow-men, they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thy self with crimson, though thou [x] deckest thee with ornaments of gold, though thou rentest thy † face with painting, in vain shalt thou make thy self fair, *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion: *that* bewaileth her self, *that* spreadeth her hands, *saying*, [y] Wo *is* me now, for my soul is wearied because of murderers.

p Which keep the fruits so straitly, that nothing can come in nor out: so should the *Babylonians* compass Judah.
* *Psal.* 107. 17. *Isa.* 50. 1.

* *Isa.* 22. 4. *Chap.* 9. 1.
q He sheweth that the true Ministers are lively touched with the calamities of the Church, so that all the parts of their body feel the grief of their heart, albeit with zeal to God's glory, to pronounce his judgments against the people.
† Heb. *the walls of my heart.*
r *Meaning*, the cities, which were as easily cast down as a tent.
s Which first flowed with milk and hony, whiles they walked with God, *Exod.* 3. 8. Their wisdom and policy tend to their own destruction, & pulleth them from God.
t By these manner of speeches, he sheweth the horrible destruction that should come upon the land, and also condemneth the obstinacy of the people, who repent not at the fear of these terrible tidings, seeing that the insensible creatures are moved therewith, as if the order of nature should be changed. *Isa.* 13. 10. & 24. 23. *Ezek.* 32. 7. *Joel* 2. 31. & 3. 15.
* *Chap.* 5. 18.
u But for his mercie's sake, he will reserve to himself a residue to be his Church, and to praise him on earth, *Isa.* 2. 9.

x Neither thy ceremonies nor rich gifts shall deliver thee.
† Heb. *eyes.*

y As the Prophets were moved to pity the destruction of the people, so they declared it to the people to move them to repentance, *Isa.* 22. 4. *Chap.* 9. 1.

CHAP. V. 567

1 *The judgments of God upon the Jews, for their perverseness,* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the civil state,* 30 *and ecclesiastical.*

RUn ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth, and I will pardon [a] it.

2 And though they say, The LORD [b] liveth, surely they swear falsely.

3 O LORD, *are* not thine eyes upon the [c] truth? thou hast * [d] stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder then a rock, they have refused to return.

4 Therefore I said, Surely these *are* poor, they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the [e] great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore [f] a lion out of the forest shall slay them, *and* a wolf of the ‡ evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings † are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* [g] no Gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troups in the harlots houses.

8 *They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ [h] Go ye up upon her walls, and destroy, but make not a full end: [i] take away her battlements, for they *are* not the LORD'S.

11 For the house of Israel, and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have [k] belied the LORD, and said, *It is* not he, neither shall evil come upon us, neither shall we see sword nor famine:

13 And the Prophets shall become [l] wind, and the word *is* not [m] in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, * behold, I will make my words in [n] thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a * nation upon you from [o] far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an [p] open sepulchre, they *are* all mighty men.

a *That is*, the city.
b Though they pretend religion and holiness, yet all is but hypocrisy, for under this kind of swearing is contained the true Religion.
c Doest not thou love uprightness and faithful dealing?
* *Isa.* 9. 13. *Chap.* 2. 30.
d Thou hast oft times punished them, but all is in vain.
e He speaketh this to the reproach of them, which should govern and teach others, and yet are farther out of the way then the simple people.
f *Meaning*, Nebuchadnezzar and his army.
‡ Or, *deserts.*
† Heb. *are strong.*
g He sheweth, that to swear by any thing then by God, is to forsake him.
* *Exod.* 22. 11.
h He commandeth the *Babylonians* and enemies to destroy them.
i *That is*, burn the walls, *as* 2 *King.* 25. 3. *Nehem.* 1. 3. & 2. 3.
k Because they gave no credit to the words of his Prophets, *as* *Isa* 28. 15. 2 *Chron.* 36. 15.
l Their words shall be of none effect, but vain.
m They are not sent of the Lord, and therefore that which they threaten to us, shall come upon them.
* *Chap.* 1. 9.
n *Meaning*, Jeremiah.
* *Deut.* 28. 49. *Chap.* 1. 15. & 6. 22.
o *To wit*, the *Babylonians* and *Chaldeans.*
p Who shall kill many with their arrows.

17 And they shall eat up thine * harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks & thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I * will not make a [q] full end with you.

19 ¶ And it shall come to pas when ye shall say, * Wherefore doth the LORD our God all these *things* unto us? then shalt [r] thou answer them, Like as ye have forsaken me, and served strange Gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O * foolish people, and without † understanding, which have eyes and see not; which have ears and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the * bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God that giveth rain, both the * former and the latter in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your [s] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: ‡ they lay wait as he that setteth snares, they set a trap, they catch men.

27 As a ‡ cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen * fat, they shine: yea, they overpass the deeds of the wicked: they judge not * the cause, the cause of the fatherless, yet they [t] prosper: and the right of the needy do they not judge.

29 Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‡ A wonderful and horrible thing is committed in the land.

31 The [u] Prophets prophesy * falsely, and the Priests ‡ bear rule by their means, and my people love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

1 The enemies sent against Judah, 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The Prophet lamented the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O Ye children of [a] Benjamin, gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in [b] Tekoa: and set up a sign of fire in [c] Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likned the daughter of Zion, to a ‡ comely and [d] delicate *woman*.

3 The shepherds with their flocks shall come unto [e] her: they shall pitch *their* tents against her round about: they shall feed every one in his place.

4 ¶ [f] Prepare ye war against her: arise and let us go up at noon: wo unto us, for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‡ cast a mount against Jerusalem: this *is* the city to be visited, she *is* wholly oppression in the midst of her.

7 * As a fountain casteth out her waters, so she casteth out her wickedness: [g] violence and spoil is heard in her, before me continually *is* grief and wounds.

8 Be thou instructed: [h] O Jerusalem, lest my soul † depart from thee: lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: [i] turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? behold, their * ear *is* [k] uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

11 Therefore I am full of the fury of the LORD: I am weary with holding in: [l] I will pour it out upon the [m] children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields, and wives together: for I will stretch out my hand upon the inhabitans of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to * covetousness; and from the Prophet even unto the Priest, every one dealeth falsely.

14 They have * healed also the † hurt *of the daughter* of my people slightly, saying, [n] Peace, peace, when *there is* no peace.

15 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them, they shall be cast down, saith the LORD.

17 Thus saith the LORD, Stand ye in the ways and see, and ask for the * [o] old paths, where is the good way, and walk therein, and ye shall find * rest for your souls: but they said, we will not walk *therein*.

17 Also

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* *Levit.* 26. 16. *Deut.* 28. 31, 33.

* *Chap.* 4. 27.

q Here the Lord declareth his unspeakable favour toward his Church, others understand the places otherwise of the continuance of his wrath upon it, and that they should remain in long misery according to *Levit.* 26. 34, 43.

r *Chap.* 13. 22. & 16. 10

s *Meaning*, the Prophet Jeremiah.

* *Isa.* 6. 9. *Matth.* 13. 14. *John* 12. 40. *Acts* 28. 26. *Rom.* 11. 8.

† Heb. *heart.*

* *Job* 38. 10, 11. *Psal.* 104. 9.

* *Deut.* 11. 14.

t If there be any stay, that we receive not God's blessings in abundance, we must consider that it is for our own iniquities, *Isa.* 59. 1, 2.

‡ Or, *they pry as fowlers lie in wait.*

‡ Or, *coop.*

* *Deut.* 32. 15.

* *Isa.* 1. 23. *Zech.* 7. 10.

u They feel not the plagues of God for it.

x Or, *affliction and sickness*,

y *Meaning*, that there could be nothing but disorder, where the Ministers were wicked persons, and corrupt.

* *Chap.* 14. 14. & 23. 25, 26. *Ezek.* 13. 6.

‡ Or, *take into their hands.*

a He speaketh to them chiefly, because they should take heed by the example of their brethren, the other half of their tribe, which were now carried away prisoners.

b Which was a city in Judah six miles from Bethlehem.

2 *Chron.* 11. 6.

c *Read Nehem.* 3. 14.

‡ Or, *dwelling at home.*

d I have intreated her greatly, and given her abundance of all things.

e She shall be so destroyed, that the sheep may be fed in her.

f He speaketh this in the person of the *Babylonians*, which complain that the time faileth them before they have brought their enterprises to pas.

‡ Or, *pour out the engine of shot.*

* *Isa.* 57. 20.

g He sheweth the cause why it should be destroyed, and how it cometh of themselves.

h He warneth them to amend by his corrections, and to turn to him by repentance.

† Heb. *be loosed*, or, *disjointed.*

i He exhorteth the *Babylonians* to be diligent to search out all and to leave none.

* *Chap.* 7. 26.

k They delight to hear vain things, and to shut up their ears to true doctrine.

l As the Lord had given him his word to be as a fire of his indignation to burn the wicked, *Chap.* 5. 14. so he kindleth it now, when he seeth that all remedies are past.

m None shall be spared.

* *Isa.* 56. 11. *Chap.* 8. 10.

* *Chap.* 8. 11. *Ezek.* 13. 10.

† Heb. *bruise*, or, *breach.*

n When the people began to feel God's judgments, the false Prophets comforted them by flatterings, shewing that God would send peace and not wars.

* *Chap.* 3. 3. & 8. 12.

* *Isa.* 8. 20. *Malac.* 4. 4. *Luke* 16. 29.

o Wherein the Patriarches and Prophets walked, directed by the word of God,

* *Matth.* 11. 29.

signifying, that there is no true way, but that which God prescribeth.

17 Alſo I ſet [p] watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, we will not hearken.

18 ¶ Therefore hear, ye [q] nations, and know, O congregation, what *is* among them.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkned unto my words, nor to my law, but rejected it.

20 * To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, and your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay [r] ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the * [ſ] north-country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax [t] feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with * ſack cloth, and wallow thy ſelf in aſhes: make thee mourning, *as for* an onely ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet [u] thee *for* a tower, *and* * a fortreſs among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* * braſs and iron, they are all corrupters.

29 [x] The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 * ‡ Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

CHAP. VII.

1 *Jeremiah is ſent to call for true repentance, to prevent the Jews captivity.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He treateth them for their idolatry.* 21 *He rejecteth the ſacrifices of the diſobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the ſame.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael, * Amend your ways, and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in [a] lying words, ſaying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* theſe.

5 For if ye throughly amend your ways, and your doings; if you throughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent bloud in this place, neither walk after other Gods, to your hurt:

7 Then [b] will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other Gods whom ye know not;

10 And come and ſtand before me in this houſe, † which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is * this houſe, which is called by my name, become a *[c] den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, [d] where I ſet my name at the firſt, and ſee * what I did to it, for the wickedneſs of my people Iſrael.

13 And now becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, [e] riſing up early, and ſpeaking, but ye heard not; and I * called you, [f] but ye anſwered not:

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to * Shiloh.

15 And I will [g] caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore * [h] pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee.

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the ‡ [i] queen of heaven, and to pour out drink-offerings unto other Gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD, Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quentched.

21 ¶ Thus ſaith the LORD of hoſts the God

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p Prophets which ſhould warn you of the dangers that were at hand.

q God taketh all the world to witneſs and the inſenſible creatures, of the ingratitude of the Jews.

o *Iſa.* 1. 11. & 66. 3. *Amos* 5. 21. *Mich.* 6. 6. *&c.*

r Deadly inſtruments of their ruin, which he ſheweth in the two next verſes.

o *Chap.* 1. 15. & 5. 15. & 10. 22.

ſ From Babylon by Dan, which was north from Jeruſalem.

t For fear of the enemy: he ſpeaketh this in the perſon of the Jews.

* *Chap.* 4. 8. & 25. 34.

u *Meaning*, Jeremiah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure mettal from the droſs.

* *Chap.* 1. 11. & 15. 20.

* *Ezek.* 22. 18.

x All the pain and labour that hath been taken with them is loſt.

* *Iſa.* 1. 22.

Or, *refuſe ſilver.*

a Believe not the falſe Prophets, which ſay, that for the temple's ſake and the ſacrifices there, the Lord will preſerve you, and nouriſh you in your ſin, and vain confidence.

b God ſheweth on what condition he made his promiſe to this temple: that they ſhould be an holy people unto him, as he would be a faithful God to them.

† Heb. *whereupon my name is called.*

* *Iſa.* 56. 7.

* *Matth.* 21. 13. *Mark.* 11. 17. *Luke* 19. 46.

c As theeves hid in holes and dens think themſelves ſafe, ſo when you are in my temple, you think to be covered with the holineſs thereof, and that I cannot ſee your wickedneſs.

d Becauſe they depended ſo much on the temple, which was for his promiſe, that he would be preſent, and defend them where the ark was, he ſendeth them to God's judgments againſt Shiloh, where the ark had remained about 300 years, and after was taken, the Prieſts ſlain, and the people miſerably diſcomfited.

* 1 *Sam.* 4. 10, 11. *Pſal.* 78. 60. *Chap.* 26. 6.

e *That is*, I never ceaſed to warn you, *as Iſa.* 65. 2. *Prov.* 1. 28.

* *Prov.* 1. 24. *Iſa.* 65. 12. & 66. 4.

f He ſheweth what is the onely remedy to redreſs our faults: to ſuffer God to lead us into the way, and to obey his calling, *Iſa.* 66. 4.

* 1 *Sam.* 4. 10, 11. *Pſal.* 78. 60. & 132. 6. *Chap.* 26. 6.

g I will ſend you into captivity, as I have done Ephraim, *that is*, the ten tribes.

* *Exod.* 32. 10. *Chap.* 11. 14. & 14. 11.

h To aſſure them that God had determined with himſelf to puniſh their wickedneſs, he ſheweth that the prayer of the godly can nothing avail them, whiles they remain in their obſtinacy againſt God, and will not uſe the means that he uſeth to call them to repentance.

* *Chap.* 18. 11. & 26. 13.

* *Chap.* 44. 19.

‡ Or, *frame*, or *workmanſhip of heaven.*

i *That is*, they ſacrifice to the Sun, Moon and Stars, which they called the Queen of heaven, 2 *King.* 17. 5.

of Israel,* Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [k] For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt-offerings or sacrifices.

23 But this thing commanded I them, saying, *Obey my voice, and * I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkned not, nor inclined their ear, but walked in the counsels *and* in the ‡imagination of their evil heart, and †went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto [l] this day, I have even * sent unto you all my servants the Prophets, daily [m] rising up early, and sending *them*.

26 Yet they hearkned not unto me, nor inclined their ear, but * hardned their neck, they did worse then their fathers.

27 Therefore thou shalt speak all these words unto them, but they will [n] not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation, that obeyeth not the voice of the LORD their God, nor receiveth ‡ correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine [o] hair, O *Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his [p] wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of [q] Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which [r] I commanded *them* not, neither † came it into my heart.

32 ¶ Therefore behold, the days * come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the * carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray *them* away.

34 Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 *The calamity of the Jews both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency,* 13 *He sheweth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that time, saith the LORD, they shall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitans of Jerusalem out of their [a] graves.

2 And they shall spread them before the Sun, and the Moon, and all the host of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth.

3 And death shall be chosen [b] rather then life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD, Shall they [c] fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back, by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkned and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every [d] one turned to his course, as the horse rusheth into the battel.

7 Yea, * the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know [e] not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law [f] of the LORD *is* with us? Lo, certainly ‡ in vain made he *it*, the pen of the scribes *is* in vain.

9 * ‡ The [g] wise *men* are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD, and † what wisdom *is* in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to * covetousness, from the Prophet even unto the Priest, every one dealeth falsely.

11 For they have * healed the hurt of the daughter of my people slightly, saying, *Peace, peace, when *there is* no peace.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ‡ I will surely consume them, saith the LORD; *there shall be* no grapes * on the vine, nor figs on the * fig-tree, and the leaf shall fade, and [h] *the things that* I have given them shall pass away from them.

14 Why do we sit still? [i] assemble your selves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us * water of [k] ‡ gall

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n Whereby he sheweth, that the Pastours ought not to leave their flocks in their obstinacy: for the Lord will use the means of his servants to make the wicked more faulty, and to prove his.
‡ Or, *instruction.*
o In sign of mourning, *as* *Job* 1. 20. *Micah* 1. 6.
p Against whom he had just occasion to pour out his wrath.
q Of Tophet *read* 2 *Kings* 23. 10. *Chap.* 19. 5.
r But commanded the contrary, *as* *Levit.* 18. 21. & 20. 2. *Deut.* 18. 10.
† Heb. *came it upon my heart.*
* *Chap.* 19. 6.
* *Psal.* 79. 2. *Chap.* 16. 4. & 34. 20.
* *Isa.* 24. 7. *Chap.* 16. 9. & 25. 10. & 33. 11. *Ezek.* 26. 13. *Hos.* 2. 11.

a The enemy for greediness of gain shall rifle your graves, and lay you before those idols, which in your life you worshipped, to see if they can help you.
b Because of the afflictions that they shall feel through God's judgments.
c Is there no hope that they will return?
d They are full of hypocrisy & every one followeth his own fantasy without any consideration.
* *Isa.* 1. 3.
e He accuseth them, in that that they are more ignorant of God's judgments, then these birds are of their appointed seasons to discern the cold and heat.
f The law doth not profit you, neither needed it to have been written, for ought that you have learned by it.
‡ Or, *the false pen of the scribes wrought for falsehood.*
* *Chap.* 6. 15.
‡ Or, *have they been ashamed, &c.*
g They that seem wise, may be ashamed of their ignorance: for all wisdom consisteth in God's word.
† Heb. *the wisdom of what thing.*
* *Isa.* 56. 11. *Chap.* 6. 13.
* *Chap.* 6. 14.
* *Ezek.* 13. 10.
* *Chap.* 3. 3. & 6. 15.
‡ Or, *in gathering I will consume.*
* *Isa.* 5. 1. &c.
* *Matth.* 21. 19. *Luke* 13. 6. &c.
h *That is,* they profit not by any husbandry that I have bestowed upon them.
i He speaketh in the person of the people, who when the enemy cometh will run about to hide themselves, and acknowledge that it is God's hand. * *Chap.* 9. 15. & 23. 15. k *That is,* hath brought us unto extream affliction, and thus they shall not attribute this plague to fortune, but God's just judgment. ‡ Or, *poison.*

to drink, because we have sinned against the LORD.

15 We * looked for peace, but no good *came: and* for a time of health, and behold trouble.

16 The snorting of his horses was heard from *[l] Dan: the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and † all that is in it, the city and those that dwell therein.

17 For behold, I will send [m] serpents, cockatrices among you, which *will* not *be* *charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would [n] comfort my self against sorrow, my heart *is* faint † in me.

19 Behold, the voice of the cry of the daughter of my people, † because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her King in her? why have they provoked [o] me to anger with their graven images, *and* with strange vanities?

20 The [p] harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am [q] I hurt, I am black: astonishment hath taken hold on me.

22 *Is there* no *[r] balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people † recovered?

CHAP. IX.

1 *Jeremiah lamenteth the Jews for their manifold sins* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threatneth both Jews and Gentiles.*

OH † * that my head were [a] waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

2 O that I had in the [b] wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them: for they *be* all [c] adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* [d] lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 *Take ye heed every one of his ‡ neighbour, and [e] trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will ‡ deceive every one his neighbour, and will not speak the truth: they have [f] taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit, [g] through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will [h] melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out, it speaketh * deceit: *one* speaketh * peaceably to his neighbour with his mouth, but † in heart he layeth ‡ his wait.

9 ¶ *Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the [i] mountains will I take up a weeping and wailing, and for the ‡ habitations of the wilderness a lamentation, because they are ‡ burnt up, so that none can pass through *them*, neither can *men* hear the voice of the cattel, † both the fowl of the heavens and the beast are fled, they are gone.

11 And I will make Jerusalem heaps, *and* *a den of dragons, and I will make the cities of Judah † desolate, without an inhabitant.

12 ¶ Who *is* the [k] wise man that may understand this, and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness that none passeth through?

13 And the LORD saith, Because they have forsaken my Law which I set before them, & have not obeyed my voice, neither walked therein;

14 But have walked after the ‡ imagination of their own heart, and after Baalim, which [l] their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, * with [m] wormwood, and give them water of gall to drink.

16 I will * scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the [n] mourning-women, that they may come, and send for cunning *women*, that they may come.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled? we are greatly confounded, because we have forsaken the land, because our dwellings have [o] cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and [p] teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our [q] windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handfull after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the [r] wise *man* glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

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b *Chap.* 14. 19.

a *Chap.* 4. 15.
l *That is*, from the utmost confines.

† Heb. *the fulness thereof.*

m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape.
* *Psal.* 58. 4, 5.

n *Read Chap.* 5. 19.
† Heb. *upon.*
† Heb. *because of the country of them that are far off.*

o Thus the Lord speaketh.
p The people wonder that they have so long time looked for succour in vain.
q The Prophet speaketh this.
* *Chap.* 46. 11.

r *Meaning*, that no man's help, or, means could save them, for in Gilead was precious balm, see *Gen.* 37. 25. *or else*, deriding the vain confidence of the people, who looked for help at their Priests, who should have been the Physicians of their souls, and dwelt at *Gilead*, *Hos.* 6. 8. † Heb. *gone up.*

† Heb. *who will give my head*, &c.
* *Isa.* 22. 4.
Chap. 4. 19.
a The Prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them, which is a special note to discern the true pastours from the hirelings.
b He sheweth that this were more quietness and greater safety for him to dwell among the wild beasts then among this wicked people, save that God hath injoyned him this charge.
c Utterly turned from God.
d To bely and slander their neighbours.
e *Chap.* 12. 6. *Mich.* 7. 5, 6.
‡ Or, *friend.*
e *Meaning*, that all were corrupt, and none could find an honest man.
‡ Or, *mock.*
f They have so practised deceit, that they cannot forsake it.
g They had rather forsake God, then leave their wicked trade.
h With the fire of affliction.

i *That is*, Judea, which was a mountainous country, *Exod.* 15. 17. *Deut.* 11. 11.
‡ Or, *pastures.*
‡ Or, *desolate.*

† Heb. *from the fowl, even to*, &c.

* *Chap.* 10. 22.

† Heb. *desolation.*

k *Meaning*, that they are all without sense and understanding, and that God hath taken his Spirit from them.

‡ Or, *stubbornness.*

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.
* *Chap.* 2. 14. & 22. 15.

m *That is*, most bitter things, for so *wormwood* is often taken in Scripture *Prov.* 5. 4. *Lam.* 3. 15, 19. *Revel.* 8. 11.
* *Lev.* 26. 33.

n Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained tears may provoke you to some sorrow.

o As though they were weary of us, because of our iniquities, *Lev.* 18. 28. & 20. 22.

p He derideth the superstition of the women, which made an art of mourning, and taught to weep with fained tears.
q *Signifying*, that there is no means to deliver the wicked from God's judgment, but when they think to be most sure and most fat off, then are they soonest taken.

r For as much as none can save himself by his own labour, or any worldly means, he sheweth that it is in vain to put our trust therein, but that we trust in the Lord, and rejoyce in him, who onely can deliver us, 1 *Cor.* 1. 31. 2 *Cor.* 10. 17.

24 But * let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD which exerciſe [f] loving kindneſs, judgment and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the Lord.

25 ¶ Behold, the days come, ſaith the LORD, that I will † puniſh all *them which are* [t] circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* † in the * utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* * uncircumciſed in the heart.

* 1 *Cor.* 1. 31. 2 *Cor.* 10. 17.

[f] Theſe three points are neceſſary to know aright: his mercy, wherein conſiſteth our ſalvation: his judgment, which he executeth continually againſt the wicked: and his juſtice, whereby he defendeth and maintaineth the faithful.

† Heb. *viſit upon.*

[t] *Meaning*, both Jews and Gentiles, as in the next verſe he ſheweth the cauſe, *Read Chap.* 4. 4.

† Heb. *cut off into corners*, or, *having the corners* of their hair *polled.* * *Chap.* 25. 23. * *Rom.* 2. 28, 29.

CHAP. X.

1 *The unequal compariſon of God and idols.* 17 *The Prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the ſpoil of the tabernacle by fooliſh paſtours.* 23 *He maketh an humble ſupplication.*

HEar ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learn not the way of the heathen, and be not diſmayed at the [a] ſigns of heaven, for the heathen are diſmayed at them.

3 For the † [b] cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt (the work of the hands of the workman) with the ax.

4 They deck it with [c] ſilver and with gold, they faſten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, * but ſpeak not: they muſt needs be * born, becauſe they cannot go: be not afraid of them, for * they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none * like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 * Who would not fear thee, O King of nations? [d] for ‡ to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms *there is* none like unto thee.

8 But they are † altogether * brutiſh and fooliſh: the ſtock is [e] a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from [f] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men.*

10 But the LORD *is* the † true God, he *is* the living God, & an † everlaſting King: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The Gods that have [g] not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He * hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice *there is* a ‡ multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings ‡ with rain, & bringeth forth the wind out of his treaſures.

14 Every man ‡ is *[h] brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errours: in the time of their viſitation they ſhall periſh.

16 *[i] The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; the LORD of hoſts *is* his name.

17 ¶ [k] Gather up thy wares out of the land, O ‡ inhabitant of the fortreſs.

18 For thus ſaith the LORD, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo.*

19 ¶ Woe is me for my hurt, my wound is grievous: but I ſaid, Truly this *is* a [l] grief, and I muſt bear it.

20 [m] My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the [n] paſtours are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come and a great commotion out of the *° north-country, to make the cities of Judah deſolate, *and* a * den of dragons.

23 ¶ O LORD, I know that [p] the * way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, * correct me, but with [q] judgment; not in thine anger, leſt thou † bring me to nothing.

25 * Pour out thy [r] fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

a God forbiddeth his people to give credit, *or*, fear the conſtellations and conjunctions of ſtars and planets, which have no power of themſelves, but are governed by him, and their ſecret motions, and influences are not known to man, and therefore there can be no certain judgment thereof, *Deut.* 18. 9.

† Heb. *ſtatutes* or *ordinances are vanity.*

[b] *Meaning*, not onely in the obſervation of the ſtars, but their Laws and ceremonies, whereby they confirm their idolatry which is forbidden, *Deut.* 12. 30.

[c] The Prophets uſe thus plainly and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learn to be aſhamed of that whereunto their corrupt nature is moſt ſubject, *Read Iſa.* 54. 12.

* *Pſal.* 115. 5.
* *Iſa.* 46. 1, 7.
* *Iſa.* 41. 23.
* *Pſal.* 86. 8, 10.
* *Rev.* 15. 4.

[d] He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to be feared, and herein he ſheweth them not onely the evil that they ought to eſchew, but the good which they ought to follow.

‡ Or, *it liſteth thee.*

† Heb. *in one*, or, *at once.*

* *Iſa.* 41. 29. *Hab.* 2. 18. *Zech.* 10. 2.

[e] Becauſe the people thought that to have images was a means to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, *The doctrine of vanity, the work of errours, vers* 15. *& Hab.* 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the Books of the lay people. [f] Whereat they found the beſt gold: ſhewing that they thought nothing too dear for their idols: *Somewead Ophir*, as 1 *King.* 9. 28. *Dan.* 10. 5.

† Heb. *God of truth.* † Heb. *King of eternity.* [g] This declareth that all that hath been in this Chapter ſpoken of idols, was to arm the Jews when they ſhould be in *Caldea* among the idolaters, and now with one ſentence he inſtructeth them both, how to protect their own Religion againſt the idolaters, and how to anſwer them to their ſhame, which ſhould exhort them to idolatry, and therefore he writeth this ſentence in the *Caldeans* tongue for a memorial, whereas all the reſt of the writing is *Hebrew.* * *Gen.* 1. 1, 6. *Chap.* 51. 15.

‡ Or, *miſt.*

‡ Or, *for rain.*

‡ Or, *more brutiſh then to know.*

* *Chap.* 51. 17, 18.

[h] The more that man thinketh to do any thing well by his owa wiſdom, and not as God inſtructeth him, the more doth he prove himſelf to be a vile beaſt.

* *Chap.* 51. 19.

[i] By theſe words, *Portion and Rod*, he ſignifieth their inheritance: *meaning*, that God ſhould be all ſufficient for them: and that their felicity conſiſteth in him alone, and therefore they ought to renounce all other helps and ſuccours, as of idols, &c. *Deut.* 32. 9. *Pſal.* 10. 15.

[k] The Prophet willeth the Jews to prepare themſelves to this captivity, ſhewing that it was now at hand that they ſhould feel the things whereof he had told them.

† Heb. *inhabitreſs.*

[l] It is my juſt plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themſelves toward God.

[m] He ſheweth how Jeruſalem ſhall lament.

[n] The Governours and miniſters.

* *Chap.* 1. 15. *& 5.* 15. *& 6.* 22.

[o] *Read Chap.* 4. 15.

* *Chap.* 9. 11.

[p] He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to have made war againſt the Moabites & Ammonites, but hearing of Zedekiah's rebellion, he turned his power to go againſt Jeruſalem, *Ezek.* 21. 21. therefore the Prophet ſaith, that this was the Lord's direction.

* *Prov.* 16. 1. *& 20.* 24.

* *Pſal.* 6. 1. *& 38.* 1.

Chap. 30. 11. [q] Conſidering that God had revealed unto him the certitude of their captivity, *Chap.* 7. 16. he onely prayeth, that he would puniſh them with mercy, which *Iſaiah* calleth in meaſure, *Chap.* 17. 8. meaſuring his rods by their infirmity, 1 *Cor.* 10. 13. for here by judgments is meant not onely the puniſhment, but alſo the merciful moderation of the ſame, *as Chap.* 30. 11. † Heb. *diminiſh me.* * *Pſal.* 79. 6. [r] Foraſmuch as God cannot onely be known and glorified by his mercy that he uſeth toward his Church, but alſo by his juſtice in puniſhing his enemies, he prayeth that his glory may fully appear both in the one and the other.

CHAP. XI.

1 *Jeremiah proclaimeth God's covenant*, 8 *rebuketh the Jews diſobeying thereof*, 11 *propheſieth evils to come upon them*, 18 *and upon the men of Anathoth, for conſpiring to kill Jeremiah.*

THe word that came to Jeremiah from the LORD, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem,

3 And ſay thou unto them, Thus ſaith the LORD

LORD God of Israel, *[a] Cursed *be* the man
that obeyeth not the words of this covenant,
4 Which I commanded your fathers in the
day *that* I brought them forth out of the land
of Egypt, from the iron furnace, saying, *Obey
my voice, and do them, according to all which
I command you: so shall ye be my people, and
I will be your God:
5 That I may perform the * oath which I
have sworn unto your fathers, to give them a
land flowing with milk and honey, as *it is* this
day. Then answered [b] I, and said, † So be it, O
LORD.
6 Then the LORD said unto me, Proclaim
all these words in the cities of Judah, and in
the streets of Jerusalem, saying, Hear ye the
words of this covenant, and do them.
7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of
the land of Egypt, *even* unto this day, [c] rising
early and protesting, saying, Obey my voice.
8 Yet they obeyed not, nor inclined their
ear, but walked every one in the ‡ imagination
of their [d] evil heart: therefore I will bring upon
them all the [e] words of this covenant, which I
commanded *them* to do, but they did *them* not.
9 And the LORD said unto me, A [f] conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.
10 They are turned back to the iniquities of
their forefathers, which refused to hear my
words; & they went after other Gods to serve
them: the house of Israel and the house of Judah have broken my covenant which I made
with their fathers.
11 ¶ Therefore thus saith the Lord, Behold,
I will bring evil upon them which they shall
not be able † to escape; and * though they shall
cry unto me, I will not [g] hearken unto them.
12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and cry unto the Gods
unto whom they offer incense; but they shall
not save them at all in the time of their
† trouble.
13 [h] For *according* to the number of thy cities were thy Gods, O Judah; and *according* to
the number of the streets of Jerusalem, have ye
set up altars to *that* † shameful thing; *even*
altars to burn incense unto Baal.
14 Therefore [i] pray not thou for this people,
neither lift up a cry or prayer for them: for I
will not hear *them* in the time that they cry
unto me for their † trouble.
15 *† What hath [k] my beloved to do in mine
house, *seeing* she hath wrought [l] lewdness with
many? and the holy flesh is passed from thee:
‡ when thou doest evil, then thou rejoycest.
16 The LORD called thy name, A green
olive-tree, fair *and* of goodly fruit: with the
[m] noise of a great tumult he hath kindled fire
upon it, and the branches of it are broken.
17 For the LORD of hosts that planted
thee, hath pronounced evil against thee, for the
evil of the house of Israel, and of the house of
Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.
18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou shewedst
me their [n] doings.
19 But I *was* like a lamb *or* an ox *that* is
brought to the slaughter, and I knew not that
they had devised devices against me, *saying*, Let
us [o] destroy † the tree with the fruit thereof, and
let us cut him off from the land of the living,
that his name may be no more remembred.
20 But, O LORD of hosts, that judgest
righteously; that * triest the reins and the
heart, let me see thy [p] vengeance on them; for
unto thee have I revealed my cause.
21 Therefore thus saith the LORD of the
men of [q] Anathoth, that seek thy life, saying,
[r] Prophesy not in the name of the LORD, that
thou die not by our hand:
22 Therefore thus saith the LORD of hosts,
Behold: I will † punish them; the young men
shall die by the sword; their sons and their
daughters shall die by famine.
23 And there shall be no remnant of them,
for I will bring evil upon the men of Anathoth,
even the year of their visitation.

[a] *Deut.* 27. 26. *Gal.* 3. 10.
[a] He calleth the Jews to the consideration of God's mercies, who freely chose them, made a covenant of eternal felicity with them, and how he ever performed it on his behalf, and how they ever shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subject to the curse of the Law.
* *Lev.* 26. 3, 12. * *Deut.* 7. 12.
[b] Thus he speaketh in the person of the people, which agreed to the covenant.
† Heb. *Amen.*
[c] *Read Chap.* 7. 13.
[d] Or, *stubbornness.*
[d] According to his own fantasy, and not as my word appointed him.
[e] *Meaning*, the menaces and curses contained in the Law, *Levit.* 26. 14. *Deut.* 28. 16.
[f] *Tota vi*, a general consent to rebel against me.
† Heb. *puts forth of.* *Prov.* 1. 28. *Isa.* 1. 15. *Chap.* 14. 12. *Ezek.* 8. 18. *Mich.* 3. 4.
[g] Because they will not pray with true faith and repentance, but for the smart and grief which they feel.
† Heb. *evil.*
[h] *Read Chap.* 2, 28.
† Heb. *shame.*
[i] *Read Chap.* 7. 16. & 14. 11.
† Heb. *evil.* * *Isa.* 1. 11.
† Heb. *what is to my beloved in my house?*
[k] My people of Israel whom I have hitherto so greatly loved.
[l] *Meaning*, that they offer not in the Temple to God, but upon the Altar of Baal and the idols, and so rejoyced in their wickedness.
‡ Or, *when thy evil is.*
[m] Of the Babylonians and Chaldeans.
[n] Which went about privily to conspire my death.
[o] Let us destroy the Prophet and his doctrine: *Some read*, Let us corrupt his meat with wood, *meaning*, poison.
† Heb. *the fruit with his bread.*
* 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. *Psal.* 7. 9. *Chap.* 17. 10. & 20. 12. *Revel.* 2. 23.
[p] Thus he spake not for hatred, but being moved with the Spirit of God, he desireth the advancement of God's glory, and the verifying of his word, which is by the destruction of his enemies.
[q] *To wit*, both the Priests and the rest of the people: for this town was the Priests, and they dwelt in it, *Read Chap.* 1. 1.
[r] Nor that they could not abide to hear God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply reproved, and therefore desired to be flattered, *Isa.* 30. 10. and to be maintained in their pleasures, *Ezek.* 2. 14. and not to hear vice condemned, *Amos* 7. 12. † Heb. *visit upon.*

CHAP. XII.

1 *Jeremiah complaining of the wicked's prosperity, by faith seeth their ruine.* 5 *God admonisheth him of his brethren's treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent return from captivity.*

RIghteous [a] *art* thou, O LORD, when I
plead with thee: *yet* ‡ let me talk with
thee of *thy* judgments: * Wherefore doth the
way of the wicked [b] prosper? *wherefore* are all
they happy that deal very treacherously?
2 Thou hast planted them, yea, they have
taken root: † they grow, yea, they bring forth
fruit; thou *art* near in their mouth, and far
from their [c] reins.
3 But thou, O LORD, * knowest me; thou
hast seen me, and tried mine heart † towards
thee: pull them out like sheep for the slaughter,
and [d] prepare them for the day of slaughter.
4 How long shall the land mourn, and the
herbs of every field wither, * for the wickedness of them that dwell therein? the beasts are
consumed, and the birds, because they said, [e] He
shall not see our last end.
5 ¶ If thou hast run with the [f] foot-men, and
they have wearied thee, then how canst thou
contend with horses? and if in the land of peace
wherein thou trustedst, *they wearied thee*, then
how wilt thou do in the swelling of Jordan?
6 For even * thy brethren, and the house of
thy father, even they have dealt treacherously
with thee, yea ‡ they have called a multitude
after thee; believe them not, though they
speak † fair words unto thee.

[a] The Prophet confesseth God to be just in all his doings, although man be not able to give a reason of all his acts.
‡ Or, *let me reason the case with thee.*
* *Job* 21. 7. *Psal.* 37. 1. & 73. 3. *Hab.* 1. 4.
[b] This question hath been alway a great temptation to the godly, to see the wicked enemies of God in prosperity, and his dear children in adversity.
† Heb. *they go on.*
[c] They profess God in mouth, but deny him in heart, which is here meant by the reins, *Isa.* 29. 13. *Matth.* 15. 8.
* *Psal.* 17. 3.
† Heb. *with thee.*
[d] The Hebrew word is, sanctify them, *meaning*, that God would be sanctified in the destruction of the wicked, to whom God for a while giveth prosperity, that afterward they should the more feel his heavy judgment, when they lack their riches, which were a sign of his mercy.
* *Psal* 107. 34.
[e] Abusing God's lenity and his promises, they flattered themselves as though God would ever be merciful, and not utterly destroy them: therefore they hardned themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God.
[f] *Some think* that God reproveth Jeremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were far unable to dispute with God. *Others* by the foot-men, mean them of Anathoth: and by the horse-men, them of Jerusalem, which should trouble the Prophet worse then his own country-men did.
* *Chap.* 9. 4. ‡ Or, *they cried after thee fully.* † Heb. *good things.*

7 ¶ I have

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7 ¶ I have forſaken [g] mine houſe, I have left mine heritage, I have given † the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a [h] lion in the foreſt, it ‡ † crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‡ [i] ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, ‡ come to devour.

10 Many paſtours have deſtroyed my [k] vineyard, they have troden my portion under foot, they have made my † pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man [l] layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 * [m] They have ſown wheat, but ſhall reap thorns: they have put themſelves to [n] pain, *but* ſhall not profit: and they ſhall be aſhamed of your [o] revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil [p] neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit, Behold, I will * pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will [q] return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the [r] ways of my people, to ſwear by my name, 'The LORD liveth (as they taught my people to ſwear by Baal) then ſhall they be built in the [t] midſt of my people.

17 But if they will not * obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD.

g God willeth the Prophet to denounce his judgments againſt Jeruſalem, notwithſtanding that they ſhall both by threatnings and flatteries labour to put him to ſilence.
† Heb. *the love.*
h Ever ramping againſt me and my Prophets.
‡ Or, *yelleth.*
† Heb. *giveth out his voice.*
‡ Or, *talented*
i In ſtead of bearing my livery, & wearing onely my colours they have change and diverſity of colours of their idols and ſuperſtitions: therefore their enemies, as thick as the fowls of the air, ſhall come about them to deſtroy them.
‡ Or, *cauſe them to come.*
k He propheſieth of the deſtruction of Jeruſalem by the Captains of Nebuchadnezzar, whom he calleth paſtours.
† Heb. *portion of deſire*
l Becauſe no man regardeth my word, or the plagues that I have ſent upon the land.
• *Levit.* 26. 16. *Deut.* 28. 38. *Micah* 6. 15. *Hag.* 1. 6.
m *To wit*, the Prophets.
n They lamented the ſins of the people.
o For in ſtead of amendment, you grow worſe and worſe, as God's plagues teſtified.
p *Meaning*, the wicked enemies of his Church, which blaſphemed his name, and whom he would puniſh after that he hath delivered his people.
• *Deut.* 30. 3. *Chap.* 32. 37.
q After that I have puniſhed the Gentiles, I will have mercy upon them.
r The true doctrine and manner to ſerve God.
ſ *Read Chap.* 4. 2.
t They ſhall be of the number of the faithful, and have a place in my Church. • *Iſa.* 60. 12.

CHAP. XIII.

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people. 12 Under the parable of the bottles filled with wine, he foretelleth their drunkenneſs in miſery. 15 He exhorteth to prevent their future judgments. 22 He ſheweth their abominations are the cauſe thereof.

THus ſaith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loyns, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put *it* on my loyns.

3 And the word of the LORD came unto me the ſecond time, ſaying.

4 Take the girdle that thou haſt got, which *is* upon thy loyns, and ariſe, go to [a] Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

a Becauſe this river of Euphrates was far from Jeruſalem, it is evident, that this was a viſion, whereby was ſignified that the Jews ſhould paſs over Euphrates to be captives in *Babylon*, and there, for length of time, ſhould ſeem to be rotten, although they were joyned to the Lord before, as a girdle about a man.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem.

10 This evil people which refuſe to hear my words, which walk in the ‡ imagination of their heart, and walk after other Gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

‡ Or, *ſtubbornneſs.*

11 For as the girdle cleaveth to the loyns of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD God of Iſrael, [b] Every bottle ſhall be filled with wine: & they ſhall ſay unto thee, Do we not certainly know, that every bottle ſhall be filled with wine?

b Every one of you ſhall be filled with ſpiritual drunkenneſs, and be without all knowledge to ſeek how to help your ſelves.

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the Kings that ſit upon David's throne, and the Prieſts, and the Prophets, and all the inhabitants of Jeruſalem with drunkenneſs.

14 And I [c] will daſh them † one againſt another, even the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor have mercy, † but deſtroy them.

c It ſhall be as eaſy for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to break earthen bottles.
† Heb. *a man againſt his brother.*
† Heb. *from deſtroying them.*

15 ¶ Hear ye, and give ear, be not proud: for the LORD hath ſpoken.

16 Give glory to the LORD your God before he cauſe * [d] darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for [e] light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

• *Iſa.* 8 22.
d *That is*, affliction and miſery by the Babylonians.
e *Meaning*, for help and ſupport of the Egyptians.

17 But if ye will not hear it, my ſoul ſhall [f] weep in ſecret places for *your* pride, and * mine eye ſhall weep ſore, and run down with tears, becauſe the LORD's flock is carried away captive.

f You ſhall ſurely be led away captive, and I, according to mine affection toward you, ſhall weep and lament for your ſtubbornneſs.
• *Lam.* 1. 2, 16. & 2. 18.

18 Say unto the [g] King, and to the Queen, Humble your ſelves, ſit down; for your ‡ principalities ſhall come down, *even* the crown of your glory.

g For Jehoiachin and his mother rendred themſelves by Jeremiah's counſel to the King of Babylon, 2 *King* 24. 12.
‡ Or, *head-tires.*

19 The cities of [h] the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

h *That is*, of Judah, which lyeth ſouthward from Babylon.

20 Lift up your eyes, and behold them that come from the north: where *is* the [i] flock *that* was given thee, thy beautiful flock?

i He asketh the King, where his people is become.

21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt [k] taught them *to be*

† Heb. *viſit upon.*
k By ſeeking to ſtrangers for help, thou haſt made them ſkiful to fight againſt thee.

Captains

captains, *and* as chief over thee) shall not sorrows take thee as a woman in travail?

22 ¶ And if thou say in thine heart, * Wherefore come these things upon me? for the greatness of thine iniquity are thy skirts [l] discovered, *and* thy heels ‡ made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are † accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falshood.

26 Therefore will I discover thy skirts upon thy face, that thy [m] shame may appear.

27 I have seen thine adulteries, and thy [n] neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the [o] fields: wo unto thee, O Jerusalem, wilt thou not be made clean? † when *shall it* once *be?*

CHAP. XIV.

1 *The grievous famine?* 7 *causeth Jeremiah to pray.* 10 *The Lord will not be intreated for the people.* 13 *Lying Prophets are no excuse for them.* 17 *Jeremiah is moved to complain for them.*

THE word of the LORD that came to Jeremiah concerning † the [a] dearth.

2 Judah mourneth, and the [b] gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters, they came to the pits, *and* found no water, they returned with their vessels empty: they were ashamed and confounded, and [c] covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook [d] *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like [e] dragons: their eyes did fail because *there was* no grass.

7 ¶ [f] O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many, we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a [g] stranger in the land, and as a way-faring man, *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a [h] mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and † we are called by thy name, leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, * [i] Pray not for this people for *their* good.

12 * When they fast I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, [k] Ah Lord GOD, behold, the Prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you † assured peace in this place.

14 Then the LORD said unto me, The Prophets prophesy lies in my name, * I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a fals vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the Prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those Prophets be consumed.

16 And the people to whom they prophesy, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, them, their wives, not their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, * Let mine eyes run down with [l] tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword: and if I enter into the city, then behold them that are sick with famine; yea, [m] both the Prophet and the Priest ‡ go about into a land that they know not.

19 Hast thou utterly rejected [n] Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? * we looked for peace, and *there is* no good; & for the time of healing, and behold trouble.

20 We [o] acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for * we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the [p] vanities of the Gentiles that can cause rain? or can the heavens give showrs? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAP. XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah complaining of their spite, receiveth a promise for himself,* 12 *and a threatning for them.* 15 *He prayeth,* 19 *and receiveth a gracious promise.*

THEN said the LORD unto me, * [a] Though * Moses & * Samuel stood before me, *yet* my mind *could* not *be* toward this people; cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, * Such as

are

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o *Chap.* 5. 19. & 16. 10.

l The cloke of hypocrisy shall be pulled off, and thy shame seen.

‡ Or, *shall be violently taken away.*

† Heb. *taught.*

m As thine iniquities have been manifested to all the world: so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.

o There is no place so high nor low, whereat the marks and signs of thine idolatry appear not.

† Heb. *after when yet?*

† Heb. *the words of the dearths* or, *restraint.*

a Which came for lack of rain, as verse 4.

b *That is*, The inhabitants of all Judea.

c *To wit*, with ashes, in token of sorrow.

d *Meaning*, that the brute beasts for drought were compelled to forsake their young, contrary to nature, and to go seek water which they could not find.

e Which are so hot of nature, that they cannot be cooled with drinking of water, but still gape for the air to refresh them.

f He sheweth the only way to remedy God's plagues, which is by unfained confession of our sins, and returning to him by repentance.

g That taketh no care for us.

h As one that hath strength to help, and yet is afraid to put to his hand.

† Heb. *thy name is called upon us.*

* *Exod.* 32. 10. i *Read Chap.* 7. 16. & 11. 14.

k He pitieth the people, and accuseth the fals Prophets, which deceived them: but the Lord answered, that both the Prophets which deceived, and the people which suffered themselves to be seduced shall perish. *Chap.* 22. 15. & 27. 8, 9. & 29. 8.

† Heb. *peace of truth.*

* *Chap.* 23. 21. & 27. 15. & 29. 8, 9.

l The fals Prophets promised peace and assurance, but Jeremiah calleth to teats and repentance for their affliction, which is at hand.

m Both high and low shall be led captives into Babylon.

‡ Or, *make merchandise against a land, and men acknowledge it not.* *Chap.* 5. 31.

n Though the Prophet knew that God had cast off the multitudes which were hypocrites and bastard children, yet he was assured that for his promise sake he would have still a Church, for the which he prayeth.

* *Chap.* 8. 15.

o He teacheth the Church a form of prayer, to humble themselves to God by true repentance, which is the onely meanes to avoid this famine, which was the beginning of God's plagues.

* *Psal* 106. 6. *Dan* 9. 8.

p *Meaning*, their idols, *Read Chap.* 10. 15.

* *Ezek.* 14. 14.

a *Meaning*, that if there were any man living moved with so great zeal toward the people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary.

* *Exod.* 32. 14. * 1 *Sam.* 7. 9. * *Chap.* 43. 11. *Zech.* 11. 9.

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are for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will * appoint over them four †kinds, saith the LORD; the sword to slay, and the [b] dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And † I will cause them to be * [c] removed into all kingdoms of the earth, [d] because of * Manasseh the son of Hezekiah King of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; [e] I am weary with repenting.

7 And I will fan them with a fan in the [f] gates of the land: I will bereave *them* of ‡ children, I will destroy my people, *since* they return not from their ways.

8 Their widows are [g] increased to me above the sand of the Seas: I have brought upon them ‡ against the mother of the young men, a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrours upon the city.

9 She that hath born [h] seven, languisheth: she hath given up the ghost; * her [i] sun is gone down while *it was* yet day: she hath been ashamed and confounded, & the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ *[k] Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on [l] usury, *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily ‡ I will cause the [m] enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [n] iron break the northern iron, and the steel?

13 Thy substance and thy treasures will I give to the * spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies, into a land *which* thou knowest not: for a * fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest, remember me & visit me, & revenge me of my [o] persecutours, take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did * [p] eat them, and thy word was unto me the joy and rejoycing of mine heart, for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoyced: I sat [q] alone because of thy hand: for thou hast filled me with indignation.

18 Why is my * pain perpetual? and my wound incurable *which* refuseth to be healed? wilt thou be altogether unto me as a [r] liar, *and* as waters *that* † fail?

19 ¶ Therefore thus saith the LORD, If thou [s] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the [t] precious from the vile, thou shalt be as my [u] mouth: let them return [x] unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced brasen * wall, and they shall fight against thee, but * they shall not [y] prevail against thee: for I *am* with thee to save thee, and to deliver thee saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

* Levit. 26. 16 &c.
† Heb. families.
b The dogs, birds and beasts should devour them that were slain
† Heb. *I will give them for a removing.*
* Deut. 28. 25. Chap. 24. 9
c *The word signifieth*, to run to and fro for fear and unquietness of conscience, as did *Cain.*
d Not that the people was punished for the King's sin only, but for their own sins also, because they consented to his wickedness,
* 2 King. 21. 11.
† Heb. *to ask of thy place*
e *That is*, I will not call back my plagues, or spare thee any more.
f *Meaning*, the cities.
‡ Or, *whatsoever is dear.*
g Because I had slain their husbands.
‡ Or, *against the mother-city a young man spoiling*, &c. or, *against the mother & the youngmen.*
h She that had many, lost all her children.
* Amos 8. 9.
i She was destroyed in the midst of her prosperity.
* Job 3. 1. &c. Chap. 20. 14.
k These are the Prophet's words, complaining of the obstinacy of the people, and that he was reserved to so wicked a time: wherein also he sheweth, what is the condition of God's ministers, *to wit*, to have all the world against them, though they give none occasion.
l Which is an occasion of contention and hatred.
‡ Or, *I will intreat the enemy for thee*,
m In this perplexity, the Lord comforted me, and said that my last days should be quiet: and by the enemy, he meaneth here Nebuzaradan the captain of Nebuchadnezzar, who gave Jeremiah the choise, either to remain in his country, *or*, to go whither he would: *or*, by the enemy, he meaneth the Jews which should afterward know Jeremiah's fidelity, and therefore favour him.
n As for the people, though they seemed strong as iron, yet should they not be able to resist the hard iron of Babylon, but should be led captives.
* Chap. 17. 3.
* Deut. 32. 22.
o He speaketh not this for desire of revengement, but wishing that God would deliver his Church of them whom he knew to be hardned and incorrigible. * Ezek. 3. 3. p I received them with as great joy, as he that is famished eateth meat. † Heb. *thy name is called upon me.* q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful shoul do when they see tokens of God's anger.

* Chap. 30. 15.

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiency is oft times assailed, as *Chap.* 20. 7.
† Heb. *be not sure.*
s If thou forget these carnal considerations, and faithfully execute thy charge.
t *That is*, seek to win the good from the bad.
u *To wit*, as my mouth hath pronounced, *Chap.* 1. 18. and as here followeth *verse* 20.
x Conform not thy self to their wickedness, but let them follow thy godly example. * Chap. 1. 18. & 6. 27. * Chap. 20. 11, 12. y I will arm thee with an invincible strength and constancy, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

1 *The Prophet under the types of abstaining from marriage, from houses of mourning and feasting, foreshewith the utter ruine of Jews,* 10 *because they were worse then their fathers.* 14 *Their return from captivity shall be stranger then their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

THE word of the LORD came also unto me, saying,

2 Thou shalt not take [a] thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters *that are*, born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of * grievous deaths, they shall not * be lamented, neither shall they be buried: *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their * carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [b] Enter not into the house of ‡ mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor * [c] cut themselves, nor make themselves bald for them.

7 Neither shall *men* ‡ tear *themselves* for them in mourning to comfort them for the dead, neither shall *men* give them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, * I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

a *Meaning*, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.

* Chap. 15. 2.
* Chap. 25. 33.
* Psal. 79. 2. Chap. 7. 33. & 34. 20
b *Signifying*, that the affliction should be so great, that one should not have leisure to comfort another.
‡ Or, *mourning-feast.*
* Levit. 19. 28. Deut. 14. 1.
c *That is*, should not rent their clothes in sign of mourning.
‡ Or, *break bread for them, as Ezek.* 24. 17.
d For in these great extremities, all consolation and comfort shall be in vain.
* Isa. 24. 7, 8. Chap. 7. 34. & 25. 10. Ezek. 26. 13.

10 ¶ And

10 ¶ And it shall come to pass when thou shalt shew this people all these words, and they shall say unto thee, * Wherefore hath the LORD pronounced all this great evil against us? or what *is* [e] our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other Gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done * worse then your fathers, (for behold, ye walk every one after the ‡ imagination of his evil heart, that they may not hearken unto me)

13 * Therefore will I cast you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there shall ye serve other Gods day and night, where I will not shew you favour.

14 ¶ Therefore behold, the * days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth that brought up the children of Israel [f] from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [g] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine * eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity, and their sin double because they have defiled my land, they have filled mine inheritance with the [h] carcases of their detestable and abominable things.

19 O LORD, my [i] strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have [k] inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make Gods unto himself, and * they *are* no Gods?

21 Therefore behold, I will this once cause them [l] to know, I will cause them to know mine hand and my might, and they shall know that my name *is* the LORD.

for their deliverance, that they may learn to worship me.

CHAP. XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The Prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah *is* [a] written with a * pen of iron, *and* with the † point of a diamond, *it is* graven upon the [b] table of their heart, and upon the horns of your [c] altars:

2 Whilst their [d] children remember their altars and their * groves by the green trees upon the high hills.

3 [e] O my mountain in the field, * I will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even † thy self shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn [f] for ever.

5 ¶ Thus saith the LORD, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 ¶ * Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 [h] For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of ‡ drought, neither shall cease from yeilding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked, who can know it?

10 [i] I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge [k] ‡ sitteth *on eggs*, and hatcheth *them* not: *so* he that getteth riches and not by right, shall leave them in the midst of his day, and at his end shall be a fool.

12 ¶ A glorious [l] high throne from the beginning, *is* the place of our sanctuary.

13 O LORD, the hope of Israel, * all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the [m] earth, because they have forsaken the LORD, the * fountain of living waters.

14 Heal me, O LORD, and I shall be healed; [n] save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, [o] they say unto me, * Where *is* the word of the LORD? let it come now.

16 As for me, * I have [p] not hastned from *being* a pastour † to follow thee, neither have I desired the woful day, thou knowest: that which came out of my lips, was *right* before thee.

17 Be not [q] a terrour unto me, thou *art* my hope in the day of evil.

18 * Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † * destroy them with [r] double destruction.

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* *Chap.* 5. 19. & 13. 22.

e Because the wicked are always rebellious, and dissemble their own sins, and murmur against God's judgments, as though he had no just cause to punish them, he sheweth him what to answer.

* *Chap.* 7. 26.

‡ Or. *stubbornness.*

* *Deut.* 4. 27. & 28. 64, 65.

* *Chap.* 23. 7, 8.

f *Signifying*, the benefit of their deliverance out of *Babylon* should be so great, that it should abolish the remembrance of their deliverance from *Egypt*: but he hath here chiefly respect to the spiritual deliverance under Christ.

g By the fishers and hunters are meant the *Babylonians* and *Caldeans*: who should destroy them in such sort, that if they escaped the one, the other should take them.

* *Job* 34. 21. *Prov.* 5. 21. *Chap.* 32. 19.

h *That is*, their sons and daughters, which they offred to Molech.

i He wondreth at the great mercy of God in this deliverance, which shall not onely extend to the Jews, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of God's mercy, that he performeth his promise, and hath not utterly cast us off.

* *Chap.* 2. 11.

l They shall once again feel my power and mercy

a The remembrance of their contempt of God cannot pass, albeit for a time, he defer the punishment; for it shall be manifest to men and angels.

* *Job* 19. 24. † Heb. *nail.*

b In stead of the law of God, they have written idolatry and all abominations in their heart.

c Your sins appear in all the altars that you have erected the idols

d *That is*, follow their fathers wickedness, mind not the Lord, but their idols, *Jer.* 7. 18.

* *Judges* 3. 7. *Isa.* 1. 29.

e Zion that was my mountain, shall now be left as a wast field.

* *Chap.* 15. 13.

‡ Heb *in thy self.*

f *That is*, a long time, *as Exod.* 21. 6. for it was the space of 70 years, *as Chap.* 11.

g The Jews were given to worldly policies, and thought to make themselves strong by the friendship of the *Egyptians*, *Isa.* 31. 3. and strangers, and in the mean season did not depend on God, & therefore he denounceth God's plagues against them, shewing that they prefer corruptible man to God which is immortal, *Isa.* 2. 22. *Chap.* 48. 6, 7.

* *Psal.* 2. 12. & 34. 10. & 125. 1. *Prov.* 16. 20. *Isa.* 30. 18.

h *Read Psal.* 1. 3.

‡ Or, *restraint.*

i Because the wicked have ever some excuse to defend their doings, he sheweth, that their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their deed by the malice of their heart, 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. *Psal.* 7. 9. *Chap.* 11. 20. & 20. 12. *Revel.* 2. 23.

k As the partridge, by calling, gathereth others which forsake her, when they see that she is not their dam: so the covetous man is forsaken of his riches, because he cometh by them falsely.

‡ Or, *gathereth* ydung *which she hath not brought forth.*

l *Shewing*, that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a sign of his favour in his temple.

* *Psal.* 73. 27. *Isa.* 1. 28.

m Their names shall not be registred in the book of life.

* *Chap.* 2. 13.

n He desireth God to preserve thim, that he fall not into temtation, considering the great contempt of God's word, and the multitude that fall from God.

o The wicked say that my prophecy shall not come to pass because thou deferrest the time of the vengeance.

* *Isa.* 5. 19. * *Chap.* 1. 4. & p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to pass, and that I speak not of any worldly affection. † Heb. *after thee.* q However the wicked deal rigorously with me, yet let me find comfort in thee.

* *Psal.* 35. 4. & 40. 14. † Heb. *break them with a double breach.* * *Chap.* 11. 20. r *That is* of plagues abundantly, *as Isa.* 40. 14.

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19 ¶ Thus ſaid the LORD unto me, Go and ſtand in the [f]gate of the children of the people, whereby the Kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Hear ye the word of the LORD, ye Kings of Judah, and all Judah, and all the inhabitans of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the LORD, * Take heed to your ſelves, and bear no burden on the [t]ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I * commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear not receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

25 * Then ſhall there enter into the gates of this city, Kings and Princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their Princes, the men of Judah, and the inhabitans of Jeruſalem, and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 Under the type of a potter, is ſhewed God's abſolute power in diſpoſing of nations. 11 Judgments threatned to Judah for her ſtrange revolt. 18 Jeremiah prayeth againſt his conſpiratours.

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potter's houſe, and there I will cauſe thee to hear my words.

3 Then I went down to the potter's houſe, and behold, he wrought a work on the ‡ wheels.

4 And the veſſel ‡ that he made of [a] clay, was marred in the hand of the potter, ſo he † made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying.

6 O houſe of Iſrael, * cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potter's hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a Kingdom to * pluck up, and to pull down, and to deſtroy *it:*

8 If that nation againſt whom I have pronounced, turn from their evil, * I will [b] repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a Kingdom to build and to plant *it:*

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: * return ye now every one from his evil way, and make your ways and your doings good.

12 And they [c] ſaid, * There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD, * Ask ye now among the heathen, Who hath heard ſuch things: the virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave ‡ the ſnow of Lebanon *which cometh* from the rock of the field? [d] *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten * me they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the * [e] ancient paths, to walk in paths, *in* a way not caſt up;

16 To make their land * deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt-wind before the enemy: I will ſhew them the [f] back and not the face in the day of their calamity.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: [g] for the Law ſhall not periſh from the Prieſts, nor counſel from the Wiſe, nor the word from the Prophet: come, and let us ſmite him ‡ with the [h] tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore *[i] deliver up their children to the famine, and † pour out their *bloud* by the force of the ſword, and let their wives be be-

[f] Whereat thy doct rine may be beſt underſtood both of high and low.

* *Nehem.* 13. 19.

[t] By naming the ſabbath-day, he comprehendeth the thing, that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, *read Exod.* 20. 8. and by the breaking of this commandment, he maketh them tranſgreſſours of the whole law, forasmuch as the firſt and ſecond table are contained herein.

* *Exod.* 23. 12. & 31. 13. *Exek.* 20. 12.

* *Chap.* 22. 4.

‡ Or, *frames*, or, *ſeats.*

‡ Or, *that he made was marred as clay in the hand of the potter.*

[a] As the potter hath power over the clay to make what pot he will, or to break them, when he hath made them: ſo have I power over you, to do with you as ſeemeth good to me, *Iſa.* 45. 9. *Rom.* 9. 20, 21.

† Heb. *returned and made.*

* *Iſa.* 45. 9. *Rom.* 9. 20.

* *Chap.* 1. 10.

* *Jonah* 3. 10.

[b] When the Scripture attributeth repentance unto God, it is not that he doth contrary to that which he hath ordained in his ſecret counſel: but when he threatneth, it is a calling to repentance, and when he giveth man grace to repent, the threatning (which ever containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, becauſe it ſo appeareth to man's judgment.

* 2 *Kings* 17. 13. *Chap.* 7. 3. & 25. 5. & 35. 15.

[c] As men that had no remorſe, but were altogether bent to rebellion, and to their own ſelf will.

* *Chap.* 2. 25.

* *Chap.* 2. 10.

‡ Or, *my fields for a roth*, or, *for the ſnow of Lebanon, ſhall the running water be forſaken for the ſtrange cold waters?*

[d] As no man that hath thirſt refuſeth freſh conduit-waters, which he hath at home, to go and ſeek waters abroad to quench his thirſt, ſo they ought not to ſeek for help and ſuccour at ſtrangers, & leave God which was preſent with them.

* *Chap.* 2. 13. & 17. 13.

* *Chap.* 6. 16.

[e] *That is*, the way of truth, which God had taught by his Law.

* *Chap.* 19. 8. & 49. 13. & 50. 13.

[f] I will ſhew mine anger, and not my favour toward them.

[g] This argument the wicked have ever uſed againſt the ſervants of God, The Church cannot erre: we are the Church, and therefore whoſoever ſpeaketh againſt us, they ought to die, 2 *Kings* 22. 24. *Chap.* 7. 4. & 20. 2. *Mal* 2. 4, 7. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pomp, and in multitude, but is known by the graces of the holy Ghoſt,

‡ Or, *for the tongue.*

[h] Let us ſlander him: for we ſhall be believed. * *Pſal.* 109. 10.

[i] Seeing the obſtinate malice of the adverſaries, which grew daily more and more: the Prophet being moved with God's Spirit, without any carnal affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to God's glory, and profit of his Church.

† Heb *pour them out.*

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reaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battel.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troup ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet LORD, thou knoweſt all their counſel againſt me † to ſlay *me:* forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

† Heb. *for death.*

CHAP. XIX.

1 *Under the type of breaking a potter's veſſel, is foreſhewed the deſolation of the Jews for their ſins.*

THUS ſaith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the Prieſts,

2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of † the eaſt-gate, and proclaim there the words that I ſhall tell thee:

† Heb. *the Sun-gate.*

3 And ſay, Hear ye the word of the LORD, O [a] Kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall * [b] tingle.

[a] by the Kings, here and in other places, are meant counſellers and governours of the people: which he called the *Ancients.* v. 1.

* 1 *Sam.* 3. 11. 2 *King.* 21. 12.

[b] That *is*, at the hearing thereof, a dreadful fear ſhall poſſeſs them.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other Gods, whom neither they nor their fathers have known, nor the Kings of Judah, and have filled this place with the bloud of innocents;

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which [c] I commanded not, nor ſpake *it*, neither came it into my mind:

[c] Whereby is declared, that whatſoever is not commanded by God's word touching his ſervice, is againſt his word.

6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called [d] Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.

[d] *Read C.* 7. 31, 32. & 2 *King.* 23. 10. *Iſa.* 30. 33.

7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their * carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

* *Chap.* 7. 33. & 16. 4.

8 And I will make this city * deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

* *Chap.* 18. 16. & 49. 13. & 50. 13.

9 And I will cauſe them to eat the * fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

* *Lev.* 26. 29. *Deut.* 28. 53. *Lament.* 4. 10.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts, Even ſo will I break this people and this city, as *one* breaketh [b] a potter's veſſel that cannot † be made whole again, and they ſhall * bury *them* in Tophet, till *there be* no place to bury.

[b] This viſible ſight was to confirm them touching the aſſurance of this plague, wich the Lord threatned by his Prophet.

† Heb. *be healed.*

* *Chap.* 7. 32.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitans thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the Kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the [f] houſes upon whoſe * [g] roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other Gods.

[f] He noteth the idolaters, which left no place free from their abominations, inſomuch as they polluted their own houſes therewith, as we ſee yet among the Papiſts.

* *Chap.* 32. 29.

[g] *Read Deut.* 22. 8.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſy, and he ſtood in the court of the LORD'S houſe, and ſaid to all the people,

15 Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardned their necks, that they might not hear my words.

CHAP. XX.

1 *Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Paſhur the ſon of * Immer the Prieſt, who *was* alſo chief governour in the houſe of the LORD, heard that Jeremiah propheſied theſe things.

* 1 *Chron.* 24. 14.

2 Then Paſhur ſmote Jeremiah the Prophet, and put him in the [a] ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

[a] Thus we ſee that the thing which neither the Princes, nor the people, durſt enterpriſe againſt the Prophet of God, this Prieſt as a chief inſtrument of Satan, firſt attempted, *read Chap.* 18. 18.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but ‡ Magor-miſſabib.

‡ *That is,* fear round about.

4 For thus ſaith the LORD, Behold, I will make thee a terrour to thy ſelf, and to all thy friends: and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the King of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I * will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the Kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

* 2 *Kings* 20. 17.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy [b] friends, to whom thou haſt propheſied lies.

[b] Which have ſuffered themſelves to be abuſed by thy falſe propheſies.

7 ¶ O LORD, thou haſt [c] deceived me, and I was ‡ deceived: thou art ſtronger then I, and haſt [d] prevailed: I am in deriſion daily, every one mocketh me.

[c] Herein appeareth the impatiency, which oftentimes overcometh the ſervants of God, when they ſee not their labours to profit, and alſo feel their own weakneſs; *read Chap.* 15. 18.

‡ Or, *enticed.*

[d] Thou didſt thruſt me forth to this work againſt my will.

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8 For ſince I ſpake, I cried out, I cried violence and [c] ſpoil; becauſe the word of the LORD was made a reproach unto me, and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a * burning fire ſhut up in my bones, and I was weary with forbearing, and * I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide: [f] Report, *ſay they*, and we will report it: † all my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take out revenge on him.

11 [g] But the LORD *is* with me as a mighty terrible one: therefore my perſecutours ſhall ſtumble, and they ſhall not * prevail, they ſhall be greatly aſhamed; for they ſhall not proſper, *their* * everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts that * trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poor from the hand of the evil doers.

14 ¶ [h] Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee, making him very glad.

16 And let that man be as the [i] cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide:

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* [k] always great *with me*.

18 * Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

1 Zedekiah ſendeth to Jeremiah to enquire the event of Nebuchadrezzar's war. 3 Jeremiah fortelleth a hard ſiege and miſerable captivity. 8 He counſelleth the people to fall to the Chaldeans, 11 and upbraideth the King's houſe.

THE word which came unto Jeremiah from the LORD, when King Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſejah the Prieſt, ſaying,

2 [a] Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar King of Babylon maketh war againſt us) if ſo be that the LORD will deal with us according to all his wonderous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah,

4 Thus ſaith the LORD God of Iſrael, Behold, I will [b] turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the King of Babylon, and *againſt* the Caldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I my ſelf will fight againſt you with an * out-ſtretched hand, and with a ſtrong arm, even in anger, and in fury, and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the LORD, I will deliver Zedekiah King of Judah, and his ſervants, and the people, and *ſuch as are* left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar King of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the LORD, Behold, I ſet before you the way of [c] life, and the way of [d] death.

9 He that * abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans that beſiege you, he ſhall live, and * his life ſhall be unto him for a [e] prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the LORD; it ſhall be given into the hand of the King of Babylon, and he ſhall burn it with fire.

11 ¶ And touching the houſe of the King of Judah, *ſay*, Hear ye the word of the LORD.

12 O houſe of David, thus ſaith the LORD, * ‡ Execute judgment in the [f] morning, and deliver *him that is* ſpoiled, out of the hand of the oppreſſour, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings,

13 Behold, I *am* againſt thee, [g] O † inhabitant of the valley, *and* rock of the plain, ſaith the LORD; which ſay; Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will † puniſh you according to the * fruit of your doings, ſaith the LORD: and I will kindle a fire in the [h] foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

1 He exhorteth to repentance with promiſes and threats. 10 The judgment of Shallum, 13 of Jehojakim, 20 and of Coniah.

THUS ſaith the LORD, Go down to the houſe of the King of Judah, and ſpeak there this word,

2 And ſay, Hear the word of the LORD, O King of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;

3 Thus ſaith the LORD, * Execute ye judgment and [a] righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſour: and do no wrong, do no violence to the ſtranger, the

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c He ſheweth, that he did his office in that he reproved the people of their vices, and threatned them with God's judgments: but becauſe he was derided & perſecuted for this, he was diſcouraged, and thought to have ceaſed to preach, ſave that God's Spirit did force him thereunto.
* *Pſal.* 39. 3.
* *Job* 32. 18.
f Thus the enemies conferred together, to know what they had heard him ſay, that they might accuſe him therefore, *read Iſa* 29. 21.
† Heb. *every man of my peace.*
g Here he ſheweth how his faith did ſtrive againſt temptation, and ſought to the Lord for ſtrength.
* *Chap.* 15. 20. & 17. 18.
* *Chap* 23. 40.
* *Chap* 11. 20. & 17. 10.

h How the children of God are overcome in this battel of the fleſh and the ſpirit, and into what inconveniences they fall till God raiſe them up again, *read Job* 3. 3. & *Chap.* 15. 10.
i Alluding to the deſtruction of Sodom and Gomorrah, *Gen.* 19. 25.

k *Meaning*, that the fruit thereof might never come to profit.
* *Job* 3. 20.

a Not that the King was touched with repentance of his ſins, and ſo ſought to God, as did Hezekiah, when he ſent to *Iſaiah*, 2 *Kings* 19. 1. *Iſa.* 37. 2. but becauſe the Prophet might pray unto God to take this preſent plague away, as *Pharaoh* ſought unto *Moſes*, *Exod.* 9. 28.
b *To wit*, from your enemies to deſtroy your ſelves.

* *Rend.* 6. 6.

c By yeilding your ſelves to Nebuchadrezzar.
d By reſiſting him.
* *Chap.* 38. 2.

* *Chap.* 39. 18. & 45. 5.
c As a thing recovered from extream danger, *Chap.* 37. 2.

* *Chap.* 22. 3.
‡ Heb. *judge.*
f Be diligent to doe juſtice.

g *Meaning*, Jeruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountains.
† Heb. *inhabiteſt.*
‡ Heb. *viſit upon.*
* *Prov.* 1. 31.
h *That is*, in the houſes thereof, which ſtood as thick as trees in the foreſt.

* *Chap.* 21. 12.
a This was his ordinary manner of preaching before the Kings from *Joſiah* unto *Zedekiah*, which was about fourty years.

the fatherless, nor the widow, neither shed innocent bloud in this place.

4 For if ye do this thing indeed, *Then shall there enter in by the gates of this house, Kings sitting † upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I [b] swear by my self, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the King's house of Judah, Thou *art* [c] Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will [d] prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice [e] cedars, and cast *them* into the fire.

8 [f] And many nations shall pass by this city, and they shall say every man to his neighbour, * Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other Gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep sore for him that [g] goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [h] Shallum, the son of Josiah King of Judah, which reigned in stead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Wo unto * him that buildeth his house by [i] unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work:

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out ‡ windows, and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest *thy self* in cedar? did not thy [k] father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy, then *it was* well *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent bloud, and for oppression, and for ‡ violence to do *it*.

18 Therefore thus saith the LORD concerning Johojakim the son of Josiah King of Judah, They shall not [l] lament for him, *saying*, Ah my brother, or ah sister: they shall not lament for him, *saying*, Ah lord, or ah his glory.

19 He shall be buried with the [m] burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to [n] Lebanon, and cry and lift up thy voice in [o] Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy † prosperity, *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy Pastours, and thy [p] lovers shall go into captivity, surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O † inhabitant of Lebanon, that makest thy nest in the [q] cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 *As* I live, saith the LORD, though [r] Coniah the son of Jehojakim King of Judah were the signet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that seek thy life, and unto the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar King of Babylon, and in the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die.

27 But to the land whereunto they † desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O [s] earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [t] childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 He propheseth a restauration of the scattered flock. 5 Christ shall rule and save them. 9 Against false Prophets, 33 and mockers of the true Prophets.

WO be unto the [a] Pastours that destroy and scatter the [b] sheep of my pasture, saith the LORD.

2 Therefore thus saith the LORD God of Israel against the Pastours that [c] feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the [d] remnant of my flock, out of all countrys whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

4 And I will set up * shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold

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* *Chap.* 17. 25.

† Heb. *for David upon his throne.*

b *Shewing*, that there is none greater then he is, *Heb.* 6. 13. and that he will most certainly perform his oath.

c He compareth *Jerusalem* to Gilead; which was beyond Jordan, and the beauty of *Judea* to Lebanon.

d The Hebrew word signifieth, *To sanctify*, because the Lord doth dedicate to his use and purpose, such as he prepareth to execute his work; *Isa.* 13. 3. *Chap.* 6. 4. & 12. 3.

e Thy buildings made of cedar-trees.

f As they that wonder at a thing which they thought would never have come so to pass.

* *Deut.* 29. 24. 1 *King.* 9. 8.

g *Signifying*, that they should lose their King: for *Jehojachin* went forth to meet Nebuchadnezzar, and yeilded himself, and was carried unto *Babylon*, 2 *King.* 24. 12.

h Whom some think to be *Jehojachin*, and that *Josiah* was his grandfather: but as it seemeth, this was *Jehojakim*, as *vers.* 18.

* *Levit.* 19. 13. *Deut.* 24. 14, 15. *Hab.* 2. 9.

i By bribes and extortion.

† Heb. *through-ared.*

‡ Or, *my windows.*

k *Meaning*, Josiah, who was not given to ambition and superfluity, but was content with mediocrity, and did onely delight in setting forth God's glory, and to do justice to all.

‡ Or, *incursion.*

l For every one shall have enough to lament for himself.

m Not honourably among his fathers, but as carrions are cast in a hole, because their stink should not infect, *Read* 2 *King* 24. 9. *Joseph. Antiq.* 10. 8. writeth, that the enemy slew him in the city, and commanded him to be cast before the walls unburied, look *Chap.* 36. 30.

n To call to the *Assyrians* for help.

o For this was the way out of *Judea* to *Assyria*: whereby is meant, that all helps should fail: for the *Chaldeans* have subdued both them and the *Egyptians.*

† Heb. *prosperities.*

p Both the governours and they that should help thee, shall vanish away as wind.

† Heb. *inhabitress.*

q Thou that art built of the fair Cedar-trees of Lebanon.

r Who was called *Jehojachin*, or, *Jeconiah*, whom he calleth here *Coniah* in contempt, who thought his kingdom could never depart from him, because he came of the stock of *David*, and therefore, for the promise sake could not be taken from his house: but he abused God's promise, and therefore was justly deprived of the kingdom.

† Heb. *lift up their mind.*

s He sheweth, that all posterity shall be witness of this just plague, as though it were registred for perpetual memory.

t Not that he had no children, (for after that he begate Salathiel in the captivity, *Matth.* 1. 12.) but that none should reign after him as King.

a *Meaning*, the Princes, Governors, and false Prophets, as *Ezek.* 34. 2.

b For the which I have special care, and have prepared good pastures for them.

c Who's charge is to feed the flock, but they eat the fruit thereof, *Ezek.* 34. 3.

d Thus the Prophets ever use to mix the promise with the threatnings, lest the godly should be too much beaten down, and therefore he sheweth how God will gather his Church after this dispersion.

* *Chap.* 3. 15. *Ezek.* 34. 11. &c.

5 ¶ Behold, * the days come, ſaith the LORD, that I will raiſe unto David a righteous [c] branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 * In his days Judah ſhall be ſaved, and Iſrael ſhall dwell falſely: and this *is* his name whereby he ſhall be called, † THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD [f] liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countrys whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken, becauſe of the [g] Prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers, for becauſe of ‡ ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their ‡ [h] courſe is evil, and their force *is* not right.

11 For both Prophet and Prieſt are profane, yea, in my [i] houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and all fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD.

13 And I have ſeen ‡† folly in the Prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the [k] Prophets of Jeruſalem ‡ an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto [l] me as * Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the Prophets, Behold, I will feed them with [m] wormwood, and make them drink the water of gall: for from the Prophets of Jeruſalem is ‡ profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the Prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their [n] own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, [o] Ye ſhall have peace; and they ſay unto every one that walketh after the ‡ imagination of his own heart, No evil ſhall come upon you.

18 For [p] who hath ſtood in the ‡ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a * whirlwind of the LORD is gone forth in fury, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked.

20 The * anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall [q] conſider it perfectly.

21 * I have not ſent theſe Prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had [r] cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a [s] God a far off?

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD: do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the Prophets ſaid, that propheſy lies in my name, ſaying, I have [t] dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the Prophets that propheſy lies? yea, *they are* Prophets of the deceit of their own heart;

27 Which think to cauſe my people to [u] forget my name by their dreams which they tell every man to his neighbour, * as their fathers have forgotten my name, for Baal.

28 The Prophet † that hath a dream, let him [x] tell a dream; and he that hath my word, let him ſpeak my word faithfully: [y] what *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, * I *am* againſt the Prophets, ſaith the LORD, that [z] ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the Prophets, ſaith the LORD, ‡ that uſe their tongues, and ſay, [a] He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the Prophet, or a Prieſt ſhall aſk thee, ſaying, What *is* the [b] burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the Prophet, and the Prieſt, and the people that ſhall ſay, [c] The burden of the LORD, I will even † puniſh that man and his houſe.

35 Thus

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‡ Or, *an abſurd thing.*
† Heb. *unſavoury.*
k They which ſhould have profited by my rods againſt *Samaria*, are become worſe then they.
‡ Or, *filthineſs.*
l Though to the world they ſeem holy fathers, yet I deteſt them as I did theſe abominable cities.
* *Iſa.* 1. 9.
m *Read Ch.* 8. 14. & 9. 15.
‡ Or, *hypocriſy.*
n Which they have invented of their own brain.
o *Read Ch.* 6. 14. & 8. 11. *Ezek.* 13. 10. *Zech.* 10. 12.
‡ Or, *ſtubborneſs.*
p Thus they did deride *Jeremiah*, as though the word of God were not revealed unto him: ſo alſo ſpake *Zedekiah* to *Micaiah*, 1 *King* 22. 24. ‡ Or, *ſecret.*

* *Iſa.* 4. 2. & 40. 11. *Chap.* 33. 14, 15. *Dan.* 9. 24. *John* 1. 45.
c This prophecy is of the reſtitution of the Church in the time of Jeſus Chriſt, who is the true branch, *read Iſa.* 11. 1. & 45. 8.
* *Deut.* 33. 28.
† Heb. *Jehovah tſidkenu.*
‡ *Read Chap* 16. 14, 15.
g *Meaning*, the falſe Prophets, which deceive the people: wherein appeareth his great love toward his nation, *read Chap.* 14. 13.
‡ Or, *curſing.*
‡ Or, *violence.*
h They run headlong to wickedneſs, and ſeek vain help.
i My temple is full of their idolatry and ſuperſtitions.

* *Chap.* 30. 23.
* *Chap.* 30. 24.
q Both that God hath ſent me, and that my words ſhall be true.
* *Chap.* 14. 14. & 27. 15.
r He ſheweth the difference between the true Prophets and the falſe, between the hireling and the true Miniſter.
ſ Do not I ſee your falſhood, howſoever you cloke it, and whereſoever you commit it?
* *Pſal* 139. 7, &c. *Amos* 9. 2, 3.
t I have a prophecy revealed unto me, *as Num.* 12. 16.
u He ſheweth that Satan raiſeth up falſe Prophets to bring the people from God.
* *Judg.* 3. 7. & 8. 33. & 10. 14.
† Heb. *with whom it.*
x Let the falſe Prophet declare that it is his own fantaſy, and not ſlander my word, as though it were a cloke to cover his lies.
y *Meaning*, that it is not ſufficient for God's Miniſters to abſtain from lies, and to ſpeak the word of God: but that there be judgment in alledging it, and that it may appear to be applied to the ſame purpoſe that it was ſpoken, *Ezek.* 3. 17. 1 *Cor.* 2. 13. & 4. 2. 2 *Tim.* 2. 15. 1 *Pet.* 4. 10, 11.
* *Deut.* 18. 20. *Ch.* 14. 14, 15.
z Which ſet forth in my name that which I have not commanded.
‡ Or, *that ſmooth their tongues.*
a *To wit*, the Lord.
b The Prophets called their threatnings, God's burden, which the ſinners were not able to ſuſtain: therefore the wicked in deriding the word, would aſk of the Prophets, *what was the burden?* as though they would ſay, You ſeek nothing elſe, but to lay burdens on our ſhoulders: and thus they re-

jected the word of God, as a grievous burden. c Becauſe this word was brought to contempt and deriſion, he will teach them another manner of ſpeech, and will cauſe this word *Burden* to ceaſe, and teach them to ask with reverence, what ſaith the Lord? † Heb. *viſit upon.*

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's [d] word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

d The thing which they mock and contemn, shall come upon them.

37 Thus shalt thou say to the Prophet, What hath the LORD answered thee? and, what hath the LORD spoken?

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, the burden of the LORD:

39 Therefore behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence.

40 And I will bring * an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

* *Chap.* 20. 11.

CHAP. XXIV.

1 *Under the type of good and bad figs,* 4 *he foreshoweth the restauration of them that were in captivity,* 8 *and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and behold, two [a] baskets of figs *were* set before the Temple of the LORD, after that Nebuchadrezzar * King of Babylon had carried away captive Jeconiah the son of Jehojakim King of Judah, and the Princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

a The good figs signified them, that were gone into captivity, and so saved their life, as *Chap.* 21. 8. and the naughty figs, them that remained which were yet subject to the sword, famine and pestilence.

* 2 *Kings* 24. 12. *&c.* 2 *Chron.* 36. 10.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

† Heb. *for badness.*

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD the God of Israel, Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this [b] place into the land of the Chaldeans for *their* good.

† Heb. *the captivity.*

b Whereby he approveth the yeilding of Jeconiah, and his company, because they obeyed the Prophet, who exhorted them thereunto.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them * [c] an heart to know me, that I *am* the LORD, and they shall be * my people, and I will be their God: for they shall return unto me with their whole heart.

* *Deut.* 30. 6. *Chap.* 32. 39. *Ezek.* 11. 19. *& 36.* 26, 27.

c Which declareth that man of himself can know nothing, till God give the heart an understanding.

8 ¶ And as the evil * figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) so will I give Zedekiah the King of Judah, and his Princes, and the residue of Jerusalem, that remain in this land, and them that dwell [d] in the land of Egypt:

* *Chap.* 29. 17.

d Which fled thither for succour.

9 And I will deliver them † to * be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

† Heb. *for removing*, or, *vexation.*

* *Deut.* 28. 25. *Chap.* 15. 4.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews disobedience to the Prophets,* 8 *foretelleth the seventy years captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine, he foreshoweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah, in the [a] fourth year of Jehojakim the son of Josiah King of Judah, that *was* the first year of Nebuchadrezzar King of Babylon;

a That is, in the third year accomplished, and in the beginning of the fourth: for though Nebuchadrezzar began to reign in the end of the third year of Jehojakim's reign, yet that year is not here counted, because it was almost expired *Dan.* 1. 1.

2 The which Jeremiah the Prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon King of Judah, even unto [b] this day (that *is* the three and twentieth year) the word of the LORD hath come unto me, and I have spoken unto you, [c] rising early and speaking, but ye have not hearkned.

b Which was the fifth year, and the ninth month of Jehojakim's reign.

c That is, I have spared no diligence or labour, *Chap.* 7. 13.

4 And the LORD hath sent unto you all his servants the Prophets, * rising early and sending *them*, but ye have not hearkned, nor inclined your ear to hear.

* *Chap.* 29. 19.

5 They [d] said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever:

d He sheweth that the Prophets wholly with one consent, did labour to pull the people from those vices, which then reigned: *to wit*, from idolatry, and the vain confidence of men: for under these two all other were contained, 2 *Kings* 17. 13. *Chap.* 18. 11. *& 35.* 15. *Jonah* 3. 8.

6 And go not after other Gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkned unto me, saith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the [e] families of the north, saith the LORD, and Nebuchadrezzar the King of Babylon my [f] servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

e The *Chaldeans*; and all their power.

f So the wicked and Satan himself are God's servants, because he maketh them to serve him by constraint, and turneth that which they do of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians, and others.

10 Moreover, † I will take from them the * voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the [h] milstones, and the light of the candle.

† Heb. *I will cause to perish from them.*

* *Chap.* 7. 34. *& 16.* 9. *Ezek.* 26. 13.

h *Meaning*, that bread and all things that should serve unto their feasts, should be taken away.

Hos. 2. 11.

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11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the King of Babylon seventy years.

12 And it shall come to pass * when [i] seventy years are accomplished, *that* I will †punish the [k] King of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this Book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great Kings shall *[l] serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, [m] Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the Kings thereof, and the Princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, ([n] as *it is* this day)

19 Pharaoh King of Egypt, and his servants, and his Princes, and all his people,

20 And all the mingled people, and all the kings of the land of [o] Uz, and all the Kings of the land of the Philistins, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 *[q] Edom, and *Moab, and the children of *Ammon,

22 And all the Kings of *Tyrus, and all the Kings of Zidon, and the Kings of the ‡[r] isles which *are* beyond the *sea,

23 *[s] Dedan, and Tema, and Buz, and all †*that are* in the utmost corners,

24 And all the Kings of Arabia, and all the Kings of the *mingled people that dwell in the [t] desert,

25 And all the Kings of Zimri, and all the Kings of *Elam, and all the Kings of the Medes,

26 And all the Kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the King of [u] Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts the God of Israel, Drink ye and be drunken, and spue and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For lo, I begin to bring evil on the *[x] city †which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall * roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh, he will give them that are wicked to the sword, saith the LORD.

32 Thus said the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the [y] slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be *lamented, neither gathered nor buried, they shall be dung upon the ground.

34 ¶ * Howl ye [z] shepherds and cry, and wallow your selves *in the ashes*, ye principal of the flock: for † the days of your slaughter, and of your dispersions are accomplished, and ye shall fall like †a [a] pleasant vessel.

35 And †the shepherds shall have no way to flee, [b] nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is †desolate, because of the fierceness of the oppressour, and because of his fierce anger.

CHAP. XXVI.

1 Jeremiah by promises and threatnings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 11 His apology, 16 He is quit in judgment, by the example of Micah, 20 and Urijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehojakim the son of Josiah King of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand in the [a] court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command

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* 2 *Chron* 36. 21, 22. *Ezra* 1. 1. *Chap.* 29. 10. *Dan.* 9. 2.

i This revelation was for the confirmation of his prophecy, because he told them of the time that they should enter and remain in captivity.

† Heb. *visit upon.*

k For seeing the judgment began at his own house, the enemies must needs be punished most grievously, *Ezek.* 9. 6. 1 *Pet.* 4. 17.

* *Chap.* 27. 7.

l *That is*, of the Babylonians.

m *Signifying*, the extream afflictions that God had appointed for every one, *as* *Job* 21. 20. *Psal.* 75. 8. *Isai.* 51. 17. and this cup, which the wicked drink, is more bitter then that which he giveth to his children, for he measureth the one by mercy, and the other by justice.

n For now it beginneth, and so shall continue till it be accomplished.

o *Read Job* 1.

p Which were cities of the Philistines.

* *Chap.* 49. 7. *&c.*

q Edom is here taken for the whole country, and Uz for a part thereof.

* *Chap.* 48.

* *Chap.* 49. 1.

* *Chap.* 47. 4.

‡ Or, *region by the sea side.*

r As *Grecia*, *Italy*, and the rest of those countries.

* *Chap.* 49. 23.

* *Chap.* 49. 8.

s These were people of *Arabia*, which came of Dedan the son of Abraham and Ketturah.

† Heb. *cut off into corners*, or, *having the corners* of the hair *polled.* *Chap.* 9. 26.

* *Chap* 49. 31.

t For there were two countries so named, the one called plentiful, and the other barren or desert.

* *Chap.* 49. 34.

u *That is*, of Babylon, *as Chap.* 51. 41.

x *That is*, Jerusalem *vers.* 11.

† Heb. *upon which my name is called.*

* 1 *Petr.* 4. 17.

* *Joel* 3. 16. *Amos* 1. 2.

y They which are slain at the Lord's apointment.

* *Chap.* 16. 4.

* *Chap.* 4. 8. *& 66.* 2.

z Ye that are chief rulers and governours.

† Heb. *your days for slaughter.*

† Heb. *a vessel of desire.*

a Which are most easily broken.

† Heb. *flight shall perish from the shepherds and escaping from, &c.*

b It shall not help them to seek to flee.

† Heb. *a desolation.*

a *That is*, in that place of the Temple, whereunto the people resort out of all Judah to sacrifice.

mand thee to ſpeak unto them; [b] diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may * repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my Law, which I have ſet before you,

5 To hearken to the words of my ſervants the Prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkned)

6 Then will I make this houſe like * Shiloh, and will make this city [c] a curſe to all the nations of the earth.

7 So the Prieſts, and the Prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the Prieſts, and the Prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, [f] This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the Princes of Judah heard theſe things, then they came up from the King's houſe unto the houſe of the LORD, and ſat down ‡ in the entry of the [g] new gate of the LORD'S *houſe*.

11 Then ſpake the Prieſts and the Prophets unto the Princes, and to all the people, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the Princes, and to all the people, ſaying, The LORD [h] ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now * amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will * repent him of the evil that he hath pronounced againſt you.

14 As for me, behold I *am* in your hand: do with me † as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent bloud upon your ſelves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the Princes, and all the people unto the Prieſts, and to the Prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 * Micah the Moraſthite propheſied in the days of Hezekiah King of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts, * Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the [i] houſe, as the high places of the foreſt.

19 Did Hezekiah King of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought † the LORD, and the LORD repented him of the [k] evil which he had pronounced againſt them? thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemajah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehojakim the King with all his mighty men, and all the Princes heard his words, the King ſought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehojakim the King [l] ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehojakim the King, who ſlew him with the ſword, and [m] caſt his dead body into the graves of the † common people.

24 Nevertheleſs, the hand of Ahikam the [n] ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

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b To the intent that they ſhould pretend no ignorance, *as Acts* 20. 27.

c *Chap.* 18. 8.

d 1 *Sam.* 4. 12. *Pſal.* 78. 60. *Chap.* 7. 12, 14.

e So that when they would curſe any, they ſhall ſay, God do to thee as to Jeruſalem.

f Becauſe of God's promiſe to the Temple, *Pſal.* 132. 4. that he would for ever remain there, the hypocrites thought this Temple could never periſh, and therefore thought it blaſphemy to ſpeak againſt it, *Matth.* 26. 61. *Acts* 6. 13. not conſidering that this was meant of that Church where God will remain for ever.

g So called, becauſe it was repaired by Joatham, 2 *King.* 15. 35.

h He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing avail, though they ſhould put him to death, but heap greater vengeance upon their heads.

i That is, of the houſe of the Lord, *to wit*, Zion, and theſe examples the godly alleged to deliver Jeremiah out of the Prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.

k So that the city was not deſtroyed, but by miracle was delivered out of the hands of Sennacherib.

l Here is declared the fury of tyrants, who cannot abide to hear God's word declared, but perſecute the miniſters thereof, and yet in the end they prevail nothing, but provoke God's judgments ſo much the more.

m As in the firſt, Hezekiah's example is to be followed, ſo in this other Jehojakim's act is to be abhorred: for God's plague did light on him and his houſhold.

n Which declareth that nothing could have appeaſed their fury, if God had not moved this noble man to ſtand valiantly in his defence.

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* *Micah* 1. 1.

* *Micah* 3. 12.

* 1 *Sam.* 4. 12. *Pſal.* 78. 60. *Chap.* 7. 12, 14.

* *Chap.* 7. 3.

* *Verſ.* 19.

† Heb. *as it is good and right in your eyes.*

† Heb. *the judgment of death is for this man.*

† Heb. *ſons of people.*

‡ Or, *at the door.*

‡ Or, *concerning their maſters, ſaying*

CHAP. XXVII.

1 Under the type of bonds and yokes, he propheſieth the ſubduing of the neighbour Kings unto Nebuchadnezzar. 8 He exhorteth them to yeild, and not to believe the falſe Prophets. 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue untill the day of viſitation.

IN the beginning of the reign of [a] Jehojakim the ſon of Joſiah King of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me, Make thee [b] bonds and yokes: and put them upon thy neck,

3 And ſend them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah King of Judah;

4 And command them ‡ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters,

a As touching the diſpoſition of the propheſies, they that gathered them into a Book, did not altogether obſerve the order of times, but did ſet ſome afore which ſhould be after; and contrariwiſe, which if the reader mark well, it ſhall avoid many doubts, and make the reading much more eaſy.

b By ſuch ſigns, the Prophets uſed ſometimes to confirm their propheſies, which notwithſtanding they could not do of themſelves, but in as much as they had a revelation for the ſame, *Iſa.* 20. 2. and therefore the falſe Prophets to get more credit, did uſe alſo ſuch viſible ſigns, but they had no revelation, 1 *King.* 22. 11.

I have

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5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and * have given it unto whom it ſeemed meet unto me.

* Dan. 4. 17, 25.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the King of Babylon [c] my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

c Read Chap. 25. 9. & 43. 10.

7 And all nations ſhall ſerve him and his [d] ſon and his ſons ſon, until the very time of his land come; and *then* many nations and great Kings ſhall [e] ſerve themſelves of him.

d Meaning, Evil-merodach, and his ſon Belſhazzar.

e They ſhall bring him and his kingdom in ſubjection, as Chap. 25. 14.

8 ¶ And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, untill I have conſumed them by his hand.

9 Therefore hearken not ye to your Prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon:

† Heb. *dreams.*

10 For they propheſy a lie unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the King of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah King of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the King of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the King of Babylon?

14 Therefore hearken not unto the words of the Prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon: for they propheſy * a lie unto you.

* Chap. 14. 14. & 23. 21. & 29. 8.

15 For I have not ſent them, ſaith the LORD, yet they propheſy † a lie in my name, that I might drive you out, and that ye might periſh, ye, and the Prophets that propheſy unto you.

† Heb. *in a tie,* or *lying by.*

16 Alſo I ſpake to the Prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your Prophets, that propheſy unto you, ſaying, Behold, the veſſels of the LORD's houſe ſhall now ſhortly be [f] brought again from Babylon; for they propheſy a lie unto you.

f Which were taken when Jeconiah was led captive into Babel.

17 Hearken not unto them, ſerve the King of Babylon and live: wherefore ſhould this city be laid waſte?

18 But if they *be* Prophets, and if the word of the LORD be with them, let them now [g] make interceſſion to the LORD of hoſts, that the veſſels which are left in the houſe of the LORD, and *in* the houſe of the King of Judah, and at Jeruſalem, go not to Babylon.

g For it was not only the Prophets office to ſhew the word of God, but alſo to pray for the ſins of the people, *Gen.* 20. 7. which theſe could not do, becauſe they had no expreſs word: for God had pronounced the contrary.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar King of Babylon took not, when he carried away * captive Jeconiah the ſon of Jehojakim King of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

* 2 *Kings* 24 14, 15.

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the King of Judah, and of Jeruſalem,

22 They ſhall be * carried to Babylon, and there ſhall they be untill the day that I * viſit [h] them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

* 2 *Kings* 25. 13. 2 *Chron.* 36. 18. * 2 *Chron.* 36. 22. *Chap.* 29. 10.

h *That is*, for the ſpace of ſeventy years, till I have cauſed the *Medes* and *Perſians* to overcome the *Caldeans.*

CHAP. XXVIII.

1 Hananiah propheſieth falſely the return of the veſſels and of Jeconiah. 5 Jeremiah wiſhing it to be true, ſheweth that the event will declare who are true Prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and fortelleth Hananiah's death.

AND it came to paſs the ſame year, in the beginning of the [a] reign of Zedekiah King of Judah, in the [b] fourth year, *and* in the fifth moneth, *that* Hananiah the ſon of Azur the Prophet, which *was* of [c] Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the Prieſts, and of all the people, ſaying,

a When Jeremiah began to bear theſe bonds and yokes.

b After that the land had reſted, as *Levit.* 25. 2.

c This was a city in Benjamin belonging to the ſons of Aaron, *Joſh.* 21. 17.

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the King of Babylon.

3 Within † two full years will I bring again into this place all the veſſels of the LORD's houſe, that Nebuchadnezzar King of Babylon took away from this place, and carried them to Babylon.

† Heb. *two years of days.*

4 And I will bring again to this place, Jeconiah the ſon of Jehojakim King of Judah, with all the † captives of Judah, that went into Babylon, ſaith the LORD; for I will break the yoke of the King of Babylon.

† Heb. *captivity.*

5 ¶ Then the Prophet Jeremiah ſaid unto the [d] Prophet Hananiah in the preſence of the Prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD,

d He was ſo eſteemed though he was a falſe Prophet.

6 Even the Prophet Jeremiah ſaid, Amen: the LORD do ſo, the [e] LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive, from Babylon into this place.

e *That is*, I would wiſh the ſame for God's honour and wealth of my people, but he hath appointed the contrary.

7 Nevertheleſs, hear thow now this word that I ſpeak in thine ears, and in the ears of all the people,

f *Meaning*, that the Prophets that did either denounce war or peace, were tried either true, or falſe, by the ſucceſs of their propheſies, albeit God maketh to come to paſs ſometime that which the falſe Prophet ſpeaketh, to trie the faith of his, *Deut.* 13. 3.

8 The Prophets that have been before me, & before thee of old, [f] propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The Prophet which propheſieth of peace, when the word of the Prophet ſhall come to paſs,

paſs, *then* ſhall the Prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the Prophet took the * yoke from off the Prophet Jeremiah's neck, [b] and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD, Even ſo will I break the yoke of Nebuchadnezzar King of Babylon from the neck of all nations within the ſpace of two full years. And the Prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the Prophet* (after that Hananiah the Prophet had broken the yoke from off the neck of the Prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of [h] iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar King of Babylon, and they ſhall ſerve him; and I have given him the [i] beaſts of the field alſo.

15 ¶ Then ſaid the Prophet Jeremiah unto Hananiah the Prophet, Hear now, Hananiah, The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught * † rebellion againſt the LORD.

17 So Hananiah the Prophet [k] died the ſame year, in the ſeventh moneth.

CHAP. XXIX.

1 *Jeremiah ſendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their Prophets,* 10 *and that they ſhall return with grace after ſeventy years.* 15 *He foretelleth the deſtruction of the reſt for their diſobedience.* 20 *He ſheweth the fearful end of Ahab and Zedekiah, two lying Prophets.* 24 *Shemajah writeth a letter againſt Jeremiah.* 30 *Jeremiah readeth his doom.*

NOw theſe *are* the words of the letter, that Jeremiah the Prophet ſent from Jeruſalem unto the [a] reſidue of the elders which were carried away captives, and to the Prieſts, and to the Prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon,

2 (After that * Jeconiah the King, and the [b] Queen, and the ‡ eunuchs, the Princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah King of Judah [c] ſent unto Babylon to Nebuchadnezzar King of Babylon) ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have [d] cauſed to be carried away from Jeruſalem unto Babylon,

5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to husbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city, whither I have cauſed you to be carried away captives, and * pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your Prophets and your deviners that *be* in the midſt of you, * deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they prophecy † falſely unto you in my name; I have not ſent them, ſaith the LORD.

10 ¶ For thus ſaith the LORD, that after * ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an † expected end.

12 Then ſhall ye * call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all [f] your heart.

14 And I will be found of you, ſaith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD, and I will bring you again into the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up [g] Prophets in Babylon:

16 *Know* that thus ſaith the LORD, of the King that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them, the * [h] ſword, the famine, and the peſtilence, and will make them like * vile [i] figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, † to be [k] a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations, whither I have driven them:

19 Becauſe they have not hearkned to my words, ſaith the LORD, which * I ſent unto them by my ſervants the Prophets, [l] riſing up early, and ſending *them*, but ye would not hear, ſaith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of

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b *Chap.* 27. 2.

g This declareth the impudency of the wicked hirelings which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any, that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſs not what lies they report, or, how wickedly they do, ſo that they may maintain their eſtimation.

h That is, a hard and cruel ſervitude.

i *Signifying*, that all ſhould be his, as *Dan.* 2. 38.

* *Deut.* 13. 5. *Chap.* 28. 22.
† Heb. *revolt.*
k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word it ſelf, except God touch the heart.

a For ſome died in the way.

* 2 *King.* 24. 12. &c.
b *Meaning*, Jeconiah's mother.
‡ Or, *chamberlains.*

c To intreat of ſome equal conditions.

d To *wit*, the Lord, whoſe work this was.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſs, that their troubles might not be increaſed, and that they might with more patience and leſs grief wait for the time of their deliverance, which God had appointed moſt certain: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould rejoyce when theſe tyrants ſhould be deſtroyed, as *Iſa.* 4. 4.
* *Chap.* 14. 14. & 23. 21. & 27. 15.
† Heb. *in a lie.*
* 2 *Chron.* 36. 21, 22. *Ezra.* 1. 1. *Chap.* 25. 12. & 27. 22. *Dan.* 9. 2.
† Heb. *end and expectation.*
* *Dan.* 9. 3. &c.
f When your oppreſſion ſhall be great, and your affliction cauſe you to repent your diſobedience, and alſo when the ſeventy years of your captivity ſhall be expired. 2 *Chron.* 36. 22. *Ezra.* 1. 1. *Chap.* 25. 12. *Dan.* 9. 2.

g As Ahab, Zedekiah, and Shemajah.

* *Chap.* 24. 10.
h Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.
* *Chap.* 24. 2.
i According to the compariſon.

† Heb. *for a curſe.*
k *Read Chap.* 24. 9.

* *Chap.* 32. 33.
l *Read Chap.* 7. 13. & 25. 4. & 26. 5.

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of Iſrael, of Ahab the ſon of Kolajah, and of Zedekiah the ſon of Maaſejah, which propheſy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar King of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the King of Babylon roſted [m] in the fire.

m Becauſe they gave the people hope of ſpeedy returning. n Which was adultery, and falſifying the word of God.

23 Becauſe they have committed [n] villany in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know, and *am* a witneſs, ſaith the LORD.

24 ¶ *Thus* ſhall thou alſo ſpeak to Shemajah the ‡ Nehelamite, ſaying,

‡ Or, *dreamer.*

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſejah the Prieſt, and to all the Prieſts, ſaying,

26 The LORD hath made thee Prieſt in the ſtead of [o] Jehojada the Prieſt, that ye ſhould be officers in the houſe of the LORD, for every man *that is* * mad, and maketh himſelf a Prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks:

o Shemajah the falſe Prophet flattereth Zephaniah the chief Prieſt, as though God had given him the Spirit and zeal of Jehojada to puniſh whomſoever treſpaſſed againſt the word of God, of the which he would have made Jeremiah one, calling him a raver, and a falſe Prophet.
* 2 *King.* 9. 11. *Act.* 26. 24.

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a Prophet to you?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the Prieſt read this letter in the ears of Jeremiah the Prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemajah the Nehelamite, Becauſe that Shemajah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie:

32 Therefore thus ſaith the LORD, Behold, I will puniſh Shemajah the Nehelamite, and his ſeed; he ſhall not have a man [p] to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the LORD, * becauſe he hath taught † rebellion againſt the LORD.

p He and his ſeed ſhall be deſtroyed, ſo that none of them ſhould ſee the benefit of this deliverance.
* *Chap.* 28. 16.
† Heb. *revolt.*

CHAP. XXX.

1 *God ſheweth Jeremiah the return of the Jews,* 4 *after their trouble they ſhall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return ſhall be gracious.* 20 *Wrath ſhall fall on the wicked.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in [a] a Book.

a Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliverance promiſed.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it.

4 ¶ And theſe *are* the words that the LORD ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice of [b] trembling, ‡ of fear, and not of peace.

b He ſheweth that before that this deliverance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexity and ſorrow as a woman in her travail, *as Iſa.* 13. 8.
‡ Or, there is *fear and not peace.*

6 Ask ye now, and ſee whether † a man doth travail with child? wherefore do I ſee every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleneſs?

† Heb. *a male.*

7 * Alaſs, for that [c] day *is* great, ſo that none *is* like it: it *is* even the time of Jacob's trouble, but he ſhall be ſaved out of it.

* *Joel* 2. 11. *Amos* 5. 18. *Zeph.* 1. 14. &c.
c *Meaning*, that the time of their captivity ſhould be grievous.

8 For it ſhall come to paſs in that [d] day, ſaith the LORD of hoſts, *that* I will break his [e] yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of [f] him.

d When I ſhall viſite Babylon.
e Of the King of Babylon.
f *To wit*, of Jacob.

9 But they ſhall ſerve the LORD their God, and * [g] David their King, whom I will raiſe up unto them.

* *Ezek.* 34. 23. & 37. 24. *Hoſ.* 3. 5.
g *That is*, Meſſiah which ſhould come of the ſtock of David according to the fleſh, and ſhould be the true Paſtour, as *Ezek.* 34. 25. who is ſet forth, and his kingdom that ſhould be everlaſting, in the perſon of David, *Hoſ.* 3. 5. *Iſa.* 42. 13. & 43. 5. & 44. 2. *Chap.* 46. 28.

10 ¶ Therefore * fear thou not, O my ſervant Jacob, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from a far, and thy ſeed from the land of their captivity, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

* *Iſaiah* 41.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee: yet will I not make a full end of thee: but I will correct thee * in meaſure, and will not leave thee [h] altogether unpuniſhed.

h *Read Chap.* 10. 24. & 46. 28.
i *Meaning* that no man is able to find out a mean to deliver them, but that it muſt be the work of God.

12 For thus ſaid the LORD, Thy bruiſe *is* incurable, *and* thy [i] wound *is* grievous.

† Heb. *for binding up*, or, *preſſing.*

13 *There is* none to plead thy cauſe, † that thou mayeſt be bound up: thou haſt no healing medicines.

k The *Aſſyrians* and *Egyptians* whom thou didſt entertain with gifts, who left thee in thine affliction.

14 All thy [k] lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed.

15 Why * crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

* *Chap.* 15. 18.

16 [l] Therefore all they that devour thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

l Herein is commended God's great mercy toward his, who doth not deſtroy them for their ſins, but correct and chaſtiſe them, till he hath purged and pardoned them, and ſo buryeth the rods, by the which he did puniſh them.
* *Exod.* 23. 22. *Iſa.* 41. 11.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD; becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own ‡ heap, and the

‡ Or, *little hill.*

the [m] palace shall remain after the manner thereof.

19 And out of them shall proceed [n] thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them; and they shall not be small.

20 ¶ Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their [o] nobles shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his [p] heart to approach unto me? saith the LORD.

22 And ye shall be * my people, and I will be your God.

23 Behold, the *[q] whirlwind of the LORD goeth forth with fury, a † continuing whirlwind, it shall ‡ fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the [r] latter days ye shall consider it.

CHAP. XXXI.

1 *The restauration of Israel.* 10 *The publication thereof.* 15 *Rahel mourning is comforted.* 18 *Ephraim repenting, is brought home again.* 22 *Christ is promised.* 27 *His care over the Church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the Church.*

AT the [a] same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* [b] left of the sword, found grace in the wilderness; *even* Israel, when [c] I went to cause him to rest.

3 The LORD hath appeared † [d] of old unto me, *saying*, [e] Yea, I have loved thee with an everlasting love: therefore ‡ with loving kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again [f] be adorned with thy ‡ tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of [g] Samaria, the planters shall plant, and [h] shall † eat *them* as common things.

6 For there shall be a day, *that* the [i] watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to [k] Zion unto the LORD our God.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the [l] nations: publish ye, praise ye and say, O LORD save thy people the remnant of Israel.

8 Behold, I will bring them from the north-country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither.

9 They shall come with [m] weeping, and with ‡ supplications will I lead them: I will cause them to walk by the [n] rivers of waters, in a straight way wherein they shall not stumble: for I am father to Israel, and Ephraim is my *[o] first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [p] *him that was* stronger then he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for [q] wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all.

13 Then shall the virgin rejoyce in the [r] dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow.

14 And I will satiate the soul of the Priests with [s] fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, *A voice was heard in Ramah, lamentation *and* bitter weeping: [t] Rahel weeping for her children, refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely [u] heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a [x] bullock unaccustomed *to the yoke*: [y] turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely * after that I was turned, I repented; and after that I was instructed, I smote upon *my* [z] thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim [a] my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly [b] remember him still: therefore my bowels † are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up [c] way-marks, make thee high heaps: set thine heart toward the high-way, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath

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m *Meaning*, that the city and the temple should be restored to their former state.
n He sheweth, how the people shall, with praise and thanksgiving, acknowledge this benefit.
o *Meaning*, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p *Signifying*, that Christ doth willingly submit himself to the obedience of God his Father.
* *Chap.* 24.7. & 32.38.
* *Chap.* 23.19, 20.
q Lest the wicked hypocrites should flatter themselves with these promises, the Prophet sheweth what shall be their portion.
† Heb. *cutting.*
‡ Or, *remain.*
r When this Messiah and deliverer is sent.
a When this noble Governor shall come: *meaning Christ*, not onely *Judah* and *Israel*, but the rest of the world shall be called.
b Which were delivered from the cruelty of *Pharaoh.*
c *To wit*, God.
† Heb. *from afar.*
d The people thus reason, as though he were not so beneficial to them now, as he had been of old.
e Thus the Lord answereth, that his love is not changeable.
‡ Or, *have I extended loving kindness unto thee.*
f Thou shalt have still occasion to rejoyce: which is meant by tabrets and dancing, as their custom was after notable victories, *Exod.* 15.20. *Judg.* 5.2. & *Chap.* 11.34.
‡ Or, *timbrels.*
g Because the *Israelites*, which were the ten tribes, never returned to *Samaria*, therefore this must be spiritually understood under the Kingdom of Christ, which was the restauration of the true Israel.
h *That is*, shall eat the fruit thereof, *as Lev.* 19.23. *Deut.* 20.6.
† Heb. *prohane them.*
i The Ministers of the word.
k They shall exhort all to the embracing of the Gospel, *as Isa.* 2.3.
l He sheweth what shall be the concord and love of all under the Gospel, where none shall be refused for their infirmities: and every one shall exhort one another to embrace it.
m *That is*, lamenting their sins, and that they had not given ear to the Prophets, & therefore it followed that God receiveth them to mercy, *Chap.* 30.4. *Some take it*, that they should weep for joy.
‡ Or, *favours.*
n Where they found no impediments, but abundance of all things.
* *Exod.* 4.22.
o *That is*, my dearly beloved, as the first child is to the father.
p *That is*, from the *Babylonians*, and other enemies.
q By these temporal benefits, he meaneth the spiritual graces, which are in the Church, and whereof there should be ever plenty, *Isa.* 58.11, 12.
r In the company of the faithful, which ever praise God for his benefits.
s *Meaning*, the spirit of wisdom, knowledge, and zeal.
* *Matth.* 2.18.
t To declare the greatness of God's mercy in delivering the Jews, he sheweth them that they were like to the Benjamites, or Israelites: *that is*, utterly destroyed & carried away, in so much that if Rahel the mother of Benjamin could have risen again to seek for her children, she should have found none remaining.
u *That is*, the people that were led captive.
x Which was wanton, and could not be subject to the yoke.
y He sheweth how the faithful use to pray: *that is*, desire God to turn them, forasmuch as they cannot turn of themselves.
* *Deut.* 30.2.
z In sign of repentance, and detestation of my sin.
a As though he would say, No: for by his iniquity he did what lay in him to cast me off.
b *To wit*, in pitying him for my promise sake.
† Heb. *sound.*
c Mark by what way thou didst go into captivity, and thou shalt turn again by the same.

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created [d] a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrow soul.

26 Upon this I awaked and beheld; and my [e] sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah with [f] the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten [g] a sowr grape, and the childrens teeth are set on edge.

30 But every one shall die for his own iniquity, every man that eateth the sowr grape, his teeth shall be set on edge.

31 ¶ Behold, the * days come, saith the LORD, that I will make [h] a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they [i] brake, ‡ although I was an husband unto them, saith the LORD)

33 But this *shall be* the covenant that I will make with the house of Israel; [k] After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, * and will be their God, and they shall be my people.

34 And they shall [l] teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for * they shall all know me, from the least of them unto the greatest of them, saith the LORD: for * I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, * which giveth [m] the Sun for a light by day, *and* the ordinances of the Moon and of the Stars for a light by night, which divideth * the Sea when the waves thereof roar: the LORD of hosts *is* his name.

36 * If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If * heaven above can be measured, and the [n] foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the [o] city shall be built to the LORD from the tower of Hanameel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, *shall be* holy unto the LORD, it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 *Jeremiah being imprisoned by Zedekiah for his prophecy, buyeth Hanameel's field.* 13 *Baruch must preserve the evidences, as tokens of the people's return.* 16 *Jeremiah in his prayer complaineth to God.* 26 *God confirmeth the captivity for their sins,* 36 *and promiseth a gracious return.*

THE word that came to Jeremiah from the LORD in the [a] tenth year of Zedekiah King of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the King of Babylon's army besieged Jerusalem: and Jeremiah the Prophet was shut up in the court of the prison, which *was* in the King of Judah's house.

3 For Zedekiah King of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, thus saith the LORD, * Behold, I will give this city into the hand of the King of Babylon, and he shall take it.

4 And Zedekiah King of Judah shall not escape out of the hand of the Chaldeans, but shall surely * be delivered into the hand of the King of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall lead Zedekiah to Babylon, and there shall he be until [b] I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, [c] Buy thee my field that *is* in Anathoth: for the * right of redemption *is* thine to [d] buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, [e] Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy self: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed

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d Because their deliverance from *Babylon* was a figure of their deliverance from sin, he sheweth how this should be procured, *to wit*, by Jesus Christ, whom a woman should conceive, and bear in her womb, which is a strange thing in earth: because he should be born of a virgin without man: *or*, he meaneth that *Jerusalem*, which was like a barren woman in her captivity, should be fruitfull as she that is joyned in marriage, and whom God blesseth with children.

e Having understood this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joyned, I rejoyced.

f I will multiply and enrich them with people and cattel.

g The wicked used this proverb, when they did murmur against God's judgments pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, *Ezek.* 18. 2.

* *Heb.* 8. 8.

h Though the covenant of redemption made to the Fathers, and this which was given after, seem divers, yet they are all one, and grounded on Jesus Christ, save that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his Church under the Gospel.

i And so were the occasion of their own divorcement through their infidelity, *Isa.* 50. 1.

‡ Or, *should I have continued an husband unto them?*

k In the time of Christ, my Law shall, instead of tables of stone, be written in their hearts by mine holy Spirit, *Heb.* 8. 8, 10.

* *Chap.* 24. 7. & 30. 22.

l Under the Kingdom of Christ there shall be none blinded with ignorance; but I will give them faith and knowledge of God for remission of their sins, and daily increase the same, so that it shall not seem to come so much by the preaching of my Ministers, as by the instruction of my holy Spirit, *Isa.* 54. 13. but the full accomplishing hereof is referred to the Kingdom of *Christ*, when we shall be joined with our head. * *John* 6. 45.

* *Chap.* 33. 2. *Mich.* 7. 18. *Acts* 10. 43.

m If the Sun, Moon, and Stars cannot but give light according to my ordinance so long as the world lasteth, so shall my Church never fail, neither shall any thing hinder it: and as sure as I will have a people, so certain is it, that I will leave them my word for ever to govern them with. * *Gen.* 1. 16. * *Isa.* 51. 15. * *Isa.* 54. 9. * *Chap.* 33. 20.

* *Chap.* 33. 22.

n The one and the other is impossible.

o As it was performed, *Nehem.* 3. 1. By this description he sheweth that the city should be as ample, and beautiful as ever it was: but he alludeth to the spiritual Jerusalem, whose beauty should be incomparable.

a So that *Jeremiah* had now prophesied from the thirteenth year of *Josiah* unto the last year save one of *Zedekiah's* reign, which was almost fourty years.

* *Chap.* 34. 2.

* *Chap.* 34. 3.

b Till I take *Zedekiah* away by death: for he shall not die by the sword, as *Ch.* 34. 4.

c *Whereby was meant*, that the people should return again out of captivity, and enjoy their possessions and vineyards, as *verse.* 15.

* *Lev.* 25. 24.

d Because he was next of the kinred, as *Ruth* 4. 4.

e Of the possession of the Levites, read *Lev.* 25. 32.

weighed him the mony, *even* ‡ [f] seventeen shekels of silver.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the mony in the balances.

11 So I took the evidence of the purchase, *both that which was* sealed [g] *according* to the law and custom, and *that which was* open.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maasejah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open: and put them in an earthen [h] vessel, that they may continue many days.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and *there is* nothing ‡ too hard for thee.

18 Thou shewest * loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosome of their [i] children after them: the great, the mighty God, the LORD of hosts *is* his name,

19 Great in counsel, and mighty in † work, (for thine * eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings)

20 Which hast set signs and wonders in the land of Egypt, *even* unto [k] this day, and in Israel, and amongst *other* men, and hast made thee a name, as at this day.

21 And hast brought forth thy people Israel * out of the land of Egypt, with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terrour.

22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and hony.

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.

24 Behold the ‡ [l] mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of thy sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass, and behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for mony, and take witnesses: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, *I am* the LORD, the * God of all [m] flesh: Is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar King of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, * upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other Gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah, have onely done evil before me from their [n] youth: for the children of Israel have onely provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me, *as* † a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I should remove it from before my face:

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done to provoke me to anger, they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitans of Jerusalem.

33 And they have turned unto me the †* back, and not the face; though I taught them ° rising up early, and teaching *them*, yet they have not hearkned to receive instruction.

34 But they * set their abominations in the house (which is called by my name) to defile it.

35 And they built the [p] high places of Baal, which *are* in the valley of the son of [q] Hinnom, to * cause their sons and their daughters [r] to pass through *the fire* unto * Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin.

36 ¶ And now [s] therefore thus saith the LORD the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the King of Babylon, by the sword and by the famine, and by the pestilence:

37 Behold, I will * gather them out of all countrys, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be * my people, and I will be their God.

39 And I will * give them [t] one heart, and one way, that they may fear me † for ever for the good of them, and of their children after them.

40 And I will make an [u] everlasting covenant

‡ Or, *seven shekels and ten pieces of silver.*
f Which amounteth to, of our mony, about ten shillings six pence, if this shekle were the common shekle, *read* Gen. 23. 15. for the shekle of the temple was of double value, and ten pieces of silver were half a shekle: for twenty made the shekle.
† Heb. *wrote in the book.*
g According to the custom, the instrument of evidence was sealed up with the common seal, and a copy thereof remained, which contained the same in effect, but was not so authentical as the other, but was left open to be seen if any thing should be called into doubt.
h And so to hide them in the ground, that they might be preserved as a token of their deliverance.
† Or, *hid from thee.*
* *Exod.* 34. 7. *Deut.* 5. 10.
i Because the wicked are subject to the curse of God, he sheweth that their posterity, which by nature are under this malediction, shall be punished both for their own wickedness, and that the iniquity of their fathers, which is likewise in them, shall be also revenged on their head.
† Heb. *doing.*
* *Job* 34. 21. *Prov.* 5. 21. *Ch.* 1. 17.
k *Meaning*, that his miracles in delivering his people, should never be forgotten.
* *Exod.* 6. 6. 2 *Sam.* 7. 23. 1 *Chron.* 17. 21.
‡ Or, *engines of shot.*
l The word signifieth any thing that is cast up, as a mount or rampart, and is also used for engines of war, which were layed on an high place, to shoot into a city, before that guns were in use.
* *Num.* 16. 22.
m *That is*, of every creature: who as they are his work, so doth he govern and guid them, as pleaseth him, whereby he sheweth, that as he is the authour of this their captivity for their sin, so will he for his mercies be their redeemer to restore them again to liberty.
* *Chap.* 19. 13.
n From the time that I brought them out of *Egypt*, and made them my people, and called them my first-born.
† Heb. *for my anger.*
† Heb. *neck.*
* *Chap.* 2. 27.
° *Read Prov.* 1. 24. *Isa.* 65. 2. *Ch.* 7. 13. & 25. 3. & 26. 5. & 29. 19. & 35. 14. & 44. 4. 2 *Chron.* 36. 15.
* *Chap.* 23. 11.
p *That is*, the altars, which were made to offer sacrifice upon to their idols.
q *Read Ch.* 7. 31. 2 *King* 21. 4, 6.
* *Chap.* 19. 5.
r *Read* 2 *King* 16. 3.
* *Lev.* 18. 21.
s *Read Ch.* 30. 16.
* *Deut.* 30. 3.
* *Chap.* 24. 7. & 30. 22. & 31. 33.
* *Ezek.* 11. 19.
t One consent, and one religion, *as Ezek.* 36. 27.
† Heb. *all days.*
u *Read Ch.* 32, 33.

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with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

† Heb. *from after them.*

41 Yea, I will rejoyce over them to do them good, and I will plant them in this land † aſſuredly, with my whole heart, and with my whole ſoul.

† Heb. *in truth, or, ſtability.*

42 For thus ſaith the LORD, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Chaldeans.

x This is the declaration of that which was ſpoken *verſ.* 8.

44 Men ſhall buy x fields for mony, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

CHAP. XXXIII.

1 God promiſeth to the captivity a gracious return, 9 a joyful ſtate, 12 a ſettled government, 15 Chriſt, the branch of righteouſneſs, 17 a continuance of Kingdom and Prieſthood, 20 and a ſtability of a bleſſed ſeed.

MOreover, the word of the LORD came unto Jeremiah the ſecond time, (while he was yet * ſhut up in the [a] court of the priſon) ſaying,

* *Chap.* 32. 2, 3.
a Which was in the King's houſe in *Jeruſalem.*

2 Thus ſaith the LORD the * maker [b] thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name,

* *Iſa.* 37. 26.
b *To wit*, of *Jeruſalem*, who as he made it, ſo will he preſerve it.

3 Call unto me, and I will anſwer thee, and ſhew thee great and ‡ mighty things, which thou knoweſt not.

‡ Or, *hidden.*

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the Kings of Judah, *which are* thrown down by the [c] mounts, and by the ſword,

c *Read Ch.* 32. 24.

5 They come to [d] fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in mine fury, and for all whoſe wickedneſs I have hid my [e] face from this city.

d The Jews think to overcome the Chaldeans; but they ſeek their own deſtruction.

e He ſheweth, that God's favour is the cauſe of all proſperity, as his anger is of all adverſity.

6 Behold, [f] I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

f In the midſt of his threatnings, God remembreth his, and comforteth them.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will * pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

g Declaring, that there is no deliverance nor joy, but whereas we feel remiſſion of ſins.
* *Chap.* 31. 34. *Mich.* 7. 18.

9 ¶ And it ſhall be to me a name of [h] joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

h Whereby he ſheweth, that the Church, wherein is remiſſion of ſins, is God's honour and glory; ſo that whoſoever is enemy to it, laboureth to diſhonour God.

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt)

11 The * voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the LORD of hoſts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the LORD.

* *Chap.* 7. 34. & 16. 9.
i Which was a ſong appointed for the Levites to praiſe God by, 1 *Chron.* 16. 8. *Pſal.* 105. 1. *Iſa.* 12. 4. *Pſal.* 106. 1. & 107. 1. & 118. 1. & 136. 1.

12 ¶ Thus ſaith the LORD of hoſts, Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the [k] mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

k *Meaning*, that all the country of *Judah* ſhall be inhabited again.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days, and at that time will I cauſe the * [l] branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

g *Iſa.* 11. 1. & 4. 2. *Ch.* 23. 5.
l *That is*, I will ſend the *Meſſiah*, which ſhall come of the houſe of *David*, of whom this prophecy is meant, as ſtiffy all the Jews.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith [m] ſhe ſhall be called, † The LORD our [n] righteouſneſs.

m *To wit*, Chriſt, that ſhall call his Church.
† Heb. *Jehovah iſidkenu.*
n *That is*, Chriſt is our Lord God, our righteouſneſs, ſanctification, and redemption. 1 *Cor.* 1. 30.

17 ¶ For thus ſaith the LORD, † David ſhall never * want a man to ſit upon the throne of the houſe of Iſrael.

† Heb. *there ſhall not be cut off from David.*
* 2 *Sam.* 7. 16. 1 *Kings* 2. 4.

18 Neither ſhall the Prieſts the Levites, want a man before me to offer [o] burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

o *That is*, chiefly meant of the ſpiritual ſacrifice of thankſgiving, which is left to the Church in the time of *Chriſt*, who was the everlaſting Prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the law.

19 And the word of the LORD came unto Jeremiah, ſaying,

20 ¶ Thus ſaith the LORD, * If you can break my covenant of the [p] day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

* *Iſa.* 54. 9.
p *Read Ch.* 31. 36.

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the Prieſts, my Miniſters.

* *Chap.* 31. 37.

22 As * the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that Miniſter unto me.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what [q] this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they

q *Meaning*, the *Chaldeans* and other infidels, which thought God had utterly caſt off *Judah* and *Iſrael*, or *Benjamin*, becauſe he did correct them for a time for their amendment.

they should be no more a nation before them.

25 Thus saith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 *Jeremiah propheseth the captivity of Zedekiah and the city.* 8 *The Princes and the people having dismissed their bond-servants, contrary to the covenant of God, reassume them.* 12 *Jeremiah for their disobedience, giveth them and Zedekiah, into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, (*when Nebuchadnezzar King of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the LORD the God of Israel, Go, and speak to Zedekiah King of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the King of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be * taken, and delivered into his hand, and thine eyes shall behold the eyes of the King of Babylon, and † he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah King of Judah, Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in [b] peace: and with the burnings of thy fathers the former Kings which were before thee, so shall they burn *odours* for thee, and they will lament thee, *saying*, [c] Ah lord: for I have pronounced the word, saith the LORD.

6 Then Jeremiah the Prophet spake all these words unto Zedekiah King of Judah in Jerusalem.

7 When the King of Babylon's army fought against Jerusalem, and against all the cities of Judah *that were* left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the King Zedekiah had made a covenant with all the people which *were* at Jerusalem, [d] to proclaim liberty unto them;

9 That every man should let his [e] man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free, that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the Princes, and all the people which had entred into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, that they obeyed and let *them* go.

11 But afterwards they turned and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids.

22 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

14 At the end of * seven years, let ye go every man his brother an Hebrew, which ‡ hath been sold unto thee: and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkned not unto me, neither inclined their ear.

15 And ye were † now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the [f] house † which is called by my name.

16 But ye turned and polluted my name, and caused every man his servant, and every man his hand-maid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids.

17 Therefore thus saith the LORD, Ye have not hearkned unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the [g] sword, to the pestilence, and to the famine, and I will make you † to be * removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they * cut the calf in twain, and passed between the parts thereof,

19 The Princes of Judah, and the Princes of Jerusalem, the Eunuchs, and the Priests, and all the people of the land which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their * dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah King of Judah, and his Princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the King of Babylon's army which are [i] gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

1 *By the obedience of the Rechabites,* 12 *Jeremiah condemneth the disobedience of the Jews.* 18 *God blesseth the Rechabites for their obedience.*

THE word which came unto Jeremiah from the LORD, in the [a] days of Jehojakim

* 1 *Kings* 25. 1. *&c. Ch.* 52. 1.

a Who commonly of *Jeremiah* was called *Nebuchadrezzar*, and of others *Nebuchadnezzar*.

† Heb. *the dominion of his hand.*

* *Chap.* 32. 4.

† Heb. *his mouth shall speak to thy mouth.*

b Not of any violent death.

c The Jews shall lament for thee their Lord and King.

d When the enemy was at hand, & they saw themselves in danger, they would seem holy, and so began some kind of reformation, but soon after they uttered their hypocrisy.

e According to the Law, *Ex.* 21. 2. *Deut.* 15. 12.

* *Exod* 21. 2. *Deut.* 15. 12.

‡ Or, *hath sold himself.*

† Heb. *to day.*

f *Meaning*, in the Temple, to declare that it was a most solemn and straigth covenant, made in the name of the Lord.

† Heb. *wherupon my name is called.*

g *That is*, I give the sword liberty to destroy you.

† Heb. *for a removing.*

* *Deut.* 28. 64. *Ch.* 29. 18.

h As touching this manner of a solemn covenant which the ancients used by passing between the two parts of a beast, *to signify*, that the transgressour of the same covenant should be so divided in pieces, *read Gen.* 15. 10.

* *Chap.* 7. 33. *& 16.* 4.

i To fight against the *Egyptians*, *as Ch.* 37. 11.

a For the disposition and order of these prophecies *read Ch.* 27. 1.

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the ſon of Joſiah, King of Judah, ſaying,
2 Go unto the houſe of the [b] Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.
3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites.
4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan the ſon of Igdaliah [c] a man of God, which *was* by the chamber of the Princes, which *was* above the chamber of Maaſejah the ſon of Shallum, the keeper of the † door.
5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and [d] I ſaid unto them, Drink ye wine.
6 But they ſaid, We will drink no wine: [e] for Jonadab the ſon of Rechab our father commanded us, ſaying, [f] Ye ſhall drink no wine, *neither* ye, nor your ſons for ever.
7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers.
8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons nor our daughters;
9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.
10 But we have dwelt in tents, and have obeyed, and done according to [g] all that Jonadab our father commanded us.
11 But it came to paſs, when Nebuchadrezzar King of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we [h] dwell at Jeruſalem.
12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,
13 Thus ſaith the LORD of hoſts, the God of Iſrael; Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will [i] ye not receive inſtruction to hearken to my words? ſaith the LORD.
14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithſtanding I have ſpoken unto you, [k] riſing early, and ſpeaking, but ye hearkned not unto me.
15 I have ſent alſo unto you all my ſervants the Prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other Gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not enclined your ear, nor hearkned unto me.
16 Becauſe the ſons of Jonadab the ſon of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkned unto me:
17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have [l] ſpoken unto them, but they have not heard, and I have called unto them, bnt they have not anſwered.
18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, † Jonadab the ſon of Rechab ſhall [m] not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 Jeremiah cauſeth Baruch to write his prophecy, 5 and publickly to read it. 11 The Princes having intelligence thereof by Michaiah, ſent Jehudi to fetch the roll and read it. 19 They will Baruch to hide himſelf and Jeremiah. 20 The King Jehojakim being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to paſs in the [a] fourth year of Jehojakim the ſon of Joſiah King of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,
2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, [b] from the days of * Joſiah, even unto this day.
3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them: that they may return every man from his evil way, that I may forgive their iniquity and their ſin.
4 Then Jeremiah called Baruch the ſon of Neriah; and Baruch wrote [c] from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.
5 And Jeremiah commanded Baruch, ſaying, I *am* [d] ſhut up, I cannot go into the houſe of the LORD:
6 Therefore go thou and read in the roll, which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD's houſe upon the [e] faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.
7 It may be † they will preſent their [f] ſupplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced againſt this people.
8 And Baruch the ſon of Neriah did according to all that Jeremiah the Prophet commanded him, reading in the book the words of the LORD in the LORD's houſe.

9 And

b They came of Hobab Moſes father in law, who was no Iſraelite, but after joyned with them in the ſervice of God.

c *That is*, a Prophet.

† Heb. *threſhold*, or, *veſſel*.

d The Prophet ſaith not, The Lord ſaith thus: for then they ought to have obeyed: but he tendeth to another end, *that is*, to declare their obedience to man, ſeeing the Jews would not obey God himſelf.

e Whom Jehu the King of Iſrael favoured for his zeal, 2 *King* 10. 25.

f *Teaching them hereby*, to flee all occaſions of intemperance, ambition, and avariee, and that they might know that they were ſtrangers in the earth, and be ready to depart at all occaſions.

g Which was now for the ſpace of three hundred years from *Jehu* to *Jehojakim*.

h Which declareth, that they were not ſo bound to their vow, that it could not be broken for any neceſſity: for whereas they were commanded to dwell in tents, they dwelt now at *Jeruſalem* for fear of the wars.

i Whom I have choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandment of their father.

k I have moſt diligently exhorted and warned you, both by myſelf and my Prophets.

* *Chap.* 18. 11. & 35. 5.

l *That is*, by his Prophets and Miniſters: which ſheweth that it is as much as though he ſhould ſpeak to us himſelf, when he ſendeth his Miniſters to ſpeak in his name.

† Heb. *there ſhall not a man be cut off from Jonadab*, &c. m His poſterity ſhall continue and be in my favour for ever.

a *Read Ch.* 25. 1.

b Which were twenty and three years, counting from the thirteenth year of *Joſiah's* reign. * *Chap.* 25. 3.

c As he did indite.

d *Meaning*, in priſon, through the malice of the Prieſts.

e Which was proclaimed for fear of the *Babylonians*, as their cuſtom was when they feared wars, or any great plague of God.

† Heb. *their ſupplication ſhall fall.* f *He foreſeeth*, that faſting, without prayer and repentance, availeth nothing, but is meer hypocriſy.

9 And

9 And it came to pass in the fifth [g] year of Jehojakim the son of Josiah King of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the Book, the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the Scribe, in the higher court, at the ‡* entry of the [h] new gate of the LORD's house in the ears of all the people.

11 ¶ When Michajah the son of Gemariah the son of Shaphan, had heard out of the Book all the words of the LORD,

12 Then he went down into the King's house into the Scribe's chamber, and lo, all the Princes sat there, *even* Elishama the Scribe, & Delajah the son of Shemajah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the Princes.

13 Then Michajah declared unto them all the words that he had heard when Baruch read the Book in the ears of the people.

14 Therefore all the Princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass when they had heard all the words, they were [i] afraid both one and other, and said unto Baruch, We will surely tell the King of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the Book.

19 Then said the Princes unto Baruch, Go [k] hide thee, thou and Jeremiah, and let no man know where ye *be*.

20 ¶ And they went in to the King into the court, but they laid up the roll in the chamber of Elishama the Scribe, and told all the words in the ears of the King.

21 So the King sent Jehudi to fet the roll, and he took it out of Elishama the Scribe's chamber, and Jehudi read it in the ears of the King, and in the ears of all the Princes which stood beside the King.

22 Now the King sat in the winter-house, in the [l] ninth month; and *there was a fire* on the hearth burning before him.

23 And it came to pass *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the King, nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delajah, and Gemariah had made intercession to the King, that he would not burn the roll, but he would not hear them.

26 But the King commanded Jerameel the son ‡ of Hammelech, and Serajah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the Scribe, and Jeremiah the Prophet: but the LORD [n] hid them.

27 ¶ Then the word of the LORD came to Jeremiah (after that the King had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee again [o] another roll, and write in it all the former words that were in the first roll, which Jehojakim the King of Judah hath burnt.

29 And thou shalt say to Jehojakim King of Judah, Thus saith the LORD, thou hast burnt this roll, saying, [p] Why hast thou written therein, saying, The King of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD, of Jehojakim King of Judah, He shall have [q] none to sit upon the throne of David, and his [r] dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will † punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them, but they hearkned not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the Scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the Book which Jehojakim King of Judah had burnt in the fire, and there were added besides unto them many † like words.

CHAP. XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, King Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth some favour.

AND King * Zedekiah the son of Josiah reigned in stead of [a] Coniah the son of Jehojakim, whom Nebuchadrezzar King of Babylon [b] made King in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the Prophet Jeremiah.

3 And Zedekiah the King [c] sent Jehucal the son of Shelemiah, and Zephaniah the son of Maasejah the Prieft, to the Prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in [d] and went out among

[g] The fast was then proclaimed, and Baruch read this roll, which was a little before that Jerusalem was first taken, and then Jehojakim and Daniel, and his companions were led away captives.

‡ Or, *door.*
* *Chap.* 26. 10.
[h] Which is the east-gate of the Temple.

[i] The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

[k] They that were godly among the Princes, gave this counsel, by whose means it is like that Jeremiah was delivered: for they knew the rage of the King, and of the wicked to be such, that they could no ways escape without danger of their lives.

[l] Which contained part of *November*, and part of *December*.

[m] Shewing, that the wicked instead of repenting when they beat God's judgments, grow into further malice against him and his word.

‡ Or, *of the King.*

[n] Thus we see the continual care, that God hath ever over his, to preserve them from the rage of the wicked.

[o] Though the wicked think to have abolished the word of God, when they have burnt the Book thereof: yet this declareth that God will not onely raise it up again, but also increase it in greater abundance to their condemnation, *as vers.* 32.

[p] These are Jehojakim's words.

[q] Though Jehojachin his son succeeded him, yet because he reigned but three months, it was esteemed as no reign.

[r] *Read Chap.* 22. 19.

† Heb. *visit upon.*

† Heb. *as they.*

* 2 *King.* 24. 17.
2 *Chron.* 36. 10.
Chap. 22. 24.

[a] Who was called Jehojachin, or Jeconiah.

[b] And called him Zedekiah, whereas before his name was Mattaniah, 2 *King.* 24. 17.

† Heb. *by the hand of the Prophet.*

[c] Because he was afraid of the Chaldeans that came against him.

[d] That *is*, was out of prison and at liberty.

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among the people: for they had not put him into prison.

5 Then Pharaoh's army was [c] come forth out of Egypt: and when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the Prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the King of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against the city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not your † selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, & there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the [f] land of Benjamin, ‡ to separate himself thence in the midst of the people.

13 And when he was in the [g] gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the Prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* † false, I fall not away to the Chaldeans: but he hearkned not to him: so Irijah took Jeremiah and brought him to the Princes.

15 Wherefore the Princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the Scribe; for they had made that the [h] prison.

16 ¶ When Jeremiah was entred into the dungeon, and into the ‡ cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the King sent, and took him out; and the King asked him secretly in his house, and said, Is there *any* word from the LORD? and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the King of Babylon.

18 Moreover, Jeremiah said unto King Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are now* your Prophets which prophesied unto you, saying, The King of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my Lord the King, † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the Scribe, lest I die there.

21 Then Zedekiah the King commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all [i] the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 Jeremiah by a false suggestion is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the King by yeilding to save his life. 24 By the King's instructions, he concealeth the conference from the Princes.

THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of [a] Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, * He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans, shall live; for he shall have his life for [b] a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the King of Babylon's army, which shall take it.

4 Therefore the Princes said unto the King, We beseech thee, let this man be put to death: for thus he weakneth the hands of the men of war that [c] remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

5 Then Zedekiah the King said, Behold, he is in your hand: for the King *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son ‡ of Hammelech that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the King's house, heard that they had put Jeremiah in the dungeon, (the King then sitting in the [e] gate of Benjamin)

8 Ebed-melech went forth out of the King's house, and spake to the King, saying,

9 My Lord the King, [f] these men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

10 Then the King commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the King under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And

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[c] To help the Jews.

† Heb. *fools.*

† Heb. *thrust through.*

† Heb. *made to ascend.*

[f] As some think to go to *Anathoth* his own town.
‡ Or, *to slip away from thence in the midst of the people.*
[g] By the which men went into the country of Benjamin.

† Heb. *falsehood*, Or, *a lie.*

[h] Because it was a vile and straight prison.
‡ Or, *cells.*

† Heb. *let my supplication fall.*

[i] That is, so long as there was any bread in the city: thus God provideth for his, that he will cause their enemies to preserve them, to that end whereunto he hath appointed them.

[a] For Zedekiah had sent these to Jeremiah, to enquire at the Lord for the state of the country, now when Nebuchadnezzar came, as *Chap.* 21. 1.
* *Chap.* 21. 9.

[b] *Read Ch.* 45. 5.

[c] Thus we see how the wicked, when they cannot abide to hear the truth of God's word, seek to put the ministers to death, as transgressours of policies.
† Heb. *peace.*
[d] Wherein he grievously offended it that, that not onely he would not hear the truth spoken by the Prophet, but also gave him to the lusts of the wicked to be cruelly intreated.
‡ Or, *of the King.*

[e] To hear matters, and give sentence.

[f] Hereby is declared that the Prophet found more favour at this stranger's hands, then he did by all them of his country, which was to their great condemnation.
† Heb. *he will die.*

† Heb. *in thine hand.*

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts, and rotten rags under thine arm-holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in [g] the court of the priſon.

g Where the King had ſet him before to be at more liberty, *as Chap* 37. 21.

14 ¶ Then Zedekiah the King ſent, and took Jeremiah the Prophet unto him into the ‡ third entry that *is* in the houſe of the LORD; and the King ſaid unto Jeremiah, I will ask thee a thing: hide nothing from me.

‡ Or, *principal.*

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the King ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the King of Babylon's [h] princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

h And yeild thy ſelf unto them.

18 But if thou wilt not go forth to the King of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the King ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and [i] they mock me.

i Which declareth that he more feared the reproach of men, then the threatnings of God.

20 But Jeremiah ſaid, They ſhall not deliver *thee:* obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And behold, all the [k] women that are left in the King of Judah's houſe, *ſhall be* brought forth to the King of Babylon's Princes, and thoſe *women* ſhall ſay, † Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

k When Jeconiah and his mother, with others, were carried away, theſe women of the King's houſe were left: which ſhall be taken, ſaith the Prophet, and tell the King of Babel how Zedekiah hath been ſeduced by his familiar friends, and falſe Prophets, which have left him in the mire.

† Heb. *men of thy peace.*

23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and † thou ſhalt cauſe this city to be burnt with fire.

† Heb. *thou ſhalt burn, &c.*

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the Princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the King, hide it not from us, and we will not put thee to death; alſo what the King ſaid unto thee:

l Herein appeareth the infirmity of the Prophet, who did diſſemble to ſave his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

26 Then thou ſhalt ſay unto them, [l] I preſented my ſupplication before the King, that he would not cauſe me to return to Jonathan's houſe to die there.

27 Then came all the Princes unto Jeremiah, and asked him, and he told them according to all theſe words that the King had commanded: ſo † they left off ſpeaking with him, for the matter was not perceived.

† Heb. *they were ſilent from him.*

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 *Jeruſalem is taken.* 4 *Zedekiah is made blind, and ſent to Babylon.* 8 *The city ruinated.* 9 *The people captivated.* 11 *Nebuchadrezzar's charge for the good uſage of Jeremiah.* 15 *God's promiſe to Ebed-melech.*

IN the * ninth year of Zedekiah King of Judah, in the tenth month, came Nebuchadrezzar King of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

* 2 *King.* 25. 1. *Chap.* 52. 4.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was [a] broken up.

a The gates and walls were broken down.

3 And all the Princes of the King of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the Princes of the King of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the King of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the King's garden, by the [b] gate betwixt the two walls, and he went out the way of the plain.

b Which was a poſtern-door, *Read* 2 *King.* 25. 4.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar King of Babylon to [c] Riblah in the land of Hamath, where he † gave judgment upon him.

c Which is called Antiochia in Syria.

† Heb. *ſpake with him judgments.*

6 Then the King of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the King of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him † with chains to carry him to Babylon.

† Heb. *with two braſen chains,* or, *fetters.*

8 ¶ And the Chaldeans burnt the King's houſe, and the houſe of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the ‡ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

‡ Or, *chief marſhal.*

† Heb. *chief of the executioners,* or, *ſlaughter-men.* And ſo verſ. 10, 11, *&c.*

10 But Nebuzar-adan the captain of the guard left of the [d] poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields † at the ſame time.

d For the rich and the mighty, which put their truſt in their ſhifts and means, were by God's juſt judgments moſt rigorouſly handled.

† Heb. *in that day.*

11 ¶ Now Nebuchadrezzar King of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, ſaying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him [e] even as he ſhall ſay unto thee.

† Heb. *ſet thine eyes upon him*

e Thus God preſerved his Prophet by his means, whom he made the ſcourge to puniſh the King, and them that were his enemies.

13 So Nebuzar-adan the captain of the guard ſent,

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ſent, and Nebuſhasban, Rab-ſaris, and Nergal-ſharezer, Rab-mag, and all the King of Babylon's Princes:

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto [f] Gedaliah the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, [g] becauſe thou haſt put thy truſt in me, ſaith the LORD.

f Whom the King of Babel had now appointed Governour over the reſt of the Jews, that he left behind.

g Thus God recompenſeth his zeal and favour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

1 Jeremiah being ſet free by Nebuzar-adan, goeth to Gedaliah. 7 The diſperſed Jews repair unto him. 13 Johanan revealing Iſhmael's conſpiracy, is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard, had let him go from Ramah, when he had taken him being bound in ‡ chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

‡ Or, *manicles.*

2 [a] And the captain of the guard took Jeremiah, and ſaid unto him, the LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have [b] ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and † I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the King of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to [c] Mizpah, and dwelt with him among the people *that were* left in the land.

7 ¶ Now when all the captains of the forces which [d] *were* in the fields, *even* they and their men heard that the King of Babylon had made Gedaliah the ſon of Ahikam governour in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land and ſerve the King of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah † to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in [f] Moab, and among the Ammonites, and in Edom, and that *were* in all the countrys, heard that the King of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and ſummer-fruits, very much.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know that [g] Baalis the King of the Ammonites hath ſent Iſhmael the ſon of Nethaniah † to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, [h] Thou ſhalt not do this thing, for thou ſpeakeſt falſely of Iſhmael.

a From this ſecond verſe unto *Chap.* 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtory beginneth again, and by this viſion is declared what is was.

b God moved this infidel to ſpeak this, to declare the great blindneſs and obſtinacy of the Jews, which could not feel that which this heathen man confeſſed.

† Heb. *I will ſet mine eye upon thee.*

c Which was a city of Judah.

d Which were ſcattered abroad for fear of the Chaldeans.

e Who was of the King's blood, and after ſlew him, *Chap.* 41. 2.

† Heb. *to ſtand before.*

f Which were fled alſo for fear of the Chaldeans

g For under the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

† Heb. *to ſmite thee in ſoul.*

h Thus the godly, which think no harm to others, are ſooneſt deceived, and never lack ſuch as conſpire their deſtruction.

CHAP. XLI.

1 Iſhmael, treacherouſly killing Gedaliah and others, purpoſeth with the reſidue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOw it came to paſs in the [a] ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhamah of the ſeed royal, and the Princes of the [b] King, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

a The city was deſtroyed in the fourth month, and in the ſeventh month, which contained part of *September*, and part of *October*, was the governour Gedaliah ſlain.

b *Meaning*, Zedekiah.

c They eat together as familiar friends.

2 Then

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the King of Babylon had made Governour over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men having their beards ſhaven, and their clothes rent, and having cut themſelves, with [d] offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, Come to [e] Gedaliah the ſon of Ahikam.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oyl, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain ‡ † becauſe of Gedaliah) *was* it, which Aſa the King had [f] made for fear of Baaſha King of Iſrael; *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the King's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the Captain of the guard had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the [g] captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the [h] Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of [i] Chimham, which *is* by Bethlehem, to go to enter into Egypt,

18 Becauſe of the Chaldeans: for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the King of Babylon made governour in the land.

CHAP. XLII.

1 Johanan deſireth Jeremiah to enquire of God, promiſing obedience to his will. 7 Jeremiah aſſureth him of ſafety in Judea, 13 and deſtruction in Egypt. 19 He reproveth their hypocriſy in requiring of the Lord that which they meant not.

THen all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhajah, and all the people from the leaſt even unto the greateſt, came near,

2 And ſaid unto Jeremiah the Prophet, ‡ Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us)

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may [a] do.

4 Then Jeremiah the Prophet ſaid unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, [b] The LORD be a true and faithful witneſs between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ [c] And it came to paſs after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him,

10 If ye will ſtill abide in this land, then will

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d For they thought that the Temple had not been deſtroyed, & therefore came up to the feaſt of tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſigns of ſorrow.

† Heb. *in going and weeping.*

e For his death was kept ſecret, and he fained that he lamented for the deſtruction of Jeruſalem, and the Temple: but after ſlew them, when they ſeemed to favour Gedaliah.

‡ Or, *near Gedaliah.*

† Heb. *by the hand*, or, *by the ſide of Gedaliah.*

f Aſa fortified Mizpah for fear of the enemy, and caſt ditches and trenches, 2 *King.* 15. 22.

g Which had been captains under Zedekiah.

h For Baalis, the King of the Ammonites, was the cauſe of this murder.

i Which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 *Sam.* 19. 38.

‡ Or, *let our ſupplication fall before thee.*

a This declareth the nature of hypocrites, which would know of God's word what they ſhould do, but will not follow it, but in as much as it agreeth with that thing which they have purpoſed to do.

b There are none more ready to abuſe the name of God, and take it in vain, then the hypocrites, which to colour their falſehood, uſe it without all reverence, and make it a means for them to deceive the ſimple and the godly.

c Here is declared the viſion and the occaſion thereof, whereof mention was made, *Chap.* 40. 1.

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will I build you and not pull *you* down, and I will plant you, and not pluck *you* up: for I [d] repent me of the evil that I have done unto you

d *Read Chap. 18. 8.*

11 Be not afraid of the King of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you [e] from his hand.

e Becauſe all Kings hearts and ways are in his hands, he can turn them and diſpoſe them as it pleaſeth him, and therefore they need not to fear man, but onely obey God, *Prov. 21. 1.*

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſs, *that* the ſword which ye feared, [f] ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, † ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

f Thus God turneth the policy of the wicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, *Chap. 46. 25.*
† Heb. *ſhall cleave after you.*

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.
† Heb. *ſo ſhall all the men be.*

18 For thus ſaith the LORD of hoſts the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a [g] curſe, and a reproach, and ye ſhall ſee this place no more.

g *Read Chap. 26. 6. & 44. 12.* ſhewing, that this ſhould come upon them for their infidelity and ſtubbornneſs.
† Heb. *teſtified againſt you.*

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have † admoniſhed you this day.

20 For ‡ ye [h] diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.
‡ Or, *you have uſed deceit againſt your ſouls.*
h For ye were fully minded to go into Egypt, whatſoever God ſpake to the contrary.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go, *and* to ſojourn.
i *To wit*, in Egypt.

CHAP. XLIII.

1 Johanan diſcrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah propheſieth by a type the conqueſt of Egypt by the Babylonians.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake [a] Azariah the ſon of Hoſhajah, and Johanan the ſon of Kareah, and all the [b] proud men, ſaying unto Jeremiah, [c] Thou ſpeakeſt falſely: the LORD our God [d] hath not ſent thee to ſay, Go not into Egypt to ſojourn there.
a Who was alſo called Jezaniah, *Chap. 42. 1.*
b This declareth, that pride is the cauſe of rebellion, and contempt of God's miniſters.
c When the hypocriſy of the wicked is diſcovered, they burſt forth into open rage: for they can abide nothing but flatteries, *Read Iſa. 30. verſ. 10.*
d He ſheweth what is the nature of the hypocrites: *to wit*, to feign that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

3 But Baruch the ſon of Neriah [e] ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.
e Thus the wicked do not onely contemn and hurt the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or favour the godly.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all [f] nations whither they had been driven, to dwell in the land of Judah,
f As from the Moabites, Ammonites, and Edomites, *Chap. 40. 11.*

6 *Even* men and women, and children, and the King's daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the [g] Prophet, and Baruch the ſon of Neriah.
g Whom theſe wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD; thus came they, *even* to [h] Tahpanhes.
h A city in Egypt near to Nilus.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah:
i Which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where were his brick-kilns for his buildings.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the King of Babylon [k] my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them.
k *Read Chap. 25. 9.*

11 And when he cometh he ſhall ſmite the land of Egypt, *and deliver* * [l] ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.
* *Chap. 15. 2. Zech. 11. 9.*
l Every one ſhall be ſlain by that means that God hath appointed.

12 And I will kindle a fire in the houſes of the Gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall aray himſelf with the land of Egypt, as [m] a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.
m *Meaning*, moſt eaſily, and ſuddenly ſhall he carry the Egyptians away.

13 He ſhall break alſo the † images of ‡ Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the Gods of the Egyptians ſhall he burn with fire.
† Heb. *ſtatues*, or, *ſtanding images.*
‡ Or, *the houſe of the Sun.*

CHAP. XLIV.

1 Jeremiah expreſſeth the deſolation of Judah for their idolatry. 11 He propheſieth their deſtruction, who commit idolatry in Egypt. 15 The obſtinacy of the Jews. 20 Jeremiah threatneth them for the ſame, 29 and for a ſign, propheſieth the deſtruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of

of Egypt, which dwell at Migdol, and at [a] Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation, and no man dwelleth therein.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other Gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the Prophets, [b] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkned not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other Gods.

6 Wherefore [c] my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling † out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other Gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

9 Have ye forgotten the † wickedneſs of your fathers, and the wickedneſs of the [d] Kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not † humbled *even* unto this day, neither have they feared nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that [e] have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and [f] a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, & by the peſtilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return but [g] ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other Gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will [h] not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the ‡ Queen of heaven, and to pour out drink-offerings unto her: as we have done, we and our fathers, our Kings and our Princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we [i] plenty of † victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 * And when we burnt incenſe to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our ‡ [l] men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your Kings and your Princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe ye have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your [m] hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the Queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

[a] These were all famous & ſtrong cities in Egypt, where the Jews that were fled, dwelt for their ſafety: but the Prophet declareth that there is no hold ſo ſtrong that can preſerve them from God's vengeance.

[b] *Chap.* 7. 25. & 25. 3. & 26. 5. & 29. 19. & 32. 33.

[c] He ſetteth before their eyes God's judgments againſt Judah & Jeruſalem for their idolatry that they might beware by their example, and not with the like wickedneſs provoke the Lord: for then they ſhould be double puniſhed.

† Heb. *out of the midſt of Judah.*

† Heb. *wickedneſſes, or, tranſgreſſions, &c.*

[d] He ſheweth that we ought to keep in memory God's plagues from the beginning, that conſidering them, we might live in his fear, & know, if he have not ſpared our fathers, yea, Kings, Princes, and rulers, and alſo whole countrys and nations for their ſins, that we vile worms cannot look to eſcape puniſhment for ours.

† Heb. *contrite.*

* *Amos* 9. 4.

[e] Which have fully ſet their minds, and are gone thither on purpoſe; whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them: *that is*, Purpoſely deſtroy them.

[f] *Chap.* 26. 6. & 42. 18.

† Heb. *lift up their ſoul.*

[g] *Meaning*, But a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for Satan ever ſolliciteth ſuch, and doth not leave them till he have brought them to extream impudency and madneſs, even to juſtify their wickedneſs againſt God and his Prophets.

‡ Or, *frame of heaven.*

[i] *Chap.* 7. 18. It ſeemeth that the Papiſts gathered of this place their *Salve Regina*, & *Regina cæli lætare*, calling the Virgin Mary Queen of heaven, and ſo of the bleſſed Virgin and mother of our Saviour Chriſt make an idol: for here the Prophet condemneth their idolatry.

† Heb. *bread.*

[k] This is ſtill the argument of idolaters, which eſteem Religion by the belly, & inſtead of acknowledging God's works, who ſendeth both plenty and dearth, health and ſickneſs, they attribute it, to their idols, and ſo diſhonour God.

† Heb. *bread.*

* *Chap.* 7. 18.

‡ Or, *huſband.*

[l] This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they be not aſſured by God's word: for thereby they take an occaſion to juſtify their doings, and their husbands ſhall give an account thereof, before God, *Read Iſa.* 3. 25.

[m] You have committed double evil in making wicked vows and in performing the ſame.

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26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the LORD, that my name [n] ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, †mine or theirs.

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the LORD, Behold, I will [p] give Pharao-hophra King of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah King of Judah into the hand of Nebuchadrezzar King of Babylon his enemy, and that ſought his life.

n This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to have his name mentioned by ſuch as have polluted it.

o We ſee therefore, that God hath a perpetual care over his, whereſoever they are ſcattered: for though they be but two or three, yet he will deliver them when he deſtroyeth his enemies.

† Heb. *from me*, or, *from them.*

p He ſheweth the means whereby they ſhould be deſtroyed, to aſſure them of the certainty of the plague, and yet they remain ſtill in their obſtinacy till they periſh: for *Joſephus lib.* 10 *de Antiq. cap.* 11. *writeth*, That five years after the taking of Jeruſalem, Nebuchadnezzar the younger, having overcome the Moabites and the Ammonites, went againſt Egypt, and ſlew the King, and ſo brought theſe Jews, and others into Babylon.

CHAP. XLV.

1 Baruch being diſmayed, 4 Jeremiah inſtructeth and comforteth him.

THE word that Jeremiah the Prophet ſpake unto [a] Baruch the ſon of Neriah, when he had written [b] theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehojakim the ſon of Joſiah King of Judah, ſaying:

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, [c] I fainted in my ſighing, and I find no reſt.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, *that* which I have built will I [d] break down, & that which I have planted, I will pluck up, even this whole land.

5 And ſeekeſt [e] thou great things for thy ſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee [f] for a prey in all places whither thou goeſt.

a Which was Jeremiah's diſciple, and wrote his prophecies under him.

b Whereof *read Chap.* 36. 10.

c Baruch moved with an inconſiderate zeal of Jeremiah's impriſonment, but chiefly for the deſtruction of the people and the temple, maketh this lamentation as *Pſal.* 6. 8.

d *Meaning*, That God might deſtroy this people, becauſe he had planted them.

e Thinkeſt thou to have honour & credit? wherein he ſheweth his infirmity.

f *Chap* 21. 9. & 39. 18.

CHAP. XLVI.

1 Jeremiah propheſieth the overthrow of Pharaoh's army at Euphrates, 13 and the conqueſt of Egypt by Nebuchadrezzar. 27 He comforteth Jacob in their chaſtiſment.

THE word of the LORD which came to Jeremiah the Prophet againſt the [a] Gentiles.

2 Againſt Egypt, againſt the army of [b] Pharaoh-necho King of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar King of Babylon ſmote in the fourth year of Jehojakim the ſon of Joſiah King of Judah.

a *That is*, Nine nations, which are round about the land of Egypt.

b 2 *King.* 23. 29. & 24. 7. & 2 *Chron.* 35. 20.

3 [c] Order ye the buckler, and ſhield, and draw near to battel.

4 Harneſs the horſes, and get up ye horſmen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 [d] Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are † beaten down, and are † fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, & fall toward the [e] north by the river Euphrates.

7 Who *is* this *that* cometh up as [f] a floud, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a floud, & *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof.

9 Come up ye horſes, and rage ye chariots, and let the mighty men come forth, † [g] the Ethiopians, and † the Libyans that handle the ſhield, and the Lydians that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their bloud: for the Lord GOD of hoſts hath [h] a ſacrifice in the north-country by the [i] river Euphrates.

c He warneth the Egyptians to prepare themſelves to war.

d The Prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians at Carchemiſh.

† Heb. *broken in pieces.*

†. Heb. *fled a flight.*

e The Babylonians ſhall diſcomfit them at the river Euphrates.

f He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the country of Egypt.

† Heb. *Cuſh.*

g For theſe nations took part with the Egyptians.

† Heb. *Put.*

11 Go up into Gilead, and take [k] balm, O [l] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [m] medecines: *for* † thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the Prophet, how Nebuchadrezzar King of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the word ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He † made many to fall, yea one fell upon another, and they ſaid, Ariſe, and let us go again to [n] our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh King of Egypt *is but* a noiſe, he [o] hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, [p] *ſo* ſhall he come.

19 Oh thou daughter dwelling in Egypt, † furniſh thy ſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

h He calleth the ſlaughter of God's enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, *Iſa.* 34. 6.

i *That is*, At Carchemiſh.

k For at Gilead did grow moſt ſovereign balm for wounds.

l So called, becauſe Egypt had not yet been overcome by the enemy.

m He ſheweth, that no ſalve or medicine can prevail, whereas God giveth the wound.

† Heb. *no cure ſhall be unto thee.*

† Heb. *multiplied the faller.*

n As they that ſhould repent that they helped the Egyptians.

o He derideth them which ſhall impute their overthrow to lack of counſel and policy, or to fortune, and not obſerving of time: now conſidering that it is God's juſt judgment.

p *To wit*, That the Egyptians ſhall be deſtroyed.

† Heb. *make thee inſtruments of captivity.*

20 Egypt

20 Egypt *is like* a [q] very fair heifer, *but* destruction cometh: it cometh out of the north.

21 Also her hired men [r] *are* in the midst of her, like † fatted bullocks, for they also are turned back, *and* are fled away together; they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like [s] a serpent, for they shall march with an army, and come against [t] her with axes, as hewers of wood.

23 They shall cut down her [u] forest, saith the LORD, though it cannot be searched, because they are more then the [x] grashoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel saith, Behold, I will punish the ‡ †[y] multitude of No, and Pharaoh, and Egypt, with their Gods, and their Kings, even Pharaoh, and *all* them that trust in him.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar King of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of [z] old, saith the LORD.

27 ¶ [*a] But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, [b] but correct thee in measure, yet will I ‡ not leave thee wholly unpunished.

CHAP. XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the Prophet against the Philistines, before that Pharaoh smote † [a] Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the [b] north, and shall be an overflowing floud, and shall overflow the land, and † all that is therein, the city, and them that dwell therein: then the men shall cry, and all the habitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall [c] not look back to *their* children for feebleness of [d] hands:

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of † the country of [e] Caphtor.

5 [f] Baldness is come upon Gaza, Ashkelon is cut off *with* the remnant of their valley: [g] how long wilt thou cut thy self?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? † put up thy self into thy scabbard, rest and be still.

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the [h] sea-shore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God, and his people.* 47 *The restauration of Moab.*

AGainst Moab thus saith the LORD of hosts, the God of Israel, Wo unto [a] Nebo, for it is spoiled: Kirjathaim is confounded *and* taken, ‡ Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; [b] come and let us cut it off from *being* a nation; also thou shalt ‡ be cut down, O [c] Madmen, the sword shall † pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed, her little ones have caused a cry to be heard.

5 For in the going up of [d] Luhith, † continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like ‡ the [e] heath in the wilderness.

7 ¶ For because thou hast trusted in thy [f] works and in thy treasures, thou shalt also be taken, & [g] Chemosh shall go forth into captivity *with* his * Priests & his Princes together.

8 And the spoilers shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [h] Cursed *be* he that doth the work of the LORD ‡ deceitfully, and cursed *be* he that keepeth back his sword from bloud.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been [i] emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste † remained in him, and his sent is not changed.

12 Therefore behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of * [k] Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 ¶ Moab is spoiled, and gone up *out of* her cities, and † his chosen young men are gone down to the slaughter, saith the King, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

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q They have abundance of all things, and therefore are disobedient and proud.
r *Meaning,* Unskilful of wars, and weak.
† Heb. *bullocks of the stall.*

s They shall be scarce able to speak, for fear of the Chaldeans.
t *Meaning,* Egypt.
u *That is,* They shall slay the great and mighty men of power.
x *To wit,* Nebuchadrezzar's army.

‡ Or, *nourisher.*
† Heb. *Amon.*
y Some take the Hebrew word Amon for the King's name of No, *that is,* of Alexandria, but it seemeth that here is meant Alexandria it self: being a mother city, and by her great plenty and store the nourisher of all Egypt: as Nah. 3. 8.
z *Meaning,* That after te space of fourty years, Egypt should be restored, *Isa.* 19. 23. *Ezek.* 29. 13.
a *Isa.* 41. 13. & 43. 5. & 44. 2. *Chap.* 30. 10.
a God comforteth all his that were in captivity, but specially the small Church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forsaketh his.
b *Chap.* 10. 24. & 30. 11.
‡ Or, *not utterly cut thee off.*

† Heb. *Azzah.*
a A city of the Philistines.
b *Hemeneth,* The army of the Chaldeans, *Isa.* 8 7, 8.

† Heb. *the fulness thereof.*

c The great fear shall take away their natural affection.
d Their heart shall so fail them.
† Heb. *the isle.*
e For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistines, and dwelt in their land, even to Gaza, *Deut.* 2. 23.
f They have polled off their hair for sorrow and heaviness.
g As the heathen used in their mourning, which the Lord forbad his people to do *Deut.* 14. 1.

† Heb. *gather thy self.*

† Heb. *How canst thou.*

h All the country near the sea, as *Chap.* 25. 22.

a These were cities of the Moabites, which Nebuchadnezzar took before he went to fight against Necho King of Egypt.
‡ Or, *the high place.*
b Thus shall the Babylonians incourage one another.
‡ Or, *be brought to silence.*
c *Isa.* 25. 10.
† Heb. *go after thee.*

d Horonaim and Luhith were two places whereby the Moabites should flee, *Isa.* 15. 5.
† Heb. *weeping with weeping.*
‡ Or, *a naked tree*
e Hide your selves in barren places where the enemy will not pursue after you, *Chap.* 17. 6.
f *That is,* The idols which are the works of thine hands, *Some read,* in thy possessions, for so the word may signify, as 1 *Sam.* 25. 28.
g Both thy great idol and his maintainers shall be led away captives, so that they shall then know that it is in vain to look for help at idols, *Isa.* 15. 2.
* *Chap.* 49. 3.
h He sheweth that God would punish the Chaldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this execution of his vengeance against his enemies, his work, though the Chaldeans sought another end, *Isa.* 10. 12.
‡ Or, *negligently.*
i Have not been removed as the Jews have, but have lived at ease, and as wine that feedeth it self on his lees.
† Heb. *stood.*
* 1 *King.* 12. 29.
k As the calf of Beth-el was not able to deliver the Israelites: no more shall Chemosh deliver the Moabites.
‡ Heb. *the choice of.*

17 All ye that are about him bemone him, and all ye that know his name, say, How is the [l] strong staff broken, *and* the beautiful rod!

l How are they destroyed that put their trust in their strength and riches?

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

† Heb. *inhabiteſs.*

19 O †inhabitant of Aroer, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done?

m Thus they that flee, shall answer.
* *Isa.* 16. 7.

20 [m] Moab is confounded: for it is broken down: * howl and cry, tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kirjathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

n *That is*, His power & strength.

25 [n] The horn of Moab is cut off, and his arm is broken, saith the LORD.

o He willed the Chaldeans to lay afflictions enough upon them, till they be like drunken men, that fall down to their shame and are derided of all.

26 ¶ Make ye him [o] drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

‡ Or, *movedst thy self.*
p Thou rejoycest to hear of his misery.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou ‡ [p] skippedst for joy.

28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the holes mouth.

* *Isa.* 16. 6. &c.

29 We have heard the * pride of Moab (he is exceeding proud) his loftiness and his arrogancy, and his pride, and the haughtiness of his heart.

q He shall not execute his malice against his neighbours.
‡ Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*
r *Isa.* 16. 7.

30 I know his wrath, saith the LORD, [q] but *it shall* not *be* so, ‡ his lies shall not so effect *it.*

31 [r] Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for the, with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the sea of

s Which city was in the utmost border of Moab: *and hereby he signifieth*, That the whole land should be destroyed, and the people carried away.
* *Isa.* 16. 10.

[s] Jazer, the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And * joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be † desolate.

* *Isa.* 15. 5, 6.
† Heb. *desolations.*

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his Gods.

t For their idolatry, & God's wrath caused thereby.

36 [t] Therefore mine heart shall sound for Moab like [u] pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten is perished.

u Their custome was to play on flutes or instruments, heavy and grave tunes at burials, and in the time of mourning, *as Matth.* 9. 23.

37 For * every head *shall be* bald, and every beard † clipt: upon all the hands *shall be* cuttings, and upon the loyns sackcloth.

* *Isa.* 15. 2, 3.
† Heb. *diminished.*

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein is no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down? how hath Moab turned the † back with shame? so shall Moab be a derision, and a dismaying to all them about him.

† Heb. *neck.*

40 For thus saith the LORD, Behold, [x] he shall fly as an eagle, and shall spread his wings over Moab.

x *That is*, Nebuchadnezzar, *as Chap.* 49. 22.

41 ‡ Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

‡ Or, *the cities.*

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

* *Jer.* 24. 17, 18.
y He that escapeth one danger, shall be taken of another.

43 * [y] Fear, and the pit, and the snare *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

z They fled thither, thinking to have succour of the Ammonites.
* *Num.* 21. 28.
a The Ammonites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seek to them for help.

45 They that fled, stood under the shadow of [z] Heshbon, because of the force: but * [a] a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones.

† Heb. *children of noise.*

46 Woe be unto thee, O Moab, the people of [b] Chemosh perisheth: for thy sons are taken † captives, and thy daughters captives.

b Which vaunted themselves of their idols, as though he could have defended them.
† Heb. *in captivity.*

47 ¶ Yet will I bring again the captivity of Moab in the [c] latter days, saith the LORD. Thus far *is* the judgment of Moab.

c *That is*, They shall be restored by the Messiah.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their restauration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restauration of Elam.*

‡ Or, *against.*
a They were separated from the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of Gad.

‡ CONCERNING the [a] Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth ‡ their [b] King inherit * Gad, and his people dwell in [c] his cities?

‡ Or, *Malcam.*
b *To wit*, Of the Ammonites.
* *Amos* 1. 13.
c *Meaning*, Of the Ammonites.

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in * [d] Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

* *Amos* 1. 14.
d Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a city called Heshbon among the Moabites.
‡ Or, *Melcom.*
* *Chap.* 48. 7.

3 Howl, O Heshbon, for Ai is spoiled: cry ye daughters of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges, for ‡ their King shall go into captivity, *and* his * Priests and his Princes together.

e In thy plentiful country.

4 Wherefore glorieſt thou in the [e] valleys, ‡ thy

‡ Or, *the valley floweth away.*

‡ thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring [f] a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee, and ye shall be driven out every man [g] right forth, and none shall gather up him that wandreth.

6 And [h] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, * *Is* wisdom no more in [i] Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, ‡ [k] turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If * [l] grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy † till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy [m] fatherless children, I will preserve *them* alive, and let thy widows trust in me.

12 For thus saith the LORD, [n] behold, they whose judgment *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself, saith the LORD, that [o] Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.

14 I have heard a * rumour from the LORD, and an ambassadour is sent unto the heathen, *saying*, Gather ye together and come against [p] her, and rise up to the battel.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy * nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: * every one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof.

18 * As in the overthrow of Sodom and Gomorrha and the neighbour *cities* thereof saith the LORD: no man shall abide there, neither shall a son of man dwell in it.

19 Behold, [q] he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make [r] him run away from her, and who *is* a chosen *man that* I may appoint over her? for who *is* like me? and who will ‡ * appoint me the time? and who *is* that [s] shepherd that will stand before me.

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the [t] flock shall draw them out; surely [u] he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the † Red sea.

22 Behold, he shall come up and fly as the eagle, and [x] spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning [y] Damascus. Hamath is confounded, and Arpad: for they have heard evil tydings, they are † faint-hearted, *there is* sorrow ‡ on the sea, it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and [z] fear hath seised on *her*: anguish and sorrows have taken her as a woman in travail.

25 [a] How is the city of praise not left, the city of my joy?

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a * fire in the wall of Damascus, and it shall consume the palaces of [b] Benhadad.

28 ¶ Concerning [c] Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar King of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away, they shall take to themselves their [d] curtains and all their vessels, and their camels, and they shall cry unto them, Fear *is* on every side.

30 ¶ * Flee, † [e] get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar King of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 [f] Arise, get you up unto the ‡ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattel a spoil, and I will scatter into all winds them *that are* † in the utmost corners, and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the Prophet against [g] Elam, in the beginning of the reign of Zedekiah King of Judah, saying,

35 Thus saith the LORD of hosts, Behold,

f The captain and governour of the army, *meaning*, Nebuchadnezzar.

t They shall not be able to resist his petty captains.
u *To wit*, The enemy.

† Heb. *weedy sea.*

x *As Chap.* 48. 40. was said of Moab.

y Which was the chief city of Syria, whereby he meaneth the whole country.
† Heb. *melted.*
‡ Or, *as on the sea.*

z When she heard the sudden coming of the enemy.

a He speaketh this in the person of the King, and of them of the country, who shall wonder to see Damascus the chief city destroyed.

b Who was King of Syria, 1 *King.* 20. 26. and had built these places, which were still called the palaces of Benhadad.

c *Meaning*, The Arabians, and their borderers.

d Because they used to dwell in tents, he meaneth the things that pertain thereunto.

e *Verse* 8.
† Heb. *flee greatly.*
e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not avail them.
‡ Or, *that is at ease.*

† Heb. *cut off in corners*, or, *that have the corners* of their hair *polled.*

g *That is*, Persia so called of Elam the son of Shem.

‡ Or, *convent me in judgment.*
* *Job* 41. 10.
Chap. 50. 44, 45.

i Which was a city of Edom, called by the name of Teman, Eliphaz son, who came of Esau.

k The enemies that shall dissemble as though they fled away, shall turn back and invade your land and possess it.

l *Meaning*, That God would utterly destroy them, and not spare one, though the grape-gatherers leave some grapes; and thieves seek but till they have enough. *Obad.* 5.
† Heb. *their sufficiency.*

m The destruction shall be so great, that there shall be none left to take care over the widows and fatherless.

n I have not spared mine own people, and how should I pity thee?

o Which was a chief city of Edom.

p *That is*, Bozrah.

q *To wit*, Nebuchadnezzar, after he hath overcome Judah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

r *That is*, The Israelites, whom the Edomites kept as prisoners to haste away from thence.

* *Obad.* verse 1.

* *Obad.* verse 4.

* *Chap.* 50. 13.
* *Gen.* 19. 25.
Chap. 50. 40.

I will break the [h] bow of Elam, the chief of their might.

36 And upom Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them.

38 And I will set my [i] throne in Elam, and will destroy from thence the King and the Princes, saith the LORD.

39 ¶ But it shall come to pass in the [k] latter days, *that* * I will bring again the captivity of Elam, saith the LORD.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchadnezzar there: and in these prophesies Jeremiah speaketh of those countries, which should be subdued under the first of those four Monarchies, whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Chaldeans, or unto the time of Christ.

* *Chap.* 48. 47. *verse* 6.

CHAP. L.

1, 9, 21, 35. *The judgment of Babylon.* 4, 17, 33. *The redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans † by Jeremiah the Prophet.

† Heb. *by the hand of Jeremiah.*

2 Declare ye among the nations, and publish, and † set up a standard, publish *and* conceal not: say, [a] Babylon is taken, Bel is confounded, [b] Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

† Heb. *lift up.*

a After that God hath used the Babylonians service to punish other nations, he sheweth that their turn shall come to be punished.

b These were two of their chief idols.

3 For out of the north there [c] cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

c To wit, The Medes, and the Persians.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall [d] come, they and the children of Judah together, going and [e] weeping: they shall go, and seek the LORD their God.

d When Cyrus shall take Babel.

e *Chap.* 31. 9.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us joyn our selves to the LORD, in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their [f] shepherds have caused them to go astray, they have turned them away *on* the [g] mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

f Their governors and ministers by their examples, have provoked them to idolatry.

g They have committed idolatry in every place.

† Heb. *place to ly down in.*

7 All that found them have devoured them, and their adversaires said, We offend not, because they have sinned against the LORD, the [h] habitation of justice, even the LORD, the hope of their fathers.

h For the Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies.

8 [i] * Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats [k] before the flocks.

i When God shall deliver you by Cyrus.

* *Isa.* 48. 20. *Chap.* 51. 6. *Rev.* 18. 4.

k *That is*, Most forward and without fear.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in aray against her, from thence she shall be taken: their arrows *shall be* as of a mighty ‡ expert men: none shall return in vain.

‡ Or, *destroyer.*

10 And Chaldea shall be a spoil: all that spoil her [l] shall be satisfied, saith the LORD.

l Shall be made rich thereby.

11 Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown † fat, as the heifer at grass, and [m] bellow as bulls.

† Heb. *big*, or, *corpulent.*

m For joy of the victory, that ye had against my people.

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: * every one that goeth by Babylon shall be astonished, and [n] hiss at all her plagues.

* *Chap.* 49. 17.

n In sign of contempt & disdain.

14 [o] Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath [p] sinned against the LORD.

o He speaketh to the enemies, the Medes and Persians.

p Though the Lord calleth the Babylonians his servants, and their work his work in punishing his people, yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the [q] sower from Babylon, and him that handleth the ‡ sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

‡ Or, *sithe.*

17 ¶ Israel *is* a scattered sheep, the lions have driven *him* away: first the King of [r] Assyria hath devoured him, and last this Nebuchadrezzar King of Babylon hath broken his [s] bones.

r Meaning, Tiglathpilezar who carried away the ten tribes.

s He carried away the rest, *to wit*, Judah and Benjamin.

18 Therefore thus saith the LORD of hosts the God of Israel, Behold, I will punish the King of Babylon, & his land, as I have punished the King of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel & Bashan and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land ‡ [t] of Merathaim, *even* against it, and against the inhabitants of ‡ Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

‡ Or, *of the rebels.*

t *That is*, Babylon: thus the Lord raiseth up Cyrus.

‡ Or, *visitation.*

22 A sound of battel *is* in the land, and of great destruction.

23 How is the [u] hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?

u Nebuchadnezzar, who had smitten down all the Princes and people of the world.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation; for this *is* the work of the Lord GOD of hosts, in the land of the Chaldeans.

26 Come against her † from the utmost border, open her store-houses: ‡ cast her up as heaps,

† Heb. *from the end.*

‡ Or, *tread her.*

heaps, and destroy her utterly: let nothing of her be left.

x Her Princes and mighty men.

27 Slay all her x bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation.

y Of the Jews which should be delivered by Cyrus.

28 The voice of them that y flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his Temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

† Heb. *pride.*

31 Behold, I *am* against thee, *O thou* † most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

† Heb. *pride.*

32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together, and all that took them captives held them fast, they refused to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name, he shall throughly plead their cause, that he may give rest to the land, and z disquiet the inhabitants of Babylon.

z He sheweth that when God executeth his judgments against his enemies, that his Church shall then have rest.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her Princes, and upon her wise *men*.

‡ Or, *chief slayers.* † Heb. *liers.*

36 A sword *is* upon the ‡ † liers, and they shall dote: a sword *is* upon her mighty men, and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her, and they shall become as women: a sword *is* upon her treasures, and they shall be robbed.

a For Cyrus did cut the river Euphrates, and divided the course thereof into many streams, so that it might be passed over, as though there had been no water: which thing he did by the counsel of two of Belshazzar's captains, who conspired against their King, because he had gelded the one of them in despight, and slain the son of the other.

38 a A drought *is* upon her waters, and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

b *Isa.* 13. 21. * *Gen.* 19. 25. *Chap.* 49. 18.

39 Therefore the b wild beasts of the desert, with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD: *so* shall no man abide there, neither shall any son of man dwell therein.

c *Meaning*, That the Persians should gather their army of many nations.

41 Behold, a people shall come from the north, and a great nation, & many Kings shall be raised up from the c coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in aray like a man to the battel, against thee, O daughter of Babylon.

43 The King of Babylon hath heard the report of them, and his hands d waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

d Which is meant of Belshazzar, *Dan.* 5. 6.

44 Behold, he shall come up * like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man that* I may appoint over her? for who *is* like me, and * who will ‡ appoint me the time? and who *is* that e shepherd that will stand before me?

* *Chap.* 49. 19.

* *Job* 41. 10. ‡ Or, *convent me to plead.* e *Chap.* 49. 19.

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 The severe judgment of God against Babylon, in revenge of Israel. 59 Jeremiah delivered the Book of this prophecy to Serajah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THus saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the † midst of them that rise up against me, a destroying a wind;

† Heb. *heart.*

a The Medes and Persians that shall destroy them as the wind doth the chaff.

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine; and spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* b forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy One of Israel.

b Though they were forsaken for a time, yet they were not utterly cast off, as though their husband were dead.

6 * c Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this *is* the time of the LORD'S vengeance: he will render unto her a recompence.

* *Chap.* 50. 8. *Rev.* 18. 4.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, *Chap.* 17. 6. & 48. 6.

7 Babylon *hath been* a golden cup in the d LORD'S hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are e mad.

d By whom the Lord poured out the drink of his vengeance, to whom it pleased him.

e For the great afflictions that they have felt by the Babylonians.

8 Babylon is suddenly * fallen and destroyed: howl for her, take balm for her pain, if so be she may be healed.

* *Isa.* 21. 9. *Rev.* 14. 8. & 18. 2.

9 We would have healed Babylon, but she is not healed: forsake her, and let us f go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

f Thus the people of God exhort one another to go to Zion and praise God.

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10 The LORD hath brought forth our
g righteouſneſs: come and let us declare in
Zion the work of the LORD our God.

g In approving our cauſe, and puniſhing our enemies

11 Make † bright the arrows: gather the
ſhields: the LORD hath raiſed up the ſpirit of
the Kings of the Medes: for his device *is* againſt
Babylon, to deſtroy it; becauſe it *is* the
h vengeance of the LORD, the vengeance of his
Temple.

† Heb. *pure.*

h For the wrong done to his people and to his Temple, *Chap.* 50. 28.

12 Set up the ſtandard upon the walls of
Babylon, make the watch ſtrong, ſet up the
watchmen, prepare the † ambuſhes: for the
LORD hath both devided and done that which
he ſpake againſt the inhabitants of Babylon.

† Heb. *liers in wait.*

13 O thou that dwelleſt upon many
i waters, abundant in treaſures, thine end is come,
and the meaſure of thy covetouſneſs.

i For the land of Chaldea was full of rivers which ran into Euphrates.

14 * The LORD of hoſts hath ſworn † by
himſelf, *ſaying*, Surely I will fill thee with
men, as with caterpillers; and they ſhall
† lift up a ſhout againſt thee.

* *Amos* 6. 8.
† Heb. *by his ſoul.*
† Heb. *utter.*

15 * He hath made the earth by his power,
he hath eſtabliſhed the world by his wiſdom,
and hath ſtretched out the heaven by his underſtanding.

* *Gen.* 1. 1, 6. *Chap.* 10. 12, &c.

16 When he uttereth *his* voice *there is* a ‡ multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the end of the
earth, he maketh lightnings with rain, and
bringeth forth the wind out of his treaſures.

‡ Or, *miſe.*

17 Every man ‡ k is brutiſh by *his* knowledge, every founder is confounded by the
graven image: for his molten image *is* falſhood, and *there is* no breath in them.

‡ Or, *is more brutish then to know.*
k *Chap.* 10. 14.

18 They *are* vanity, the work of errours: in
the time of their l viſitation they ſhall periſh.

l When God ſhall execute his vengeance.

19 * The m portion of Jacob *is* not like
them, for he *is* the former of all things, and
Iſrael is the rod of his inheritance: the LORD
of hoſts *is* his name.

* *Chap.* 10. 16.
m *That is*, The true God of Iſrael is not like to theſe idols: for he can help when all things are deſperate.

20 Thou *art* my n battel-ax *and* weapons
of war: for ‡ with thee will I break in pieces
the nations, and with thee will I deſtroy kingdoms:

n *He meaneth*, the Medes and Perſians, as he did before call the Babylonians his hammer, *Chap.* 50. 23.
‡ Or, *in thee*, or, *by thee.*

21 And with thee will I break in pieces the
horſe and his rider, and with thee will I break
in pieces the chariot and his rider:

22 With thee alſo will I break in pieces
man and woman, and with thee will I break
in pieces old and young, and with thee will I
break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the
ſhepherd and his flock, and with thee will I
break in pieces the husbandman and his yoke
of oxen, and with thee will I break in pieces
captains and rulers.

24 And I will render unto Babylon, and
to all the inhabitants of Chaldea, all their evil
that they have done in Zion in your ſight,
ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying
o mountain, ſaith the LORD, which deſtroyeſt
all the earth, and I will ſtretch out mine hand
upon thee, and roll thee down from the p rocks,
and will make thee a burnt mountain.

o Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.
p From thy ſtrong holds and fortreſſes.

26 And they ſhall not take of thee a ſtone
for a corner, nor a ſtone for foundations,
but thou ſhalt be ‡ deſolate for ever, ſaith the
LORD.

† Heb. *everlaſting deſolations.*

27 Set ye up a ſtandard in the land, blow
the trumpet among the nations, prepare the
nations againſt her, call together againſt her
the kingdoms of q Ararat, Minni, and Aſhchenaz; appoint a captain againſt her, cauſe the
horſes to come up as the rough caterpillers.

q By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

28 Prepare againſt her the nations with the
Kings of the Medes, the captains thereof, and
all the rulers thereof, and all the land of his
dominion.

29 And the land ſhall tremble and ſorrow:
for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of
Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their*
holds, their might hath failed, they became
as women: they have burnt her dwelling-places, her bars are broken.

31 One poſt ſhall run to meet another, and
one meſſenger to meet another, to ſhew the
king of Babylon that his city is taken r at *one* end,

r By turning the courſe of the river, one ſide was made open, and the reeds that did grow in the water, were deſtroyed, which Cyrus did by the counſel of Gobria and Gabatha, Belſhazzar's captains.

32 And that the paſſages are ſtopped, and
the reeds they have burnt with fire, and the
men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the
God of Iſrael, The daughter of Babylon *is* like
a threſhing-floor, ‡ *it is* time to threſh her:
yet a little while, and the time of her harveſt
ſ ſhall come.

‡ Or, *is the time that he threſheth her.*
ſ When ſhe ſhall be cut up and threſhed.

34 Nebuchadrezzar the King of Babylon
hath t devoured me, he hath cruſhed me, he
hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his
belly with my delicates, he hath caſt me out.

t This is ſpoken in the perſon of the Jews, bewailing their ſtate and the cruelty of the Babylonians.

35 † The violence done to me and to my
‡ fleſh, *be* upon Babylon, ſhall the † inhabitant of Zion ſay; and my bloud upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

† Heb. *my violence.*
‡ Or, *remainder.*
† Heb. *inhabiteſs.*

36 Therefore thus ſaith the LORD, Behold,
I will plead thy u cauſe, and take vengeance
for thee, and I will dry up her ſea, and make
her ſprings dry.

u Thus the Lord eſteemeth the injury done to his Church, as done to himſelf, becauſe their cauſe is his.

37 And Babylon ſhall become heaps, a
dwelling-place for dragons, an aſtoniſhment
and an hiſſing without an inhabitant.

38 They ſhall roar together like lions:
they ſhall ‡ yell as lions whelps.

‡ Or, *ſhake themſelves.*

39 In their x heat I will make their feaſts,
and I will make them drunken, that they may
rejoyce, and ſleep a perpetual ſleep, and not
wake, ſaith the LORD.

x When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzar's banquet, *Dan.* 5. 1.

40 I will bring them down like lambs to
the ſlaughter, like rams with he-goats.

41 How is y Sheſhach taken? and how is
the praiſe of the whole earth ſurpriſed? how
is Babylon become an aſtoniſhment among
the nations?

y *Meaning* Babel, as *Chap.* 25. 26.

42 The z ſea is come upon Babylon: ſhe
is covered with the multitude of the waves
thereof.

z The great army of the Medes and Perſians.

43 Her

43 Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which [a] he hath swallowed up, and the nations shall not flow together any more unto him, yea the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land: a rumour shall both come *one* year, and after that in *another* [b] year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore behold, the days come, that I will † do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven, [c] and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 ‡ As Babylon *hath caused* the [d] slain of Israel to fall: so at Babylon shall fall the slain of all ‡ the earth.

50 [e] Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are [f] confounded, because we have heard reproach, shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall grone.

53 Though Babylon should mount up to [g] heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans.

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice when her waves do roar like great waters, a noise of their voice is uttered.

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken, for the LORD God of recompences shall surely requite.

57 And I will make [h] drunk her Princes, and her wise *men*, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts, ‡ The [i] broad walls of Babylon shall be utterly ‡ broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the Prophet commanded Serajah the son of Neriah, the son of Maasejah, when he went ‡ with Zedekiah the King of Judah into Babylon, in the [k] fourth year of his reign; and *this* Serajah *was* a ‡ quiet Prince.

60 So Jeremiah wrote in a Book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Serajah, When thou comest to Babylon, and shalt see, and shalt read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever.

63 And it shall be when thou hast made an end of reading this Book, *that* thou shalt bind [l] a stone to it, and cast it into the midst of Euphrates.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be [m] weary. [n] Thus far *are* the words of Jeremiah.

CHAP. LII.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He carried away the captives. 31 Evil-merodach advanceth Jehojachin.

ZEdekiah *was* * one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem; and his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehojakim had done.

3 For [a] through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon.

4 ¶ And it came to pass in the * ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar King of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of King Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the [b] gate between the two walls, which *was* by the King's garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the King, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the King, and carried him up unto the King of Babylon to Riblah in the land

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a *That is*, His gifts and presents, which he had received as part of the spoil of other nations, and which the idolaters brought unto him from all countrys.

b *Meaning*, That Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first year came the tidings, the next year the siege, and in the third year it was taken: yet this it not that horrible destruction which the Prophets threatned in many places: for that was after this when they rebelled, and Darius overcame them by the policy of Zopyrus and hanged three thousand gentlemen, besides the common people.

† Heb. *visit upon.*

c All creatures in heaven and earth, shall rejoyce and praise God for the destruction of Babylon the great enemy of his Church.

‡ Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*

d Babylon did not onely destroy Israel, but many other nations.

‡ Or, *the country.*

e Ye that are now captives in Babylon.

f He sheweth, how they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the walls were two hundred foot high.

h I will so astonish them by afflictions, that they shall not know which way to turn them.

‡ Or, *the walls of broad Babylon.*

i The thickness of the wall was fifty foot thick.

‡ Or, *made naked.*

k This was not in the time of his captivity, but seven years before, when he went either to gratulate Nebuchadnezzar, or to intreat of some matters.

‡ Or, *Prince of Menucha*, or, *chief chamberlain.*

† Heb. *desolations.*

l St. John in his Revelation alludeth to this place, when he saith, *That the angel took a millstone and cast it into the Sea: Signifying*, thereby, The destruction of Babylon, *Rev.* 18. 21.

m They shall not be able to resist, but shall labour in vain.

n *That is*; His writing: *for the following Chapt. was not written by Jeremiah*: as by the matter it self is clear.

* 2 *King.* 24. 18.

† Heb. *reigned.*

a Lo the Lord punished sin by sin, and gave him up to his rebellious heart, till he had brought the enemy upon him to lead him away, and his people.

* 2 *King.* 25. 1. *Chap.* 39. 1.

b *Chap.* 39. 4.

land of Hamath, [c] where he gave judgment upon him.

10 And the King of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the Princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, & the King of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in † priſon till the day of his death.

12 ¶ Now in the fifth month, in the [d] tenth *day* of the month (which *was* the nineteenth year of Nebuchadrezzar King of Babylon) came Nebuzar-adan ‡† captain of the guard, *which* † ſerved the King of Babylon, into Jeruſalem,

13 And burnt the houſe of the LORD, and the King's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

14 And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the King of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard, left *certain* of the poor of the land for vine-dreſſers, and for husbandmen.

17 Alſo the *[f] pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ‡[g] ſhovels, and the ſnuffers, and the ‡ bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

19 And the baſons, and the ‡ firepans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which King Solomon had made in the houſe of the LORD: † the braſs of all theſe veſſels was without [h] weight.

21 And *concerning* the * pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs: the ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work, *were* [i] an hundred round about.

24 ¶ And the captain of the guard took Serajah the chief Prieſt, and Zephaniah the [k] ſecond Prieſt, and the three keepers of the † door.

25 He took alſo out of the city an eunuch, which had the charge of the men of war, and [l] ſeven men of them that † were near the King's perſon which were found in the city, and the ‡ principal ſcribe of the hoſts, who muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the King of Babylon to Riblah.

27 And the King of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the [m] ſeventh year, three thouſand Jews and three and twenty:

29 In the [n] eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two † perſons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred fourty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehojachin King of Judah, in the twelfth month in the five and twentieth *day* of the month, *that* Evil-merodach King of Babylon, in the *firſt* year of his reign, [o] lifted up the head of Jehojachin King of Judah, and brought him forth out of priſon,

32 And ſpake † kindly unto him, and ſet his throne above the throne of the Kings that *were* with him in Babylon,

33 And changed his [p] priſon-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a [q] continual diet given him of the King of Babylon, † every day a portion until the day of his death, all the days of his life.

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c 2 *King.* 25. 6. & *Chap.* 39. 5.

† Heb. *blinded.*

‡ Or, *fetters.*

† Heb. *houſe of the wards.*

d In the 2 *King.* 25. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.

‡ Or, *chief marſhal.*

† Heb. *chief of the executioners* or, *ſlaughter-men. And ſo verſ.* 14, &c.

e Heb. *ſtood before him, that is*, which was his ſervant, as 2 *King.* 25. 8.

* *Chap.* 27. 19.

f Of theſe pillars *Read* 1 *King.* 7. 15.

‡ Or, *inſtruments to remove the aſhes.*

g Which were alſo made of braſs, as 1 *King.* 7. 45.

‡ Or, *baſons.*

‡ Or, *cenſers.*

† Heb. *their braſs.*

h It was ſo much in quantity.

* 1 *King.* 7. 15. 2 *King.* 25. 17. 2 *Chron.* 3. 15.

† Heb. *thread.*

i But becauſe of the roundneſs no more could be ſeen but ninety and ſix.

k Which ſerved in the high Prieſt's ſtead, if he had any neceſſary impediment.

† Heb. *threſhold.*

l In the 2 *King.* 25. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them

† Heb. *ſaw the face of the King.*

‡ Or, *ſcribe of the captains of the hoſt.*

m Which was the latter end of the ſeventh year of his reign, and the beginning of the eight.

n In the latter end alſo of that year and the beginning of the nineteenth.

† Heb. *ſouls.*

o *That is*, Reſtored him to liberty and honour.

† Heb. *good things with him.*

p And gave him princely apparel.

q *That is*, He had allowance in the court, and thus at length he had reſt and quietneſs, becauſe he obeyed Jeremiah the Prophet, whereas the other were cruelly abuſed, that would not obey him.

† Heb. *the matter of the day in his day.*

¶ THE

¶THE LAMENTATIONS OF JEREMIAH.

CHAP. I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *She complaineth of her grief,* 18 *and confesseth God's judgments to be righteous.*

a The Prophet wondreth at the great judgment of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed and desolate.
b Which had chief rule over many provinces and countries.

HOw doth a the city sit solitary, *that was* full of people? *how* is she become as a widow? she *that was* great among the nations, *and* b princess among the provinces, *how* is she become tributary?

2 She * weepeth sore in the * c night, and her tears *are* on her cheeks: among all her d lovers she hath none to comfort *her*, all her friends have dealt treacherously with her, they are become her enemies.

* Jer. 13. 17.
* Jud 7. 3.
c So that she taketh no rest.
d *Meaning*, The Egyptians and Assyrians, which promised help.

3 Judah is gone into captivity, because of e affliction, and † because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutours overtook her between the straits.

e For her cruelty toward the poor and oppression of servants, *Jer.* 34. 11.
† Heb. *for the greatness of servitude.*

4 The ways of Zion do mourn, because f none come to the solemn feasts: all her gates are desolate: her Priests sigh, her virgins are afflicted, and she *is* in bitterness.

f As they used to come up with mirth and joy, *Psal.* 42. 4.

5 Her adversaries * g are the chief, her enemies prosper: for the LORD hath afflicted her; for the multitude of her transgressions, her * children are gone into captivity before the enemy.

* *Deut.* 28. 13, 14.
g *That is*, Have rule over her, *Deut.* 28. 44.
* *Jer.* 52. 28.

6 And from the daughter of Zion all her beauty is departed: her Princes are become h like harts *that* find no pasture, and they are gone without strength before the pursuer.

h As men pined away with sorrow, and that have no courage.

7 Jerusalem remembred in the days of her affliction, and of her miseries, all her ‡ pleasant things that she had in the days of old, when her people i fell into the hand of the enemy, and none did help her, the adversaries saw her, *and* did mock at her k Sabbaths.

‡ Or, *desireable.*
i In her misery she considered the great benefits and commodities that she had lost.
k At her religion and serving of God, which was the greatest grief to the godly.

8 Jerusalem hath grievously sinned: therefore she † is removed: all that honoured her, despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

† Heb. *is become a removing*, or, *wandering.*

9 l Her filthiness *is* in her skirts, she remembreth not her last end, therefore she came down wonderfully: she had no comforter: O LORD, behold my affliction: for the enemy hath magnified *himself.*

l She is not ashamed of her sin, although it be manifest.

10 The adversary hath spread out his hand upon all her ‡ pleasant things: for she hath seen *that* the heathen entred into her sanctuary, m whom thou didst command *that* they should not enter into thy congregation.

‡ Or, *desireable.*
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and under them he comprehendeth all enemies, *Deut.* 3. 32. & 23. 3.

11 All her people sigh, they seek bread, they have given their pleasant things for meat ‡ to relieve the soul: see, O LORD, and consider, for I am become vile.

‡ Or, *to make the soul to come again.*

12 ¶ ‡ *Is it* nothing to you, all ye that † pass by? behold and see, if there be any n sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

‡ Or, It is *nothing.*
† Heb. *pass by the way.*
n Thus Jerusalem lamenteth, moving others to pity her, and to learn by her example.

13 From o above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, *and* faint all the day.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek unto him for remedy.

14 p The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

p Mine heavy sins are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

15 The Lord hath troden under foot all my mighty *men* in the midst of me: he hath called an assembly against me, to crush my young men: the Lord hath troden ‡ the virgin, the daughter of Judah, *as* in q a wine-press.

‡ Or, *the wine-press of the virgin*, &c.
q He hath troden them under foot as they that tread grapes in the wine-press.

16 For these *things* I weep, * mine eye, mine eye runneth down with water, because the comforter that should † relieve my soul, is far from me: my children are desolate, because the enemy prevailed.

* *Jer.* 13. 17. & 14. 17. *Chap* 2. 18.
† Heb. *bring back.*

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as r a menstruous woman among them.

r Which, because of her pollution, was separate from her husband, *Levit.* 15. 19. and was abhorred for the time.

18 ¶ The LORD is * righteous, for I have rebelled against his † commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

* *Dan.* 9. 7.
† Heb. *mouth.*

19 I called for my lovers, *but* they deceived me; my Priests and mine elders gave up the ghost in the city, while they s sought their meat to relieve their souls.

s *That is*, They died for hunger.

20 Behold, O LORD, for I *am* in distress; my * bowels are troubled; mine heart is turned within me, for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

* *Isa.* 16. 11. *Jer.* 48. 36.

21 They have heard that I sigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast ‡ called, and they shall be like unto me.

‡ Or, *proclaimed.*

22 t Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

t Of desiring vengeance against the enemy. *Read Jer.* 11. 20. & 18. 21.

CHAP.

CHAP. II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

HOw hath the Lord [a] covered the daughter of Zion with a cloud in his anger, *and* cast down from [b] heaven unto the earth the beauty of Israel, and remembred not his [c] footstool in the day of his anger?

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath † brought *them* down to the ground: he hath polluted the kingdom and the Princes thereof.

3 He hath cut off in *his* fierce anger all the [d] horn of Israel: he hath drawn back his [e] right hand from before the enemy, and he burned against Jacob like a flaming fire *which* devoureth round about.

4 He [f] hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew † all *that were* pleasant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently * taken away his ‡ tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the King & the Priest.

7 The Lord hath cast off his altar: he hath abhorred his sanctuary: he hath † given up into the hand of the enemy the walls of her palaces; they have made [g] a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from † destroying: therefore he made the rampart and [h] the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her King and her Princes *are* among the Gentiles; the Law *is* no *more*, her * Prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings ‡ swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 [i] What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee?

14 Thy * Prophets [k] have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

15 All that pass † by, clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying: Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it*.

17 The LORD hath done *that* which he had * devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoyce over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, * let tears run down like a river day and night: give thy self no rest, let not the apple of thine eyes cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this: shall the women eat their fruit, *and* children ‡ of a span long? shall the Priest and the Prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thy anger, thou hast killed *and* not pitied.

22 Thou hast called as in a solemn day my terrours round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swadled and brought up, hath mine enemy consumed.

CHAP. III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I *Am* the man *that* hath seen [a] affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned, he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old, he hath broken my bones.

5 He

a *That is*, brought her from prosperity to adversity.
b Hath given her a most sore fall.
c Alluding to the Temple, or to the Ark of the covenant, which was called the footstool of the Lord, because they should not set their minds so low, but lift up their hearts toward the heavens.
† Heb. *made to touch.*
d *Meaning*, The glory and strength, as 1 Sam. 2. 1.
e *That is*, His succour which he was wont to send us, when our enemies oppressed us.
f *Showing*, That there is no remedy but destruction, where God is the enemy.
† Heb. *all the desireable of the eye.*
* *Psal.* 80. 12. & 89. 40. *Isa.* 5. 5.
‡ Or, *hedge.*
† Heb. *shut up.*
g As the people were accustomed to praise God in her solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.
† Heb. *swallowing up.*
h This is a figurative speech, as that was, when he said, *The ways did lament*, *Chap.* 1. 4. *Meaning*, That this sorrow was so great that the insensible things had their part thereof.
* *Psal.* 74. 9.
‡ Or, *faint.*
i *Meaning*, That her calamity was so evident, that it needed no witnesses.
* *Jer.* 2. 8. & 5. 31. & 14. 14. & 23. 16.
k Because the false Prophets called themselves Seers, as the others were called, therefore he sheweth that they saw amiss, because they did not reprove the peoples faults, but flattered them in their sins, which was the cause of their destruction.
† Heb. *by the way.*
* *Psal.* 48. 2.
* *Jer.* 26. 26. *Deut.* 28. 15.
* *Jer.* 14. 17. *Chap.* 3. 26.
‡ Or, *swadled with their hands.*
a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophets and hypocrites, when he declareth the destruction of Jerusalem, as *Jer.* 20. 1.

5 He hath [b] builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my [c] prayer.

9 He hath [d] enclosed my ways with hewen stone: he hath made my paths crooked.

10 * He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused † the arrows of his quiver to enter into my reins.

14 I was a * derision to all my people, *and* their song all the day.

15 He hath filled me with † bitterness, he hath made me drunken with [f] wormwood.

16 He hath also broken my teeth with gravel-stones, he hath ‡ covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat † prosperity.

18 And I said, My strength and my hope [g] is perished from the LORD.

19 ‡ Remembring mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is † humbled [h] in me.

21 This I † recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORD'S [i] mercies that we are not consumed, because his compassions fail not.

23 *They are* [k] new every morning: great *is* thy faithfulness.

24 Te LORD *is* my * [l] portion, saith my soul, therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope & quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his [m] youth.

28 He sitteth alone and [n] keepeth silence, because he hath born *it* upon him.

29 He putteth his * mouth in the dust, if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him, he is filled full with reproach.

31 For the Lord will not cast off for ever.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [p] afflict † willingly, not grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‡ the most High,

36 To subvert a man in his cause, the Lord ‡ [q] approveth not.

37 ¶ Who *is* he * *that* saith, and it cometh to pass, *when* the Lord [r] commandeth *it* not?

38 Out of the mouth of the most High proceedeth not * [s] evil and good.

39 Wherefore doth a living man ‡ [t] complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift [u] up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled, thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thy self with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the * off-scouring and refuse in the midst of the people.

46 All our enemies have opened their mouth against us.

47 * Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people,

49 Mine eye trickleth down, and ceaseth not, without any intermission:

50 Till the LORD look down, and behold from heaven.

51 Mine [x] eye affecteth † mine heart, ‡ because of all the daughters of my city.

52 Mine enemies chased me sore like a bird without cause.

53 They have cut off my life in the [y] dungeon, and cast a stone upon me.

54 Waters flowed over mine head, *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of [z] my soul, thou hast redeemed my life.

59 O LORD, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down and their rising up, I *am* their musick.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them ‡ sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger, from under the * heavens of the LORD.

CHAP. IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatned.* 22 *Zion is comforted.*

HOw is the [a] gold become dim! *how* is the most fine gold changed! the stones of

b He speaketh this as one that felt God's heavy judgments, which he greatly feared, and therefore setteth them out with this diversity of words.
c This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to think that they are not heard, which thing God useth to do, that they might pray more earnestly & the oftner.
d And keepeth me in hold as a prisoner.
e He hath no pity on me.
† Heb. *sons.*
* *Jer.* 20. 7.
† Heb. *bitternesses.*
f With great anguish and sorrow he hath made me to lose my sense.
‡ Or, *rolled me in the ashes.*
† Heb. *good.*
g Thus with pain he was driven to find fro between hope and despair, as the godly oftimes are, yet in the end, the spirit getteth the victory.
‡ Or, *remember.*
† Heb. *bowed.*
h He sheweth that God thus useth to exercise his, to the intent that hereby they may know themselves, and feel his mercy.
† Heb. *unto to return to my heart.*
i Considering the wickedness of man, it is marvel that any remaineth alive: but onely that God for his own mercies sake, and for his promise will ever have his Church to remain, though they be never so few in number, *Isa.* 1. 9.
k We feel thy benefits daily.
* *Psal.* 16. 5. & 73. 26. & 119. 57. *Jer.* 10. 16.
l The godly put their whole confidence in God, & therefore look for none other inheritance.
m He sheweth that we can never begin too timely to be exercised under the cross, that when the afflictions grow greater, our patience also by experience may be stronger
n He murmureth not against God, but is patient.
o He humbleth himself as they that fall down with their face to the ground, & so with patience waiteth for succour.
p He taketh no pleasure in it, but doth it of necessity for our amendment, when he suffereth the wicked to oppress the poor.
† Heb. *from his heart.*
‡ Or, *a superiour.*
‡ Or, *seeth not.*
q He doth not delight therein.
* *Psal.* 33. 9.

r *Lam.* 3. 37.
s *Amos* 3. 6.
f *That is*, Adversity, and prosperity.
‡ Or, *murmur.*
t When God afflicteth him.
u *That is*, Both hearts and hands: for els to lift up the hands is but hypocrisy.
* 1 *Cor.* 4. 13.
* *Isa.* 24. 17.
x I am overcome with sore weeping for all my people
† Heb. *my soul.*
‡ Or, *mine eyes all.*
y *Jer.* 37. 16. how he was in the miry prison.
z *Meaning*, The cause wherefore his life was in danger.
‡ Or, *affliction of heart.*
* *Psal.* 2. 5.
a By the gold, he meaneth the Princes, as by the stones, he understandeth the Priests.

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the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen [b] pitchers, the work of the hands of the potter!

3 Even the ‡ [c] seamonsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the [d] ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are desolate in the streets: *they that were* brought up in scarlet, embrace dunghills.

6 For the ‡ punishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom, *that was* * overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer then snow, they were whiter then milk, they were more ruddy in body then rubies, their polishing *was* of sapphir.

8 Their [e] visage is † blacker then a coal: they are not known in the streets: their skin cleaveth to their bones, it is withered, it is become like a stick.

9 *They that be* slain with the sword, are better then *they that be* slain with hunger: for these † pine away, stricken through for *want of* the [f] fruits of the field.

10 The hands of the pitiful women have sodden their own children, they were their * meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred in the gates of Jerusalem.

13 ¶ * For the sins of her Prophets, *and* the iniquities of her Priests, that have shed the bloud of the just in the midst of [g] her;

14 They have wandred *as* blind *men* in the [h] streets, they have polluted themselves with bloud, ‡ so that [i] men could not touch their garments.

15 They cried unto them, Depart ye, ‡ *it is* unclean, depart, depart, touch not, when they fled away and wandred: they said among the heathen, They shall no more sojourn *there*.

16 The ‡ anger of the LORD hath divided them, he will no more regard them: [k] they respected not the persons of the Priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for [l] a nation *that* could not save *us*.

18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come.

19 Our persecutours are swifter then the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The * [m] breath of our nostrils, the anointed of the LORD was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 Rejoyce and be glad, [n] O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thy self naked.

21 ¶ ‡ The punishment of thine iniquity is accomplished, O daughter of Zion, [o] he will no more carry thee away into captivity, he will visit thine iniquity, O daughter of Edom, he will ‡ discover thy sins.

b Which are of small estimation, and have no honour.
‡ Or, *sea-calves.*
c Though the dragons be cruel, yet they pity their young, & nourish them, which thing Jerusalem doth not.
d The women forsake their children, as the ostrich doth her eggs, *Job* 39. 17.
‡ Or, *iniquity.*
* *Gen.* 19. 25.
e They that were before most in God's favour, are now in greatest abomination unto him.
‡ Heb. *darker then blackness.*
† Heb *flow out.*
f For lack of good they pine away & consume.
* *Deut.* 28. 57. 2 *King.* 6. 29.
* *Jer.* 5. 31. & 3. 21.
g He meaneth that these things are come to pass therefore, contrary to all men's expectations.
h Some refer this to the blind men, which as they went, trod in the bloud whereof the city was full.
‡ Or, *in that they could not* but *touch.*
i *Meaning*, The heathen which came to destroy them, could not abide them.
‡ Or, *ye polluted.*
‡ Or, *face.*
k *That is*, The enemies.
l He sheweth two principal causes of their destruction: their cruelty, and their vain confidence in man: for they trusted in the help of the Egyptians.

* *Gen* 2. 7.
m Our King Josiah, in whom stood our hope of God's favour, and on whom depended our state and life, was slain, whom he calleth anointed, because he was a figure of Christ.
n This is spoken by derision.
‡ Or, *thine iniquity.*
o He comforteth the Church by that, after seventy years, their sorrows shall have an end, whereas the wicked should be tormented for ever.
‡ Or, *carry thee captive for thy sins.*

CHAP. V.

A pityful complaint of Zion, in prayer unto God.

REmember, O LORD, what is come upon us: [a] consider and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our [b] water for mony, our wood † is sold unto us.

5 † Our necks *are* under persecution: we labour *and* have no rest.

6 We have given the [c] hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread.

7 * Our fathers have sinned and *are* not, and we have born their [d] iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, because of the sword of the [e] wilderness.

10 Our * skin was black like an oven, because of the ‡ terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by [f] their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell [g] under the wood.

14 The elders have ceased from the [h] gate, the young men from their musick.

15 The joy of our heart is ceased, our dance is turned into mourning.

16 † The crown is fallen *from* our head: wo unto us that we have sinned.

17 For this our heart is faint, for these *things* our [i] eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, * remainest for [k] ever: thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us † so long time?

21 *[l] Turn thou us unto thee, O LORD, & we shall be turned: renew our days as of old.

22 ‡ But thou hast utterly rejected us; thou art very wroth against us.

a This prayer, as is thought, was made when some of the people were carried away captive, others, as the poorest, remained, and some went into Egypt, and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.
b *Meaning*, Their extream servitude and bondage.
† Heb. *cometh for price.*
† Heb. *on our necks we are persecuted.*
c We are joyned in league and amity with them, or have submitted our selves unto them.
* *Jer.* 31. 29. *Ezek.* 18. 2.
d As our fathers have been punished for their sins, so we, that are culpable of the same sins, are punished.
e Because of the enemy that came from the wilderness, and would not suffer us to go and seek our necessary food.
* *Psal.* 119. 83.
‡ Or, *terrours*, or, *storms.*
f *That is*, By the enemies hand.
g Their slavery was so great that they were not able to abide it.
h There were no more laws, nor form of common-wealth.
† Heb. *the crown of our head is fallen.*
i With weeping.
* *Psal.* 9. 7. & 29. 10. & 102. 12. & 145. 13.
k And therefore thy covenant and mercies can never fail.
† Heb *for length of days.*
* *Jer.* 31. 18.
l *Whereby is declared*, That it is not in mans power to turn to God, but is onely his work to convert us, and thus God worketh in us before we can turn to him.
‡ Or, *For wilt thou utterly reject us?*

¶ THE

THE BOOK OF THE PROPHET EZEKIEL.

THE ARGUMENT.

AFter that Jehojachin, by the counſel of Jeremiah and Ezekiel, had yeilded himſelf to Nebuchadnezzar, and ſo went into captivity with his mother, & divers of his Princes, and of the people, certain began to repent and murmur that they had obeyed the Prophets counſel, as though the thing which they had propheſied ſhould not come to paſs, and therefore their eſtate ſhould be ſtill miſerable under the Chaldeans; by reaſon whereof he confirmeth his former prophecies, declaring by new viſions and revelations ſhewed unto him, that the city ſhould moſt certainly be deſtroyed, and the people grievouſly tormented by God's plagues, inſomuch that they that remained, ſhould be brought into cruel bondage. And leſt the godly ſhould deſpair in theſe great troubles, he aſſureth them that God will deliver his Church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoyced in their miſeries: the effect of the one and the other ſhould chiefly be performed under Chriſt, of whom in this Book are many notable promiſes, and in whom the glory of the new Temple ſhould perfectly be reſtored. He propheſied theſe things in Chaldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the firſt year of Jehojachin's captivity.

CHAP. I.

1 The time of Ezekiel's prophecy at Chebar. 4 His viſion of four Cherubims, 15 of the four wheels, 26 and of the glory of GOD.

NOw it came to paſs in the [a] thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the † captives by the river of [b] Chebar) that the heavens were opened, and I ſaw viſions of [c] God.

a After that the book of the law was found, which was the eighteenth year of the reign of Joſiah, ſo that five and twenty years after this book was found, Jeconiah was led away captive with Ezekiel (& many of the people) who the firſt year after ſaw theſe viſions.

† Heb. *captivity.*

b Which was a part of Euphrates ſo called.

c *That is*, Notable and excellent viſions, ſo that it might be known, it was no natural dream, but came of God,

2 In the fifth *day* of the month, (which *was* the fifth year of King Jehojachin's captivity)

3 The word of the LORD came expreſly unto †Ezekiel the Prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, & the [d] hand of the LORD was there upon him.

† Heb. *Jehezkel.*

d *That is*, The ſpirit of prophecy, as Chap. 3. 22. & 37. 1.

4 ¶ And I looked, and behold, [e] a whirlwind came out of the north, a great cloud, and a fire †infolding it ſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

e By this diverſity of words, he ſignifieth the fearful judgment of God, and the great afflictions that ſhould come upon Jeruſalem.

† Heb. *catching it ſelf.*

5 Alſo out of the midſt thereof *came* the likeneſs of four living [f] creatures. And this *was* their appearance, They had the likeneſs of a man.

f Which were the four Cherubims that repreſented the glory of God, as Chap. 3. 23.

6 And every one had four faces, and every one had four wings.

† Heb. *a ſtraight foot.*

7 And their feet *were* † ſtraight feet, and the ſole of their feet *was* like the ſole of a calve's foot, and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

g The wing of the one touched the wing of the other.

9 Their wings *were* [g] joyned one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the [h] face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

h Every Cherubim had four faces, the face of a man, and of a lion on the right ſide; and the face of a bullock, and of an eagle on the left ſide.

11 Thus *were* their faces: and their wings *were* ‡ ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies.

‡ Or, *divided above.*

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and [i] returned as the appearance of a flaſh of lightning.

i *That is*, when they had executed God's will: ſo rafore they returned not, till God had changed the ſtate of things.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a [k] beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the midle of a wheel.

k *The Hebrew word, is Tarſhiſh: Meaning*, That the colour was like the Cicilian Sea, or a precious ſtone ſo called.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful, and their ‡ rings *were* full of eyes round about them four.

‡ Or, *ſtraber.*

19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and

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‡ Or, *of life.*

the wheels were lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their [l] wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they [m] let down their wings.

l Which declared the ſwiftneſs, and the fearfulneſs of God's judgments.

m Which ſignified, that they had no power of themſelves, but onely waited to execute God's commandment.

25 And there was a voice from the firmament, that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone, and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire [n] round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about.

n Whereby was ſignified a terrible judgment toward the earth.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD: and when I ſaw *it*, I [o] fell upon my face, and I heard a voice of one that ſpake.

o Conſidering the majeſty of God, and the weakneſs of fleſh.

CHAP. II.

1 *Ezekiel's commiſſion.* 6 *His inſtruction.* 9 *The roll of his heavy prophecy.*

AND [a] he ſaid unto me, [b] Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

a *That is*, The Lord.
b *Meaning*, Man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his own ſtate, and God's grace.

2 [c] And the ſpirit entred into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

c So that he could not abide God's preſence till God's ſpirit did enter into him.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious † nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, *even* unto this very day.

† Heb. *nations.*

4 For *they are* † impudent children and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD.

† Heb. *hard of face.*

5 And they, whether they will hear, or whether they will forbear, (that they *are* a rebellious houſe) yet ſhall know that [d] there hath been a Prophet among them.

d This declareth on the one part, God's great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his Prophets among them, and admoniſhed his Miniſters on the other part, that they ceaſe not to do their duty, though the people be never ſo obſtinate: for the word of God ſhall be either to their ſalvation, or greater condemnation.

6 ¶ And thou, ſon of man, be not [e] afraid of them, neither be afraid of their words, though ‡ briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

e *Jer.* 1. 17. *He ſheweth*, That for none afflictions they ſhould ceaſe to do their duties.

‡ Or, *rebels.*

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they *are* † moſt rebellious.

† Heb. *rebellion.*

8 But thou, ſon of man, hear what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth, and * [f] eat that I give thee.

* *Rev.* 10. 9.
f He doth not onely exhort him to his duty, but alſo giveth him the mean, wherewith he may be able to execute it.

9 ¶ And when I looked, behold, an hand *was* ſent unto me, and lo, a roll of a book *was* therein.

10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein [g] lamentations, and mourning, and wo.

g He ſheweth, what were the contents of this book, *to wit*, God's judgments againſt the wicked.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God ſheweth him the rule of prophecy.* 22 *God ſhutteth and openeth the Prophet's mouth.*

MOreover he ſaid unto me, Son of man, eat that thou findeſt; [a] eat this roll, and go ſpeak unto the houſe of Iſrael.

a Whereby is meant, that none is meet to be God's meſſenger before he have received the word of God in his heart, *as ver.* 10. and have a zeal thereto, and delight therein, *as Jer.* 15. 16. *Rev.* 10. 10.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I * eat *it*, and it was in my mouth as hony for ſweetneſs.

* *Rev.* 10. 9.

4 ¶ And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, & ſpeak with my words unto them.

5 For thou *art* not ſent to a people † of a ſtrange ſpeach, and of an hard language, but to the houſe of Iſrael:

† Heb. *deep of lip, & heavy of tongue, as ver.* 6.

6 Not to many people † of a ſtrange ſpeach, and of an hard language, whoſe words thou canſt not underſtand: ‡ ſurely, had I ſent thee to them, they would have hearkned unto thee.

† Heb. *deep of lip, and heavy of languages.*
‡ Or, *if I had ſent thee, &c. would they not have hearkned unto me?*

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* † impudent and hard-hearted.

† Heb. *ſtiff of forehead, and hard of heart.*

8 Behold, I have made thy face [b] ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

b God promiſeth his aſſiſtance to his Miniſters, and that he will give them boldneſs & conſtancy in their vocation, *Iſa.* 50. 7. *Jer.* 1. 18. *Acts.* 5. 8.

9 As an adamant harder then flint have I made thy forehead: * fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

* *Jer.* 1. 8.

10 Moreover, he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, [c] receive in thine heart, and hear with thine ears.

c He ſheweth what is meant by the eating of the book, *which is*, That the Miniſters of God may ſpeak nothing as of themſelves, but that onely which they have received of the Lord.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them and tell them, Thus ſaith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, [d] Bleſſed *be* the glory of the LORD from his place.

d *Whereby he ſignifieth*, That God's glory ſhould not be diminiſhed although he departed out of his Temple; *for this declared*, that the city and Temple ſhould be deſtroyed.

13 *I heard*

13 *I heard* also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

† Heb. *kissed.*

14 So the spirit lifted me up, and took me away, and [e] I went † in bitterness, in the † heat of my spirit, but the hand of the LORD was strong upon me.

e *This sheweth*, That there is ever an infirmity of the flesh which can never be ready to render full obedience to God, & also God's grace, who ever assisteth his, and overcometh their rebellious affections.
† Heb. *bitter.*
† Heb. *hot anger.*

15 ¶ Then I came to them of the captivity at [f] Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them [g] seven days.

f Which was a place by Euphrates, where the Jews were prisoners.
g *Declaring hereby*, That God's Ministers must with advisement and deliberation utter his judgments.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 * Son of man, I have made thee a [h] watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

* *Chap.* 33. 7.
h *That is*, A Prophet, *as Isa.* 52. 8. & 57. 2. *Jer.* 6. 17. *Chap.* 33. 2.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked *man* shall die in his iniquity; but his bloud will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, when a *[i] righteous *man* doth turn from his † righteousness, and commit iniquity, and I lay [k] a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his [l] righteousness which he hath done shall not be remembered; but his bloud will I require at thine hand.

* *Chap.* 18. 24.
i If he that hath been instructed in the right way turn back.
† Heb. *righteousnesses.*
k I will give him up unto a reprobate mind, *Rom.* 1. 28.
l *That is*, His righteous deeds, which seemed to have been done in faith, and were not.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the [m] hand of the LORD was there upon me, and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

m *That is*, The spirit of prophecy.

23 Then I arose, and went forth into the plain, and behold, the [n] glory of the LORD stood there, as the glory which I * saw by the river of Chebar; and I fell on my face.

n *Meaning*, The visions of the Cherubims, and the wheels.
* *Chap.* 1.
o *Chap.* 2. 2.

24 Then the spirit entred into me, and [o] set me upon my feet, and spake with me, and said unto me, Go, [p] shut thy self within thine house.

p *Signifying*, That not only he should not profit, but they should grievously trouble and afflict him.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [q] cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them † a reprover; for they *are* a rebellious house.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouths of his Ministers, and that all such are the rods of his vengeance that do it.
† Heb. *a man reproving.*

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them. Thus saith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

CHAP. IV. 617

1 *Under the type of a siege, is shewed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege is shewed the hardness of the famine.*

THou also son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and set ‡ *battering* rams against it round about.

‡ Or, *chief leaders.*

3 Moreover, take thou unto thee ‡ an [a] iron pan, and set it *for* a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this *shall be* a sign to the house of Israel.

‡ Or, *a flat plate*, or, *slice.*
a Which signified the stubbornes and hardnes of their heart.

4 Lie thou also upon thy left side, and lay the iniquity of the [b] house of Israel upon it: *according* to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

b Hereby he represented the idolatry and sin of the ten tribes: for Samaria was on his left hand from Babylon; and how they had remained therein three hundred and ninety days.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: * so shalt thou bear the iniquity of the house of Israel.

* *Num.* 14. 34.

6 And when thou hast accomplished them, lie again on thy [c] right side, and thou shalt bear the iniquity of the house of Judah fourty days: I have appointed thee † each day for a year.

c Which declared Judah, who had now from the time of Josiah slept in their sins fourty years.
† Heb. *a day for a year, a day for a year.*

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine [d] arm *shall be* uncovered, and thou shalt prophesy against it.

d In token of a speedy vengeance.

8 And behold, I will lay [e] bands upon thee, and thou shalt not turn thee † from one side to another, till thou hast ended the days of thy siege.

e The people should so straitly be besieged, that they should not be able to turn them.
† Heb. *from thy side to thy side.*

9 ¶ Take thou also unto thee, wheat, and barley, and beans, and lentiles, and millet, and ‡ [f] fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; [g] three hundred and ninety days shalt thou eat thereof.

‡ Or *spelt.*
f *Meaning*, That the famine should be so great, that they should be glad to eat whatsoever they could get.
g Which were fourteen months that the city was besieged, and this was as many days as Israel sinned years.

10 And thy meat which thou shalt eat, *shall be* by weight [h] twenty shekels a day: from time to time shalt thou eat it.

h Which make a pound.

11 Thou shalt drink also water by measure, the sixth part of an [i] hin: from time to time shalt thou drink.

i *Exod.* 29. 40.

12 And thou shalt eat it *as* barley-cakes, and thou shalt bake it with [k] dung that cometh out of man, in their sight.

k *Signifying hereby*, The great scarcity of fuel, and matter to burn.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [l] Ah Lord GOD, behold, my soul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it self, or is torn in pieces, neither came there abominable flesh into my mouth.

l The Prophet desires that he might be excused, least for the unclean Jews he should be constrained to eat unclean meat: for man's dung and excrements were impure by the law, *Deut.* 23. 9. *&c.*

15 Then he said unto me, Lo, I have given thee [m] cow's dung for man's dung, and thou shalt prepare thy bread therewith.

m To be as fire to bake thy bread with.

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16 Moreover, he ſaid unto me, Son of man, behold, I will [n] break the * ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

n *That is*, The force and ſtrength wherewith it ſhould nouriſh, *Iſa.* 3. 1. *Chap.* 5. 17. & 14. 13.
* *Lev.* 26. 26. *Chap.* 5. 16.

CHAP. V.

1 *Under the type of hair,* 5 *is ſhewed the judgment of Jeruſalem for their rebellion,* 12 *by famine, ſword, and diſperſion.*

AND thou ſon of man, take thee a ſharp knife, take thee a barbour's raſour, and cauſe *it* [a] to paſs upon thine head, and upon thy beard; then take the balances to weigh and divide their *hair*.

a To ſhave thine head and thy beard.

2 Thou ſhalt burn with fire a third part in the midſt of the [b] city, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, *and* ſmite about it with a knife; and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them.

b To wit, Of that city which he had pourtrayed upon the brick, *Chap.* 4. 1. *By the fire and peſtilence he meaneth*, The famine, wherewith one part periſhed during the ſiege of Nebuchadnezzar. *By the ſword*, Thoſe that were ſlain when Zedekiah fled, and thoſe that were carried away captive. *And by the ſcattering into the wind*, Thoſe that fled into Egypt and into other parts after the city was taken.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy † [c] ſkirts.

† Heb. *wings.*
c *Meaning*, That a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms, but not without troubles and trial.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

d Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignify the deſtruction of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countrys *that are* round about her.

6 And ſhe hath changed my [e] judgments into wickedneſs more then the nations, and my ſtatutes more then the countrys that *are* round about her: for they have refuſed my judgments, and my ſtatutes, they have not walked in them.

e My word and law into idolatry and ſuperſtitions.

7 Therefore thus ſaith the Lord GOD, Becauſe ye [f] multiplied more then the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you:

f Becauſe your idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters, *Iſa.* 65. 11. or he condemneth their ingratitude in reſpect of his benefits.

8 Therefore thus ſaith the Lord GOD, Behold, I, even I *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, becauſe of all thine abominations.

10 Therefore the fathers * ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

* *Lev* 26. 29. *Deut.* 28 53. 2 *King.* 6. 29. *Lam* 4 10.

11 Wherefore, *as* I live, ſaith the Lord GOD, Surely becauſe thou haſt defiled my ſanctuary with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*, * neither ſhall mine eye ſpare, neither will I have any pity.

* *Chap.* 7. 4, 9.

22 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee; and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be [g] comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

g *That is*, I will not be pacified till I be revenged, *Iſa.* 1. 24.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a * reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury, and in furious rebukes: I the LORD have ſpoken *it*.

* *Deut.* 28. 37.

16 When I ſhall ſend upon them the evil [h] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your * ſtaff of bread.

h Which were the graſhoppers, mildew, and whatſoever were occaſions of famine.
* *Lev.* 26. 26. *Chap.* 4. 16. & 14. 13.

17 So will I ſend upon you famine, and * evil beaſts, and they ſhall bereave thee; and peſtilence and bloud ſhall paſs through thee, and I will bring the ſword upon thee: I the LORD have ſpoken *it*.

* *Lev.* 26. 22.

CHAP. VI.

1 *The judgment of Iſrael for their idolatry.* 9 *A remnant ſhall be bleſſed.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the * mountains of Iſrael, and propheſy againſt them,

* *Chap.* 36. 1.

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD, Thus ſaith the Lord GOD to the [a] mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places.

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatry, threatning their deſtruction.

4 And your altars ſhall be deſolate, and your ‡ [b] images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

‡ Or, *Sun-images*, and ſo ver. 6.
b 2 *King.* 23. 11.

5 And I will † lay the dead carcaſes of the children of Iſrael before their [c] idols, and I will ſcatter your bones round about your altars.

† Heb. *give.*
c In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 *King.* 23. 20.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave [d] a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countrys.

d He ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of his Church, & call upon his name.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with

their

their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall [e] loath themſelves for the evils which they have committed in all their abominations.

e They ſhall be aſhamed to ſee that their hope in idols was but vain, and ſo ſhall repent.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, [f] Smite * with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

f By theſe ſigns he would that the Prophet ſhould ſignify the great deſtruction to come.
* *Chap.* 21. 17.

12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall [g] ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

g *That is*, All nations, when you ſhall ſee my judgments.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, ‡ more deſolate then the wilderneſs [h] *towards* Diblath, in all their habitations, and they ſhall know that I *am* the LORD.

‡ Or, *deſolate from the wilderneſs.*
h *Some read*, More deſolate then the wilderneſs of Diblath, which was in Syria, and bordred upon Iſrael, or: from the wilderneſs, which was ſouth unto Diblath, which was north, *Meaning*, The whole country.

CHAP. VII.

1 The final deſolation of Iſrael 16 The mournful repentance of them that eſcape. 20 The enemies defile the ſanctuary becauſe of the Iſraelites abominations. 23 Under the type of a chain, is ſhewed their miſerable captivity.

MOreover the word of the LORD came unto me, ſaying,

2 Alſo thou ſon of man, thus ſaith the Lord GOD unto the land of Iſrael, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will † recompence upon thee all thine [a] abominations.

† Heb. *give.*
a I will puniſh thee as thou haſt deſerved for thine idolatry.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an onely evil, behold, is come.

6 An end is come, the end is come, it † [b] watcheth for thee, behold, it is come.

† Heb. *awaketh againſt thee.*
b He ſheweth that the judgments of God ever watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

7 The [c] morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the † [d] ſounding again of the mountains.

c The beginning of his puniſhments is already come.
‡ Or, *echo.*
d Which was a voice of joy and mirth.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe † thee according to thy ways, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the LORD that ſmiteth.

† Heb. *upon thee.*

10 Behold the day, behold, it is come, the morning is gone forth, the [e] rod hath bloſſomed, [f] pride hath budded.

e The ſcourge is in a readineſs.
f *That is*, The proud tyrant Nebuchadnezzar hath gathered his force and is ready.

11 [g] Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their ‡ multitude, nor of any of ‡ theirs, neither *ſhall there be* [h] wailing for them.

g This cruel enemy ſhall be a ſharp ſcourge for their wickedneſs.
‡ Or, *tumult.*
‡ Or, *their tumultuous perſons.*
h Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others.

12 The time is come, the day draweth near, let not the buyer [i] rejoyce, nor the ſeller [k] mourn: for wrath *is* upon all the multitude thereof.

i For the preſent profit.
k For he ſhall loſe nothing.

13 For the ſeller ſhall not [l] return to that which is ſold, † although they were yet alive: for the [m] viſion *is* touching the whole multitude thereof, *which* ſhall not return: [n] neither ſhall any ſtrengthen himſelf ‡ in † the iniquity of his life.

l In the year of the jubile, *Meaning*, That none ſhould enjoy the priviledge of the Law, *Lev.* 25. 13. for they ſhould all be carried away captives.
† Heb. *though their life were yet among the living.*
m This viſion ſignified that all ſhould be carried away, and none ſhould return for the jubile.
n No man for all this endeavoureth himſelf, or taketh heart to repent for his evil life. *Some read*, For none ſhall be ſtrengthned in his iniquity of his life, *Meaning*, That they ſhould gain nothing by flattering themſelves in evil.
‡ Or, *whoſe life is in his iniquity.*
† Heb. *his iniquity.*

14 [o] They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof.

o The Iſraelites made a brag, but their hearts failed them.
* *Iſa.* 13. 7. *Jer.* 6. 24.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him.

16 ¶ But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All * hands ſhall be feeble, and all knees ſhall † be weak *as* water.

† Heb. *go into water.*
* *Iſa.* 15. 2, 3. *Jer.* 48. 37.

18 They ſhall alſo * gird *themſelves* with ſackcloth, and horrour ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

† Heb. *for a ſeparation*, or, *uncleanneſs.*
* *Prov.* 11. 4. *Zeph.* 1. 18. *Eccluſ* 5. 8.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be † removed: their * ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: ‡ becauſe it is the ſtumbling-block of their iniquity.

‡ Or, *becauſe their iniquity is* their *ſtumbling-block.*

20 ¶ As for the beauty of his [p] ornament, he ſet it in majeſty: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I ‡ ſet it far from them.

p *Meaning*, The ſanctuary.
‡ Or, *made it unto them an unclean thing.*

21 And I will give it into the hands of the [q] ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

q *That is*, Of the babylonians.

22 My face will I turn alſo from them, and they ſhall pollute my [r] ſecret *place:* for the ‡ robbers ſhall enter into it and defile it.

r Which ſignifieth the moſt holy place, whereunto none might enter but the high Prieſt.
‡ Or, *burglers.*

23 ¶ Make [ſ] a chain: for the land is full of [t] bloudy crimes, and the city is full of violence.

ſ *Signifying*, That they ſhould be bound and led away captives.
t *That is*, Of ſins that deſerve death.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and ‡ their [u] holy places ſhall be defiled.

‡ Or, *they ſhall inherit their holy places.*
u Which was the Temple, that was divided into three parts, *Pſal* 68. 35.

25 † Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

† Heb. *cutting off.*

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they

620 seek a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the ancients.

27 The King shall mourn, and the Prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and † according to their deserts will I judge them, and they shall know that I *am* the LORD.

† Heb. *with their judgments.*

CHAP. VIII.

1 *Ezekiel in a vision of God at Jerusalem,* 5 *is shewed the image of jealousie,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 15 *the worshippers towards the Sun.* 18 *God's wrath for their idolatry.*

AND it came to pass in the [a] sixth year, in the [b] sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

a Of the captivity of Jeconiah.
b Which contained part of *August*, and part of *September*.

2 Then I beheld, and lo, a likeness as the appearance of fire: from the [c] appearance of his loyns even downward, fire: and from his loyns even upward, as the appearance of brightness, as the colour of amber.

c *As Chap.* 1. 27.

3 And he * put forth the form of an hand, and took me by a lock of mine head, and the spirit lift me up between the earth and the heaven, and brought me in the [d] visions of God to Jerusalem, to the door of the inner [e] gate, that looketh toward the north, where *was* the seat of the image of [f] jealousy, which provoketh to jealousy.

* *Dan.* 5. 5.

d *Meaning*, That he was thus carried in Spirit, and not in body.
e Which was the porch or the court, where the people assembled.
f *So called*, Because it provoked God's indignation, which was the idol of Baal.

4 And behold, the glory of the God of Israel *was* there, according to the vision that I * saw in the [g] plain.

* *Chap.* 1. 23.
g *Chap.* 3. 22.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way towards the north: so I lift up mine eyes the way toward the north, and behold, north-ward at the gate of the [h] Altar, this image of jealousy in the entry.

h *That is*, In the court where the people had made an Altar to Baal.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my [i] sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

i For God will not be where idols are.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw, and behold, every form of creeping things, and [k] abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about.

k Which were forbidden in the Law, *Levit.* 11. 4.

11 And there stood before them seventy [l] men of the ancients of the house of Israel and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick [m] cloud of incense went up.

l Thus they that should have kept all the rest in the fear and true service of God, were the ring-leaders to all abomination, and by their example pulled others from God.
m It was in such abundance.; a

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel [n] do in the dark, every man in the chambers of his imagery? for they say, * The LORD seeth us not, the LORD hath forsaken the earth.

n For besides their common idolatry, they had particular service, which they had in secret chambers.
* *Chap.* 9. 9.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house, which *was* towards the north, and behold, there sat women weeping for [o] Tammuz.

o The Jews write that this was a Prophet of the idols, who after his death was once a year mourned for in the night.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations then these.

16 And he brought me into the inner court of the LORD's house, and behold, at the door of the Temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the Temple of the LORD, and their faces toward the east, and they worshipped the Son toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? ‡ Is it a light thing to the house of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the [p] branch to their nose.

‡ Or, *Is there any thing lighter then to commit.*

p Some take it for fruitful boughs, offering such things as it were at first fruits to the Sun and their idols.

18 ¶ Therefore will I also deal in fury: mine * eye shall not spare, neither will I have pity: and though they * cry in mine ears with a loud voice, *yet* will I not hear them.

* *Chap.* 5. 11. & 7. 4.
* *Prov.* 1. 28. *Isa.* 1. 15. *Jer.* 11. 11. *Mich.* 3. 4.

CHAP. IX.

1 *A vision whereby is shewed the preservation of some,* 5 *and the destruction of the rest.* 8 *God cannot be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the [a] city, to draw near, even every man *with* his destroying weapon in his hand.

a The time to take vengeance.

2 And behold, [b] six men came from the way of the higher gate, † which lieth toward the [c] north, and every man † a slaughter-weapon in his hand: and one man among them *was* clothed with linen, with a writer's [d] inkhorn † by his side, and they went in and stood beside the brasen altar.

b Which were Angels in the similitude of men.
† Heb. *which is turned.*
c *Signifying*, That the Babylonians should come from the north to destroy the cities and the Temple.
† Heb. *a weapon of his breaking in pieces.*

3 And the glory of the God of Israel was [e] gone up from the Cherub whereupon he was, to the threshold of the house, and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

d To mark them that should be saved.
† Heb. *upon his loyns.*

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set * a mark upon the fore-heads of the men that [f] sigh, and that cry for all the abominations *that be* done in the midst thereof.

e Which declared that he was not bound thereunto, neither would remain any longer, then there was hope that they would turn from their wickedness and worship him aright
† Heb. *mark a mark.*
* *Exod.* 12. 7. *Revel.* 7. 3.
f He sheweth, what is the manner of God's children whom he marketh to salvation, *To wit*, To mourn and cry out against the wickedness, which they see committed against God's glory.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

† Heb. *mine ears.*

6 Slay

† Heb. *to destruction.*

6 Slay † utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the [g] mark; and begin at my sanctuary: then they began at the [h] ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, [i] Ah, Lord GOD, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is † [k] full of blood, and the city full of ‡ perverseness: for they say, *The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine *eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the Cherubims.*

THen I looked, and behold, in the * firmament that *was* above the head of the [a] Cherubims, there appeared over them, as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, And said, Go in between the wheels, *even* under the Cherub, and fill † thine hand with coals of fire from between the Cherubims, and scatter *them* over the [b] city. And he went in in my sight.

3 Now the Cherubims stood on the right-side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD † [c] went up from the Cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [d] sound of the Cherubims wings was heard *even* to the utter court, as the voice of the almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the Cherubims; then he went in, and stood beside the wheels.

7 And *one* Cherub † stretched forth his hand from between the Cherubims unto the fire that *was* between the Cherubims, & took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the Cherubims, the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the Cherubims, one wheel by one Cherub, and another wheel by another Cherub: and the appearance of the wheels *was* as the colour of a [e] beryl-stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they [f] turned not as they went.

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ‡ it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were lifted up: this *is* the living creature that I saw by the river of Chebar.

16 And when the Cherubims went, the wheels went by them: and when the Cherubims lift up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood, and when they were lifted up, *these* lift up themselves *also*: for the [g] spirit ‡ of the living creature *was* in them.

18 [h] Then the glory of the LORD departed from off the threshold of the house, and stood over the Cherubims.

19 And the Cherubims lift up their wings: and mounted up from the earth in my sight, when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east-gate of the LORD's house, & the glory of the God of Israel *was* over them above.

20 This *is* the [i] living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they *were* the Cherubims.

21 Every one had four faces a piece, and every one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP. XI.

1 *The presumption of the Princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant, and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOreover, the spirit lift me up, and brought me unto the east-gate of the LORD's house, which looketh east-ward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benajah, Princes of the people.

2 Then said he unto me, Son of man, these

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[g] Thus in all his plagues the Lord preserveth his small number which he marketh, *as Exod.* 12. 22. *Rev.* 7. 3. but the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.

[h] Which were the chief occasion of all these evils, *as Chap.* 8. 11.

[i] This declareth, that the servants of God have a compassion, when they see his judgments executed.

† Heb. *filled with.*

[k] *That is*, with all kind of wickedness, *Isa.* 1. 15.

‡ Or, *wresting of judgment.*

* *Chap.* 8. 12.

* *Chap.* 5. 11. & 7. 4. & 8. 18.

† Heb. *returned the word.*

* *Chap.* 1. 22.

[a] Which *in the first Chap. vers.* 5. he called the four beasts.

† Heb. *the hollow of thine hand.*

[b] This signified, that the city should be burnt.

† Heb. *was lifted up.*

[c] *Meaning*, That the glory of God should depart from the Temple.

[d] *Chap.* 1. 24.

† Heb. *sent forth.*

[e] *Chap.* 1. 16.

[f] Until they had executed God's judgments.

† Heb. *flesh.*

‡ Or, *they were called in my hearing, wheel*, or, *galgal.*

[g] There was one consent between the Cherubims & the wheels.

‡ Or, *of life.*

[h] *Chap.* 9. 3.

[i] *That is*, The whole body of the four beasts, or Cherubims.

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these *are* the men that deviſe miſchief, and give wicked counſel in this city.

‡ Or, It is *not* for us *to build houſes near.*

3 Which ſay, ‡ *It is* not *[a] near, let us build houſes: this *city is* the [b] caldron, and we *be* the fleſh.

* 2 *Pet.* 3. 4.

a Thus the wicked derided the Prophets, as though they preached but errours and therefore gave themſelves ſtill to their pleaſures.

b We ſhall not be pulled out of Jeruſalem, till the hour of our death come, as the fleſh is not taken out of the caldron till it be ſod.

4 ¶ Therefore propheſie againſt them, propheſie, O ſon of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD, Your ſlain whom ye have laid in the midſt of it, they *are* the [c] fleſh, and this *city is* the caldron: but I will bring you forth out of the midſt of it.

c Contrary to their vain confidence, he ſheweth in what ſenſe this city is the caldron: that is becauſe of the dead bodies that have been murdered therein, and ſo lie as fleſh in the caldron.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgments among you.

d *That is*, Of the Chaldeans.

10 Ye ſhall fall by the ſword, I will judge you in the border of [e] Iſrael, and ye ſhall know that I *am* the LORD.

e *That is*, In Riblah, 2 *King.* 25. 6.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael.

12 And ye ſhall know that I *am* the LORD: ‡ for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

‡ Or, *which have not walked.*

13 ¶ And it came to paſs when I propheſied, that [f] Pelatiah the ſon of Benajah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD, wilt thou make a full end of the remnant of Iſrael?

f It ſeemeth that this noble man died of ſome terrible death, and therefore the Prophet feared ſome ſtrange judgment of God toward the reſt of the people.

14 Again the word of the LORD came unto me, ſaying,

15 Son of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly *are* they, unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD: unto us is this land given in poſſeſſion.

g They that remained ſtill at Jeruſalem, thus reproached them that were gone into captivity, as though they were caſt off and forſaken of God.

16 Therefore ſay, Thus ſaid the Lord GOD, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countrys, yet will I be to them as a little [h] ſanctuary in the countrys where they ſhall come.

h They ſhall be yet a little Church, ſhewing that the Lord will ever have ſome to call upon his name, whom he will preſerve and reſtore, though they be for a time afflicted.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countrys where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

* *Jer.* 32. 39. *Ezek.* 36. 26.

19 And * I will give them one heart, and I will put a new ſpirit within you; and I will take the [i] ſtony heart out of their fleſh, and will give them an heart of fleſh:

i *Meaning*, The heart whereunto nothing can enter, and regenerate them a new, ſo that their heart may be ſoft, and ready to receive my graces.

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the Cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt-ſide of the city.

24 ¶ Afterwards the Spirit took me up, and brought me in viſion by the Spirit of God into Chaldea, to them of the captivity: ſo the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the [k] captivity, all the things that the LORD had ſhewed me.

k When Jeconiah was led away captive.

CHAP. XII.

1 *The type of Ezekiel's removing.* 8 *It ſheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling ſheweth the Jews deſolation.* 21 *The Jews preſumptuous proverb is reproved.* 26 *The ſpeedineſs of the viſion.*

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and [a] ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

a *That is*, They receive not the fruit of that which they ſee and hear.

3 Therefore thou ſon of man, prepare thee ‡ ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

‡ Or, *inſtruments.*

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, † as they that go forth into captivity.

† Heb. *as the goings forth of captivity.*

5 † Dig thou through the wall in their ſight, and carry out thereby.

† Heb. *dig for thee.*

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a [b] ſign unto the houſe of Iſrael.

b That as thou doſt, ſo ſhall they do, and therefore in thee they ſhall ſee their own plague and puniſhment.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I † digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

† Heb. *digged for me.*

8 ¶ And in the morning came the word of the LORD unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael the rebellious houſe, ſaid unto thee, [c] What doſt thou?

c Do not they deride thy doings.

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the Prince

Prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: † they shall remove *and* go into captivity.

† Heb. *by removing go into captivity.*

12 And the Prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with *his* eyes.

13 My net also will I spread [d] upon him, and he shall be taken in my snare; and I will bring him to Babylon *to* the land of the Chaldeans, yet shall he not see it, though he shall die there.

d When the King shall think to escape by fleeing, I will take him in my net, *as Chap.* 17. 20. & 32. 3.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countrys.

16 But I will leave † [e] a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I *am* the LORD.

† Heb. *men of number.*
e Which should bear his name, and should be his Church, *Read Chap.* 11. 16.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembring and with carefulness,

19 And say unto the people of the land, Thus saith the Lord GOD, of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein.

† Heb. *the fulness thereof.*

20 And the cities *that are* inhabited, shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Israel, saying, The days [f] are prolonged, and every vision faileth?

f Because they did not immediatly see the prophesies accomplished, they contemned them, as though they should never be fulfilled.

23 Tell them therefore, Thus saith the Lord GOD, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision, nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* * for [g] many days *to come*, and he prophesieth of the times *that are* far off.

* 2 *Pet.* 3. 4.
g *That is*, it shall not come to pass in our days, and therefore we are not for it: Thus the wicked ever abuse God's patience and benignity.

28 Therefore say unto them, Thus saith the Lord GOD, there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The reproof of lying Prophets,* 10 *and their untempered morter.* 17 *Of Prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesie against the Prophets of Israel that prophesie, and say thou unto † them that prophesie out of their own * hearts, Hear ye the word of the LORD,

† Heb. *them that are Prophets out of their own hearts.*
* *Jer.* 23. 16.

3 Thus saith the Lord GOD, Wo unto the foolish Prophets, that † follow [a] their own spirit, ‡ and have seen nothing.

† Heb. *walk after.*
a After their own fantasy, and not as having the revelation of the Lord.
‡ Or, *and* things which *they have not seen.*

4 O Israel, thy Prophets are like the foxes in the [b] deserts.

b Watching to destroy the vineyard.

5 [c] Ye have not gone up into the ‡ gaps, neither † made up the hedge for the house of Israel, to stand in the battel in the day of the LORD.

c He speaketh to the governors and true ministers that should have resisted them.
‡ Or, *breaches.*
† Heb. *hedged the hedge.*

6 They have seen vanity, and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas [d] ye say, The LORD saith *it*, albeit I have not spoken?

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false Prophets.

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the Prophets that see vanity, and that divine lies: they shall not be in the ‡ assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord GOD.

‡ Or, *secret*, or, *counsel.*
e *That is*, In the Book of life, wherein the true Israelites are written.

10 ¶ Because, even because they have seduced my people, saying, [f] Peace, & *there was* no peace; and one built up ‡ [g] a wall, and lo, others daubed it with untempered *morter:*

f *Jer.* 6. 14.
‡ Or, *a slight wall.*
g Whereas the true Prophets prophesied the destruction of the city, to bring the people to repentance, the false Prophets spake the contrary, and flattered them in their vanities, so that what one false Prophet said, (which is here called the building of the wall) another false Prophet would affirm, though he had neither occasion nor good ground to bear him.

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rent *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall,

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fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the Prophets of Iſrael which propheſie concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſie out of their own heart; and propheſie thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſew [i] pillows to all ‡ armholes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfulls of [k] barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to [l] ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows, wherewith ye there [m] hunt the ſouls, ‡ to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the [n] righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, ‡† by promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the LORD.

h *Whereby is meant*, whatſoever man of himſelf ſetteth forth under the authority of God's word.

i Theſe ſuperſtitious women for lucre would propheſie, and tell every man his fortune, giving them pillows to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.
‡ Or, *elbows*.
k Will ye make my word to ſerve your bellies?
l Theſe ſorcerers made the people believe that they could preſerve life, or deſtroy it, and that it ſhould come to every one according as they propheſied.
m *That is*, To cauſe them to periſh, and that they ſhould depart from the body.
‡ Or, *into gardens*.

n By threatning them that were godly, and upholding the wicked.
‡ Or, *that I ſhould ſave his life*.
† Heb. *by quickning him*.

CHAP. XIV.

1 *God anſwereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of ſeduced Prophets.* 12 *God's irrevocable ſentence of famine,* 15 *of noiſom beaſts,* 17 *of the ſword,* 19 *and of peſtilence.* 22 *A remnant ſhall be reſerved for example of others.*

THen came certain of the elders of Iſrael unto me, and [a] ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their [b] heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the [c] Prophet, I the LORD will anſwer him that cometh, according to the multitude [d] of his idols,

5 That I may [e] take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent and turn ‡ *your ſelves* from your idols, and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a Prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf.

8 And I will ſet my face againſt that man, and will make him * a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the LORD.

9 And if the Prophet be [f] deceived when he hath ſpoken a thing, I the LORD have deceived that Prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the Prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:*

11 That the houſe of Iſrael [g] may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the * [h] ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

14 * Though theſe three men, [i] Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their [k] righteouſneſs, ſaith the Lord GOD.

15 ¶ If I cauſe noiſom beaſts to paſs through the land, and they ‡ ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* † in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they onely ſhall be delivered, but the land ſhall be deſolate.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they onely ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land,

a He ſheweth the hypocriſy of the idolaters, who will diſſemble to hear the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one means or other, God doth diſcover them.
b They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſs, and cauſe them to ſtumble, and caſt them out of God's favour, ſo that he will not hear them when they call unto him, *Read Jer.* 10. 15.

c To enquire of things which the Lord hath appointed to come to paſs.
d As his abomination hath deſerved, *That is*, He ſhall be led with lies, according as he delighted therein, 2 *Theſ.* 2. 10.
e *That is*, Convince them by their own conſcience.
‡ Or, *others*.

* *Deut.* 28. 37. *Chap.* 5. 15.

f *The Prophet declareth*, That God, for man's ingratitude, raiſeth up falſe Prophets to ſeduce them that delight in lies, rather then in the truth of God, and thus he puniſheth ſin by ſin, 1 *King.* 22. 20, 22, 23, and deſtroyeth as well thoſe Prophets as that people.

g Thus God's judgments againſt the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themſelves with like abominations.

* *Lev.* 26. 26. h *Chap.* 4. 16. & 5. 16. *Iſa.* 3. 1.

* *Jer.* 15. 1.
i Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivity with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not hear them.
k *Meaning*, That a very few (which he calleth the remnant, *verſ.* 22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſs is a ſign that they are the Church of God, whom he would preſerve for his own ſake.
‡ Or, *bereave*.
† Heb. *in the midſt of it*.

land, and pour out my fury upon it in bloud, to cut off from it man and beast:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

‡ Or, *also when.*

21 For thus saith the Lord GOD, ‡ How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisom beast, and the pestilence, to cut off from it man and beast?

1 *Chap.* 5. 3.

22 ¶ Yet behold, therein shall be left a [1] remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you when ye see their ways and their doings: and ye shall know that I have not done without cause, all that I have done in it, saith the Lord GOD.

CHAP. XV.

3 *By the unfitness of the vine-branch for any work,* 6 *is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more then any tree, *or then* a branch which is among the [a] trees of the forest?

a Which bringeth forth no fruit, no more then the other trees of the forest do: *Meaning*, That if Jerusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt: † is it meet for *any* work?

† Heb. *will it prosper.*

5 Behold, when it was whole it was † meet for no work: how much less shall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

† Heb. *made fit.*

6 ¶ Therefore thus saith the Lord GOD, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them, they shall go out from *one* fire, and *another* [b] fire shall devour them: and ye shall know that I *am* the LORD, when I set my face against them.

b Though they escape one danger, yet another shall take them.

8 And I will make the land desolate, because they have † committed a trespass, saith the Lord GOD.

† Heb. *trespassed a trespass.*

CHAP. XVI.

1 *Under the similitude of a wretched infant, is shewed the natural state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredom.* 35 *Her grievous judgment.* 44 *Her sin, matching her mother, and exceeding her sisters Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, Thy † birth, and thy nativity *is* of the land of [a] Canaan, thy father *was* an Amorite, and thy mother an Hittite.

† Heb. *cutting out, or, habitation.*

4 And *as for* thy nativity in the day thou wast [b] born, thy navel was not cut, neither wast thou washed in water ‡ to supple *thee:* thou wast not salted at all, nor swadled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of my person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee ‡ polluted in thine [c] own bloud, I said unto thee *when thou wast* in thy bloud, Live: yea, I said unto thee *when thou wast* in thy bloud, Live.

7 I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to † excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love, and I spread my skirt over thee, and covered thy [d] nakedness: yea, I sware unto thee, and entred into a covenant with [e] thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with [f] water: yea, I throughly washed away thy † bloud from thee, and I [g] anointed thee with oyl.

10 I clothed thee also with broidered work, and shod thee with badgers skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful [h] crown upon thine head.

13 Thus wast thou decked with gold and silver, and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and hony, and oyl: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my [i] comeliness which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst [k] trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy [l] fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and [m] playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so.*

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and [n] madest to thy self images † of men, and didst commit whordom with them.

18 And tookest thy broidred garments, and coveredst them: and thou hast set mine oyl and mine incense before them.

a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, *Isa.* 1. 4. & 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

‡ Or, *when I looked upon thee.*

‡ Or, *trodden under foot.*

c Being thus in thy filthiness, and forsaken of all men, I took thee, and gave thee life: whereby is meant that before God wash his Church and give life, there is nothing but filthiness and death.

† Heb *made thee a million.*

† Heb. *ornament of ornaments.*

d These words, *Bound, pollution, nakedness, and filthiness,* are oftimes repeated, to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

e That thou shouldest be a chaste wife unto me, and that I should maintain thee, and endue thee with all graces.

f I washed away thy sins.

† Heb. *bloods.*

g I sanctified thee with mine holy Spirit.

h *Hereby he sheweth,* How he saved his Church, enriched it, and gave it power and dominion to reign.

i He declareth wherein the dignity of Jerusalem stood: *to wit,* In that the Lord gave them of his beauty and excellency.

k In abusing my gifts, and in putting thy confidence in thine own wisdom and dignity, which were the occasion of thine idolatry.

l There was no idolatry so vile wherewith thou didst not pollute thy self.

m *This declareth,* How the idolaters put their chief delight in those things, which please the eyes and outward senses.

n Thou hast converted my vessels and instruments, which I gave thee to serve me with, to the use of thine idols.

† Heb. *of a male*

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19 My meat alſo which I gave thee, fine flour, and oyl, and hony *wherewith* I fed thee, thou haſt even ſet it before them for † a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

† Heb. *a ſavour of reſt.*

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them † to be ° devoured: *is this* of thy whordoms a ſmall matter.

† Heb. *to devour.*
° *Meaning*, by fire, *Read Lev.* 18. 11. 2 *King.* 23. 10.

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through the *fire* for them?

22 And in all thine abomination and thy whordoms thou haſt not remembred the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy bloud.

23 And it came to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord GOD)

24 *That* thou haſt alſo built unto thee an ‡ eminent place, and haſt made thee an high place in every ſtreet.

‡ Or, *brothel-houſe.*

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whordoms.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whordoms, to provoke me to anger.

p He noteth the great impiety of this people, who firſt falling from God to ſeek help at ſtrange nations, did alſo ad length imbrace their idolatry, thinking thereby to make their amity more ſtrong.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‡ daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

‡ Or, *cities.*

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doſt all theſe *things*, the work of an imperious whoriſh woman?

§ Or, *in thy daughters, is thine*, &c.

31 ‡ In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou [q] ſcorneſt hire)

q *Meaning*, That ſome harlots contemn ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: *ſignifying*, That the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her huſband.

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and † hireſt them, that they may come unto thee on every ſide for thy whordom.

† Heb. *briheſt.*

34 And the contrary is in thee from *other* women in thy whordoms, whereas none followeth thee to commit whordoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD.

36 Thus ſaith the Lord GOD, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whordoms with thy lovers, and with all the idols of thy abominations, and by the bloud of thy children, which thou didſt give unto them;

37 Behold therefore, I will gather all thy [r] lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

r Egyptians, Aſſyrians and Chaldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee, *Chap.* 23 9.

38 And I will judge thee, † as women that break [ſ] wedlock, and ſhed bloud, are judged, and I will give thee bloud in fury and jealouſy.

† Heb. *with judgments of.*
ſ I will judge thee to death, as the adulterers & murderers.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take † thy fair juwels, and leave thee naked and bare.

† Heb. *inſtruments of thine ornament.*

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall * burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

* 2 *King.* 25. 9. *Jer.* 52. 13.

42 So will I make my fury towards thee to reſt: and my [t] jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

t I will utterly deſtroy thee, and ſo my jealouſy ſhall ceaſe.

43 Becauſe thou haſt not remembred the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore, I alſoo will [u] recompenſe thy way upon *thine* head, ſaith the Lord GOD, and thou ſhalt not commit this lewdneſs, above all thine abominations.

u I have puniſhed thy faults, but thou wouldeſt not repent.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

x As were the Canaanites, and the Hittites, & others your predeceſſors, ſo are you their ſucceſſors.

45 Thou *art* thy mother's [y] daughter, that lotheth her huſband and her children, and thou *art* the ſiſter of thy [z] ſiſters, which lothed their huſbands, and their children: your mother *was* an Hittite, and your father an Amorite.

y *That is*, Of Samaria and Sodom.
z *That is*, Her cities.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and † thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom and her daughters.

† Heb. *leſſer than thou.*

47 Yet haſt thou [a] not walked after their ways, nor done after their abominations; but ‡ as *if that were* a very little *thing*, thou waſt corrupted more then they in all thy ways.

a But done far worſe.
‡ Or, *that was loathed as a ſmall thing.*

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou hath done, thy and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, [b] Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither, did ſhe ſtrengthen the hand of the poor and needy.

b He alleadgeth theſe four vices, pride, exceſs, idleneſs, and contempt of the poor, as four principal cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, *Gen.* 19. 24.

50 And they were haughty, and committed abomi-

abomination before me: therefore * I took them away as I ſaw *good*.

51 Neither hath [c] Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more then they, and haſt [d] juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable then they: they are more righteous then thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their [e] captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayſt be confounded in all that thou haſt done, in that thou art a [f] comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters, ſhall return to their former eſtate, [g] then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not † mentioned by [h] thy mouth in the day of thy † pride:

57 Before thy wickedneſs was [i] diſcovered, as at the time of *thy* reproach of the daughters of † Syria, and all *that are* round about [k] her, the daughters of the Philiſtines which ‡ deſpiſe thee round about.

58 Thou haſt † born thy lewdneſs, and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD, I will even deal with thee as thou haſt done, which haſt deſpiſed the [l] oath in breaking the covenant.

60 ¶ Nevertheleſs, I will [m] remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy [n] ſiſters, thine elder and thy younger: and I will give them unto thee for * daughters, [o] but not by the covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the LORD:

63 That thou mayeſt remember and be [p] confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord GOD.

CHAP. XVII.

1 *Under the parable of two eagles and a vine,* 11 *is ſhewed God's judgment upon Jeruſalem for revolting from Babylon to Egypt.* 22 *God promiſeth to plant the cedar of the Goſpel.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord God, A great [a] eagle with great wings, long-winged, full of feathers, which had † divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropt off the top of his young twigs, and carried it into a land of [b] traffik; he ſet it in a city of merchants.

5 He took alſo of the [c] ſeed of the land, and † planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became [d] a ſpreading vine of [e] low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another [f] great eagle with great wings and many feathers; and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good † ſoil by great [g] waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD, Shall it proſper? ſhall [h] he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, [i] when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean*? tell *them*, Behold, the King of Babylon is come to Jeruſalem, and hath [k] taken the King thereof, and the Princes thereof, and led them with him to Babylon;

13 And hath taken of the King's ſeed, and made a covenant with him, and hath † taken an [l] oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift it ſelf up, † *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadours into Egypt, that they might give him horſes and much people: ſhall he proſper? ſhall he eſcape that doth ſuch *things*? or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the King *dwelleth* that made him King, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons.

* *Gen.* 19. 24.

c Which worſhipped the calves in Bethel and Dan.

d Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were juſt.

e This he ſpeaketh in compariſon, *ſaying*, That he would reſtore Jeruſalem, when Sodom ſhould be reſtored, *that is*, never: and this meant of the greateſt part of the Jews.

f In that thou haſt ſhewed thy ſelf worſe then they, and yet thoughteſt to eſcape puniſhment.

g *Meaning*, That it ſhould never come to paſs.

† Heb. *for are port*, or, *tearing*.

h Thou wouldeſt not call her puniſhment to mind when thou waſt aloft, to learn by her example to fear my judgments.

† Heb. *prides*, or, *excellencies*.

i *That is*, Till thou waſt brought under by the Syrians and Philiſtines, 2 *Chron.* 28. 19.

† Heb. *Aram*.

k Which joyned with the Syrians, or compaſſed about Jeruſalem.

‡ Or, *ſpoil*.

† Heb. *born them*.

l When thou brakeſt the covenant, which was made between thee and me, *as verſ.* 8.

m *That is*, Of mercy and love I will pity thee, and ſo ſtand to my covenant, though thou haſt deſerved the contrary.

n *Whereby he ſheweth*, That among the moſt wicked he had ever ſome ſeed of his Church, which he would cauſe to fructify in due times: *and here he declareth*, How he will call the Gentiles.

o *Gal.* 4. 26.

o But of my free mercy.

p *This declareth*, what fruit God's mercies work in his, *to wit*, Sorrow and repentance for their former life.

a *That is*, Nebuchadnezzar, who hath great power, riches, and many countries under him, ſhall come to Jeruſalem, and take away Jeconiah the King, *as verſe* 12.

† Heb. *embroidering*.

b *Meaning*, To Babylon.

c *That is*, Zedekiah, who was of the King's bloud and was left at Jeruſalem, and made King in ſtead of Jeconiah, 2 *King.* 24. 17. *Jer.* 37. 1.

† Heb. *put it in a field of ſeed*.

d This was Zedekiah's kingdom.

e That it might not have power to rebel againſt Babylon, *as verſ.* 14.

f *Meaning*, The King of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchadnezzar.

† Heb. *field*,

g They thought to be moiſtned by the waters of Nilus.

h Shall not Nebuchadnezzar.

i By this dry wind, *he meaneth*, The Babylonians.

k *That is*, Jeconiah, 2 *King.* 24. 15.

† Heb. *brought him to an oath*.

l For his ſubjection and obedience.

† Heb. *to keep his covenant, to ſtand to it*.

18 Seeing he despised the oath, by breaking the covenant (when lo, he had given his [m] hand) and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will * spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the [n] highest branch of the high cedar, and will set *it*, I will crop off from the [o] top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all [p] fowl of every wing, in the shadow of the branches thereof shall they dwell.

24 And all the [q] trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

m Because he took the name of God in vain, and brake his oath which he had confirmed by giving his hand, therefore the Prophet declareth that God would not suffer such perjury, and infidelity to escape punishment.
* *Chap.* 12. 13. & 32. 3.

n This promise is made to the Church, which shall be as a small remnant, and as the top of a tree.
o I will trim it, and dress it.

p Both the Jews and Gentiles shall be gathered into it.

q All the world shall know that I have pluckt down the proud enemies, and set up my Church which was low and contemned.

CHAP. XVIII.

1 *God reproveth the injust parable of sour grapes.*
5 *He sheweth how he dealeth with a just father,* 10 *with a wicked son of a just father,* 14 *with a just son of a wicked father,* 19 *with a wicked man repenting,* 24 *with a just man revolting.*
25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, [a] The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do † that which is lawful and right.

6 *And* hath not [b] eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, neither hath * defiled his neighbour's wife, neither hath come near to * a menstruous woman,

7 And hath not * oppressed any, *but* hath restored to the debtour his * pledge, hath spoiled none by violence, hath * given his bread to the hungry, and hath covered the naked with a garment,

a The people murmured at the chastisings of the Lord, and therefore used this proverb, *meaning*, That their fathers had sinned, and their children were punished for their transgressions, *Read. Jer.* 31. 29.

† Heb. *judgment and justice.*

b If he hath not eaten of the flesh that hath been offered up to idols, to honour them thereby.
* *Lev.* 18. 20.
* *Lev.* 18. 19. & 20. 18.
* *Exod.* 22. 21. *Lev.* 19. 15. & 25. 14.
* *Exod.* 22. 26. *Deut.* 24. 12.
* *Deut.* 15. 7. *Isa.* 58. 7. *Mat.* 25. 35.

8 He *that* hath not given forth upon * usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a ‡ robber, a shedder of blood, and ‡ *that* doth the like to *any* one of these *things*.

11 And that doth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, [c] he shall surely die, his † blood shall be upon him.

14 ¶ Now lo, *if* he beget a son that seeth all his father's sins which he hath done, and considereth, and doth not such like,

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, † hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die: * the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my [d] statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his [e] righteousness that he hath done, he shall live.

22 * [f] Have I any pleasure at all that the

* *Exod.* 22. 25. *Lev.* 25. 36, 37. *Deut.* 23. 19. *Psal.* 15. 5.

‡ Or, *breaker up of an house.*
‡ Or, *that doth to his brother beside any of these.*

c *He foreseeth*, How the son is punished for his father's fault: *that is*, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.
† Heb. *blood.*

† Heb. *hath not pledged the pledge, or, taken to pledge.*

* *Deut.* 24. 16. 2 *King.* 14. 6. 2 *Chron.* 25. 4. *Jer.* 31. 29.

d He joyneth the observation of the commandments with repentance: for none can repent in deed, except he labour to keep the law.
e *That is*, In the fruits of his faith, which declare that God doth accept poor sinners, who

him. * *Chap.* 33. 11. f He speaketh that to commend God's mercy to rather is ready to pardon, then to punish, as his long suffering declareth, albeit God in his eternal counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death onely, but chiefely his own glory. And also because he doth not approve sin, therefore it is here said, that he would have them to turn away from it, that they might live.

wicked

wicked ſhould die? ſaith the Lord GOD: *&* not that he ſhould return from his ways and live?

24 ¶ But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doth according to all the abominations that the wicked *man* doth, ſhall he live? all his [g] righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, *The way of the Lord is not [h] equal. Hear now, O houſe of Iſrael; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, & turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD: * repent, and turn ‡ *your ſelves* from all your tranſgreſſions, ſo iniquity ſhall not be your ruine.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a *[i] new heart, and a new ſpirit; for why will you die, O houſe of Iſrael?

32 For *I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn ‡ *your ſelves*, and live ye.

CHAP. XIX.

1 *A lamentation for the Princes of Iſrael, under the parable of lions whelps taken in a pit; 10 and for Jeruſalem, under the parable of a waſted vine.*

MOreover, take thou up a lamentation for the [a] Princes of Iſrael,

2 And ſay, What *is* thy [b] mother? a lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her welps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The [c] nations alſo heard of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited *and* her hope was loſt, then ſhe took another of her [d] whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey, *and* devoured [e] men.

7 And he knew ‡ their deſolate places, and he laid waſte their cities, and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 Then the [f] nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward ‡ in chains, and brought him to the King of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 ¶ Thy [g] mother *is* like a vine ‡ in thy bloud, planted by the waters, ſhe was fruitful & full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the *[h] eaſt-wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of [i] a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule: This *is* a lamentation, and ſhall be for a lamentation.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael. 5 He ſheweth the ſtory of their rebellions in Egypt; 10 in the wilderneſs, 27 and in the land. 33 He promiſeth to gather them by the goſpel. 45 Under the name of a foreſt he ſheweth the deſtruction of Jeruſalem.*

AND it came to paſs in the [a] ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the LORD, & ſat before me.

2 Then came the word of the LORD unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *as* I live, ſaith the Lord GOD, I will not be enquired of by you.

4 Wilt thou ‡* judge them, ſon of man, wilt thou judge *them?* [b] cauſe them to know the abominations of their fathers:

5 ¶ And ſay unto them, Thus ſaith the Lord GOD, In the day when I choſe Iſrael, and ‡ [c] lifted up mine hand unto the ſeed of the houſe of Jacob, and made my ſelf * known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God.

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and hony, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and [d] defile not your ſelves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt

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g *That is*, The falſe opinion that the hypocrites have of their righteouſneſs.

h *Chap.* 33. 20.

h In puniſhing the father with the children.

i *Ma.* 3. 2.

i Or, others.

* *Jer.* 31. 39. *Chap.* 11. 19. & 36. 26.

i *He ſheweth*, That man cannot forſake his wickedneſs till his heart be changed, which is only the work of God.

* *Chap.* 33. 11. 2 *Pet.* 3. 9.

‡ Or, others.

a *That is*, Jehoahaz and Jehojakim Joſias ſons, who, for their pride and cruelty, are compared unto lions.

b *To wit*, Jehoahaz mother, or Jeruſalem.

c By Pharaoh-necho King of Egypt, 2 *King.* 23. 33. 34. *Jer.* 22. 11. 12.

d Which was Jehojakim.

e He ſlew of the Prophets, & them that feared God, and raviſhed their wives.

‡ Or, *their widows.*

f Nebuchadnezzar with his great army which was gathered of divers nations.

‡ Or, *in hooks.*

g He ſpeaketh this in reproach of this wicked King, in whoſe bloud, *that is*, In the race of his predeceſſours, Jeruſalem ſhould have been bleſſed according to God's promiſe, and flouriſhed as a fruitful vine.

‡ Or, *in my quiteneſs*, or, *in thy liveneſs.*

* *Hoſ.* 13. 15.

h *Meaning*, That the Chaldeans ſhould deſtroy them as the eaſt-wind doth the fruit of the vine.

i Deſtruction is come by Zedekiah, who was the occaſion of the rebellion.

a Of the captivity of Jeconiah.

‡ Or, *plead for them.*

* *Chap.* 22. 2. & 23. 36.

b *This declareth*, The great lenity and patience of God, which calleth ſinners to repentance before he condemn them.

‡ Or, *ſware*, and ſo *verſ.* 6, &c.

c I ſware that I would be their God, which manner of oath was obſerved from all antiquity, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and alſo the judge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be truth

* *Exod.* 3. 8. & 4. 31.

d God had forbidden them to make mention of the idols, *Exod.* 23. 13. *Pſal* 16. 4.

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cast away the abominations of [e] their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my [f] name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made my self known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I * caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, & † shewed them my judgments, * which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my * sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly * polluted: then I said I would pour out my fury upon them in the * wilderness to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the [g] heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and hony, which *is* the glory of all lands:

16 Because they despised my judgments, and walked not in my statutes, but polluted my [h] sabbaths: for their heart went after their idols.

17 Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your [i] fathers, neither observe their judgments, nor defile your selves with their idols.

19 I *am* the LORD your God; walk in my statutes, and keep my judgments and do them:

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countrys;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after [k] their fathers idols.

25 Wherefore [l] I gave them also statutes *that were* not good, and judgments whereby they should not live.

26 And I polluted them in their own [m] gifts, in that they caused to pass * through *the fire* all that openeth the womb, that I might make them desolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have blasphemed me, in that they have † committed a trespass against me.

28 [n] *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then ‡ I said unto them, What *is* the high place whereunto ye go? and the name thereof is called [o] Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute your selves with all your idols even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, [p] I will not be enquired of by you.

32 And that which cometh into your mind, shall not be at all, that ye say, We will be as the heathen, as the families of the countrys, to serve wood and [q] stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countrys wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the [r] wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into ‡ the bond of the covenant.

38 And I will [s] purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where

e Which thing declareth the wickedness of man's heart, which judge God's service by their eyes and outward senses.

f God had ever this respect to his glory, that he would not have his name evil spoken of among the Gentiles, for the punishment that his people deserved, in confidence whereof the godly ever prayed, *as Exod.* 32. 12. *Num.* 14. 13.

* *Exod.* 13. 18.

† Heb. *made them to know.*

* *Lev.* 18. 5. *Rom.* 10. 5. *Gal.* 3. 12.

* *Exod.* 20. 8. & 31. 13, &c. & 35. 2. *Deut.* 5. 12.

* *Exod.* 16. 27.

* *Num.* 14. 29. & 26. 65.

g Who might thereby take an occasion to blaspheme my name, and to accuse me of lack of ability, or else that I had sought a means to destroy them more commodiously.

h *That is*, My true religion, which I had commanded them, and gave themselves to serve me according to their own fantasies.

i Whereby the holy Ghost confuteth them that say, That they will follow the religion and example of their fathers, and not measure their doings by God's word, whether they be approveable thereby or no.

k *Meaning*, That they set their delight upon them.

l Because they would not obey my laws, I gave them up to themselves, that they should obey their own fantasies, *as verse* 39. *Rom.* 1. 21, 24.

m I condemned those things, and counted them as abominable, which they thought had been excellent and to have declared most zeal, *Luke* 15. 16. for that which God required as most excellent, that gave they to their idols.

* *Chap.* 16. 21.

† Heb. *trespassed a trespass.*

n Not onely in the wilderness when I brought them out of Egypt, but since I placed them in this land: *Which declareth*, How prompt man's heart is to idolatry, seeing that by no admonition he can be drawn back.

‡ Or, *I told them what the high place was*, or, *Bamah.*

o *Which signifieth*, An high place, *declaring*, That they vaunted themselves of their idolatry and were not ashamed thereof, though God had commanded them expressely, that they should have no altar lifted up on high by stairs *Exod.* 20. 26.

p *He sheweth*, That the ingratitude of the people deserveth, that God should cut them off, and that they should not have the comfort of his word.

q *He declareth*, That man of nature is wholy enemy unto God and to his own salvation, and therefore God calleth him to the right way partly by chastising, but chiefly by his mercy, in forgiving his rebellion and wickedness.

r I will bring you amongst strange nations, as into a wilderness, and there will visit you and so call you to repentance, & then bring the godly home again, *Isa.* 65.

‡ Or, *a delivering.*

s *Signifying*, That he will not burn the corn with the chaff, but purge out the wicked to punish them when he will spare the

where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD, [t] Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the ‡ firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your † ſweet ſavour, when I bring you out from the people, and gather you out of the countrys wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall [u] loath your ſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the [x] ſouthfield;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD, thus ſaith the Lord GOD, Behold, I will kindle a fire in thee, and it ſhall devour every [y] green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD, they ſay of me, Doth he not ſpeak [z] parables?

CHAP. XXI.

1 Ezekiel propheſieth againſt Jeruſalem with a ſign of ſighing. 8 The ſharp and bright ſword. 18 againſt Jeruſalem, 25 againſt the kingdom, 28 and againſt the Ammonites.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, and [a] drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, & will cut off from thee [b] the righteous & the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the [c] north:

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 [d] Sigh therefore, thou ſon of man, with the breaking of *thy* loyns; and with bitterneſs ſigh before their eyes.

7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the [e] tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees † ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Son of man, propheſie and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is ſharpned, and alſo furbiſhed.

10 It is ſharpned to make a ſore ſlaughter, it is furbiſhed that it may [f] glitter: ſhould we then make mirth? ‡ it contemneth the [g] rod of my ſon, *as* [h] every tree.

11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpned, and it is furbiſhed to give it into the hand of the [i] ſlayer.

12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the Princes of Iſrael: ‡ terrours, by reaſon of the ſword, ſhall be upon my people: [k] ſmite therefore upon *thy* thigh.

13 ‡ Becauſe *it is* a trial, [l] and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord God.

14 Thou therefore, ſon of man, propheſie, and [m] ſmite *thine* † hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entreth into their privy chambers.

15 I have ſet the † point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruines be multiplied: ah, *it is* made bright, *it is* ‡ wrapt up for the ſlaughter.

16 Go thee one way [n] or other, *either* on the right hand, † or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo thou ſon of man, appoint thee [o] two ways, that the ſword of the King of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Judah in Jeruſalem the defenced.

t This is ſpoken to the hypocrites.

‡ Or, *chief.*

† Heb. *ſavour of reſt.*

u Your own conſciences ſhall convict you after that you have felt my anger.

x For Judah ſtood ſouth from Babylon.

y Both ſtrong and weak in Jeruſalem.

z The people ſaid, that the Prophet ſpake darkly: therefore he deſireth the Lord to give them a plain declaration hereof.

a Speak ſenſibly, that all may underſtand.

b *That is*, Such which ſeem to have an outward ſhew of righteouſneſs, by obſervation of the ceremonies of the Law.

c *Meaning*, through all the land.

d As though thou wert in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Chaldeans.

† Heb. *ſhall go into water.*

f And ſo cauſe a fear.

‡ Or, *it is the rod of my ſon, it deſpiſeth every tree.*

g *Meaning*, The ſceptre: *Shewing*, That it will not ſpare the King who ſhould be as the Son of God, and in his place.

h *That is*, The reſt of the people.

i *To wit*, Unto the army of the Chaldeans.

‡ Or, *they are thruſt down to the ſword with my people.*

k Jer. 31. 19.

‡ Or, *when the trial* hath been, *what then? ſhall they not alſo belong to the deſpiſing rod?*

l Ezekiel moved with compaſſion, thus complaineth fearing the deſtruction of the kingdom, which God had confirmed to David and his poſterity by promiſe: which promiſe God performed, although here it ſeemed to man's eye that it ſhould utterly periſh.

m *That is*, Encourage the ſword.

† Heb. *hand to hand.*

‡ Or, *glittering*, or, *fear.*

‡ Or, *ſharpned.*

n Provide for thy ſelf, for thou ſhalt ſee God's plague on all parts of this country.

† Heb. *ſet thy ſelf, take the left hand.*

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

p *That is*, To the tribe of Judah that kept themſelves in Jeruſalem.

21 For the King of Babylon ſtood at the †[q] parting of the way, at the head of the two ways, to uſe divination: he made *his* ‡ arrows bright, he conſulted with † images, he looked in the [r] liver.

22 At his right hand was the divination for Jeruſalem to appoint ‡ † captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them [s] as a falſe divination in their ſight, ‡ to them that have ſworn oaths: [t] but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord GOD, Becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And [u] thou profane wicked Prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,

26 Thus ſaith the Lord GOD, Remove the [x] diademe, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high.

27 †I will overturn, overturn, overturn it, and it ſhall be no *more* until he [y] come whoſe right it is, and I will give it *him*.

28 ¶ And thou ſon of man, propheſie and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee [z] vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end.

30 ‡ Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of ‡ bruti ſh men, *and* skilful to deſtroy.

32 Thou ſhalt be for fewel to the fire: thy bloud ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the LORD have ſpoken *it*.

CHAP. XXII.

1 *A catalogue of ſins in Jeruſalem.* 13 *God will burn them as droſs in his furnace.* 23 *The general corruption of Prophets, Prieſts, Princes, and people.*

MOreover, the word of the LORD came unto me, ſaying,

2 Now thou ſon of man, * wilt thou ‡ judge, wilt thou [a] judge the † bloudy city? yea thou ſhalt † ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, The city ſheddeth bloud in the midſt of it, that her time [b] may come, and maketh idols [c] againſt her ſelf to defile her ſelf.

4 Thou art become guilty in thy bloud that thou haſt * ſhed, and haſt defiled thy ſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countrys.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* † [d] infamous, *and* much vexed.

6 Behold, the Princes of Iſrael, every one were in thee to their † power to ſhed bloud.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by ‡ oppreſſion with the [e] ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my Sabbaths.

9 In thee are † men that carry tales to ſhed bloud; & in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they * diſcovered their fathers nakedneſs: in thee have they humbled her that was * ſet apart for pollution.

11 And ‡ one hath committed abomination with his neighbour's * wife, and ‡ another hath ‡ lewdly defiled his daughter in Law, and another in thee hath humbled his * ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed bloud: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 ¶ Behold therefore I have * [f] ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy bloud which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countrys, and will conſume thy [h] filthineſs out of thee.

16 And thou ‡ ſhalt take thine [i] inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become [k] droſs, all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the † droſs of ſilver.

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſs, behold therefore I will gather you into the midſt of Jeruſalem.

20 † *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and [l] melt you.

21 Yea,

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q † Heb. *mother of the way.*
q To know whether he ſhould go againſt the Ammonites, or them of Jeruſalem.
‡ Or, *knives.*
† Heb. *teraphim.*
r He uſed conjuring and ſorcery.
‡ Or, *battering rams.*
† Heb. *rams.*

s Becauſe there was a league between the Jews and the Babylonians, they of Jeruſalem ſhall think nothing leſs then that this thing ſhould come to paſs.
‡ Or, *for the oaths made unto them.*
t *That is*, Nebuchadnezzar will remember the rebellion of Zedekiah, and ſo come upon them.

u *Meaning*, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.
x Some refer this to the Prieſts attire: for Jehozadek the Prieſt went into captivity with the King.
† Heb. *perverted, perverted, perverted will I make it.*
y *That is*, Unto the coming of Meſſiah: for though the Jews had ſome ſign of government afterward under the Perſians, Grecks, and Romans, yet this reſtitution was not till Chriſt coming, and at length ſhould be accompliſhed, as was promiſed, *Gen.* 49. 10.
z Though the Jews and Ammonites would not believe that thou, *to wit*, The ſword, ſhouldſt come upon them, and ſaid that the Prophets which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wert already upon their necks.
‡ Or, *cauſe it to return.*
‡ Or, *burning.*

* *Chap.* 20. 4. & 23. 36.
‡ Or, *plead for.*
a Art thou ready to execute thy charge, which I commit unto thee againſt Jeruſalem, that murdreth the Prophets, and them that are godly.
‡ Heb. *city of blond.*
† Heb. *make her know.*

b *That is*, The time of her deſtruction.
c To her own undoing.
* 2 *King.* 21. 16.

† Heb. *polluted of name, much in vexation.*
d Whoſe very name all men hate.
† Heb. *arm.*

‡ Or, *deceit.*
e *He meaneth hereby*, That there was no kind of wickedneſs which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.
† Heb *men of ſlanders.*
* *Lev.* 18. 8. & 20. 11.
* *Lev.* 18. 19.
‡ Or, *every one.*
* *Lev.* 18. 20. *Jer.* 5. 8.
‡ Or, *every one.*
‡ Or, *by lewdneſs.*
* *Lev.* 18. 9.

* *Chap.* 21. 17.
f In token of my wrath and vengeance.

g *That is*, Able to defend thy ſelf.

h I will thus take away the occaſion of thy wickedneſs.
‡ Or, *ſhalt be profaned.*
i Thou ſhalt be no more the inheritance of the Lord but forſaken.

k Which before was moſt precious.
† Heb. *droſſes.*

† Heb. *according to the gathering.*

l *Meaning hereby*, That the godly ſhould be tried, and the wicked deſtroyed.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land *that* is not cleansed, nor [m] rained upon in the day of indignation.

25 *There is* a [n] conspiracy of her Prophets in the midst thereof like a roaring lion ravening the prey: they * have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her Priests have † violated my Law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their [o] eyes from my sabbaths, and I am profaned among them.

27 Her * Princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

29 And her [p] Prophets have daubed them with untempered *morter*, seeing vanity, & divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used † oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger † wrongfully.

30 And I sought for a man among them, that should make up the [q] hedge, and stand in the gap before me for the land that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

CHAP. XXIII.

3 *The whordoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The Prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women the daughters of one [a] mother.

3 And they committed whordoms in [b] Egypt, they committed whordoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of [c] them *were*, Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters: thus *were* their names, Samaria *is* Aholah: and Jerusalem Aholibah.

5 And Aholah played the harlot when [d] she was mine, and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desireable young men, hors-men riding upon horses.

7 Thus she † committed her whordoms with them, with all them *that were* † the chosen men of Assyria, and with all on whom she doted, with all their idols she defiled her self.

8 Neither left she her whordoms *brought* from Egypt: for in her youth they [e] lay with her, and they bruised the breasts of her virginity, and poured their whordom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the * Assyrians, upon whom she doted.

10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword: and she became † famous among women, for [f] they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, † she was more corrupt in her inordinate love then she, and in her whordoms † more then her sister in *her* whordoms.

12 She doted upon the * Assyrians *her* neighbours, captains and rulers clothed most gorgeously, hors-men riding upon horses, all of them desireable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whordoms: for when she saw men [g] pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And † assoon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whordom, and she was polluted with them, and her mind was † alienated from them.

18 So she discovered her whordoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whordoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The

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m Thou art like a barren land, which the Lord plagueth with drought.

n The false Prophets have conspired together to make their doctrine more probable.

o *Mat.* 23. 14.

† Heb. *offered violence to.*

p They have neglected my service.

o *Mich.* 3. 11. *Zeph.* 3. 3.

p They which should have reproved them, flattered them in their vices, and covered their doings with lies, *Chap.* 13. 10.

q Or, *deceit.*

† Heb. *without right.*

q Which would shew himself zealous in my cause by resisting vice, *Isa.* 59. 16. & 63. 5. and also pray unto me to withhold my plagues, *Psal.* 106. 23.

a *Meaning*, Israel and Judah which came both out of one family.

b They became idolaters, after the manner of the Egyptians.

c Aholah, signifieth a mansion or dwelling in her self, *meaning*, Samaria, which was the royal city of Israel: and Aholibah signifieth my mansion in her, *whereby is meant*, Jerusalem, where God's temple was.

d When the Israelites were named, the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.

† Heb. *bestowed her whordoms upon them.*

† Heb. *the choice of the children of Asshur.*

e The holy Ghost useth these terms; which seem strange to chaste ears, to cause this wicked vice of idolatry to be abhorred.

* 2 *King.* 17. 23.

† Heb. *a name.*

f *Meaning*, The Assyrians.

† Heb. *she corrupted her inordinate love more then, &c.*

† Heb. *more then the whordoms of her sister.*

* 2 *King.* 16 7.

g *This declareth*, That no words are able sufficiently to express the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging love and filthy lusts dote upon the images and paintings of them after whom they lust.

† Heb. *at the sight of her eyes.*

† Heb. *children of Babel.*

† Heb. *hoised*; or, *disjointed.*

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23 The Babylonians, and all the Chaldeans, [h] Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desireable young men, captains and rulers, great Lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people *which* shall set against thee buckler, and shield, and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they [i] shall take away thy nose, and thine ears, and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy † fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whordom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy [k] labour, and shall leave thee naked and bare, and the nakedness of thy whordoms shall be [l] discovered, both thy lewdness and thy whordoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her [m] cup into thine hand.

32 Thus saith the Lord GOD, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with [n] drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness, and thy whordoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou * ‡ judge Aholah and Abolibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons whom they bare unto me, to [o] pass for them through *the fire* to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, * thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men † to come from [p] far, unto whom a messenger *was* sent, and lo, they came, for whom thou didst wash thy self, paintedst thy eyes, and deckedst thy self with ornaments,

41 And satest upon a † stately bed, and a [q] table prepared before it, * whereupon thou hast set mine incense and mine oyl.

42 And a voice of a multitude being at ease *was* with her, and with the men † of the common sort *were* brought ‡ [r] Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit † whordoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they shall * judge them after the manner of [s] adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, I will bring up a company upon them, and will give them † to be removed and spoiled.

47 And the company shall stone them with stones, and ‡ dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all [t] women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

CHAP. XXIV.

1 *Under the parable of a boyling pot,* 6 *is shewed the irrevocable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

AGain in the [a] ninth year, in the tenth month, in the tenth *day* of the [b] month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the King of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD, Set on a [c] pot, set *it* on, and also pour water into it.

4 Gather the [d] pieces thereof into it, *even* every good piece, the thigh, and the shoulder, fill *it* with the choise bones.

5 Take

h These were the names of certain Princes and captains under Nebuchadnezzar.

i They shall destroy thy Princes and Priests, with the rest of thy people.

† Heb. *instruments of thy decking.*

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shameful forsaking of God to serve idols.

m I will execute the same judgments and vengeance against thee, and that with greater severity.

n *Meaning*, That the afflictions should be so great that they should cause them to lose their senses and reason.

* *Chap.* 20. 4. & 22. 2.

‡ Or, *plead for.*

o *That is*, To be sacrifices to their idols, *Read Chap.* 16. 20.

* 2 *King.* 21. 4.

† Heb. *coming.*

p They sent into other countries to have such as should teach the service of their idols.

† Heb. *honourable.*

q *He meaneth*, The altar that was prepared for the idols.

* *Prov.* 7. 17.

† Heb. *of the multitude of men.*

‡ Or, *drunkards.*

r Which should teach the manner of worshipping their Gods.

† Heb. *her whordoms.*

* *Chap.* 16. 38.

s *That is*, worthy of death.

† Heb. *for a removing and spoil.*

‡ Or, *single them out.*

t *Meaning*, All other cities and countries.

a Of Jeconiah's captivity, and of the reign of Zedekiah, 2 *King.* 25. 1.

b Called, *Tebeth*, which containeth part of *December*, and part of *January*, in the which month & day Nebuchadnezzar besieged Jerusalem.

c *Whereby was meant*, Jerusalem.

d *That is*, The citizens, and the chief men thereof.

5 Take the choise of the flock, and ‡ burn also the [e] bones under it, *and* make it boyl well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD, Wo to the bloudy city, to the pot whose [f] scum *is* therein, and whose scum is not gone out of it; bring it out [g] piece by piece, let no [h] lot fall upon it.

7 For her bloud is in the midst of her; she set it upon the top of a [i] rock, she poured it not upon the ground to cover it with dust:

8 That it might cause fury to come up to take vengeance: I have set her bloud upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD, * Wo to the bloudy city, I will even make the pile for fire great.

10 Heap on wood, [k] kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 [l] She hath wearied *her self* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I [m] have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*, it shall come to pass, and I will do *it*, I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings shall they [n] judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the [o] desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears † run down.

17 † Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and [p] put on thy shoes upon thy feet, and cover not *thy* † lips, and [q] eat not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died; and I did in the [r] morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, I will [s] profane my sanctuary, the [t] excellency of your strength, the desire of your eyes, and † that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters;

26 *That* he that escapeth in that day, shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak and be no more dumb; and thou shalt be a sign unto them, and they shall know that I *am* the LORD.

CHAP. XXV.

1 God's vengeance for their insolency against the Jews, upon the Ammonites, 8 upon Moab, and Seir, 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face * against the Ammonites, and prophesie against them:

3 And say unto the Ammonites, Hear the word of the Lord GOD, Thus saith the Lord GOD, Because thou saidst, [u] Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold therefore, I will deliver thee to the † [b] men of the east for a possession, and they shall set their [c] palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make [d] Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD, Because thou hast clapped *thine* † hands, and stamped with the † feet, and rejoyced in † heart with all thy despite against the land of Israel;

7 Behold therefore, I will stretch out mine hand upon thee, and will deliver thee for ‡ a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish out of the countrys: I will destroy thee, and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD, * Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen:

9 There-

---

† Or, *heap.*

[e] *Meaning*, Of the innocent, whom they had slain, who were the cause of the kindling of God's wrath against them.

[f] Whose iniquities, and wicked citezens there yet remain.

[g] *Signifying*, That they should not be destroyed all at once, but by little and little.

[h] Spare none estate or condition.

[i] The city shewed her cruelty to all the world, and was not ashamed thereof, neither yet hit it.

* *Nah.* 3. 1. *Hab.* 2. 12.

[k] *Meaning*, That the city should be utterly destroyed, and that he would give the enemies an appetite thereunto.

[l] The city hath flattered her self in vain.

[m] I labour by sending my Prophets to call thee to repentance, but thou wouldst not.

[n] *That is*, The Babylonians.

[o] *Meaning*, His wife, in whom he delighted, *as vers.* 18.

† Heb. *go.*

† Heb. *be silent.*

[p] For in mourning they went bareheaded and barefooted, and also covered their lips.

† Heb. *upperlip*, *also vers.* 22.

[q] *That is*, which the neighbours sent to them that mourned.

[r] *Meaning*, The morning following.

[s] By sending the Chaldeans to destroy it, *as Chap.* 7. 22.

[t] Wherein you boast and delight.

† Heb. *the pity of your soul.*

† Heb. *the lifting up of their soul.*

[u] Because ye rejoyced when the enemy destroyed my city and Temple.

† Heb *Children.*

[b] *That is*, To the Babylonians.

[c] They shall chase thee away and take thy gorgeous houses to dwell in.

[d] Called also Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 *Sam.* 12. 27.

† Heb. *hand.*

† Heb. *foot.*

† Heb. *soul.*

‡ Or, *man.*

* *Jer.* 49. 1, &c.

* *Jer.* 48. 1, &c.

9 Therefore behold, I will open the † ſide of Moab from the [e] cities, from his cities *which are* on his frontiers, the glory of the country Bethjeſhimoth, Baal-meon, and Kirjathaim,

† Heb. *ſhoulder of Moab.*

e So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

10 Unto the men of the eaſt ‡ with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations.

‡ Or, *againſt the children of Ammon.*

11 And I will execute judgments upon Moab, and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that Edom hath dealt againſt the houſe of Judah † by taking vengeance, and hath greatly offended, and revenged himſelf upon them:

† Heb. *by revenging revengment.*

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and ‡ they of Dedan ſhall fall by the ſword.

‡ Or, *they ſhall fall by the ſword on* Dedan.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* ‡ for the old hatred;

‡ Or, *with perpetual hatred.*

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the [f] Cheretims, and deſtroy the remnant of the ‡ ſea-coaſt.

f Which were certain gariſons of Philiſtines, whereby they oft-times moleſted the Jews: of the Cherethims, David alſo had a guard, 2 *Sam.* 8. 18.

‡ Or, *haven of the Sea.*

17 And I will execute great † vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

† Heb. *vengeances.*

CHAP. XXVI.

1 Tyrus for inſulting againſt Jeruſalem, is threatned.
7 The power of Nebuchadrezzar againſt her.
15 The mourning and aſtoniſhment of the Sea, at her fall.

AND it came to paſs in the [a] eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

a Either of the captivity of Jeconiah, or of the reign of Zedekiah.

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the [b] gates of the people: ſhe is turned unto me, I ſhall be [c] repleniſhed, *now* ſhe is laid waſte:

b *That is*, The famous city Jeruſalem, whereunto all people reſorted.

c My riches and fame ſhall increaſe: thus the wicked rejoyce at their fall by whom they may have any profit or advantage.

3 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the Sea: for I have ſpoken *it*, ſaith the Lord GOD, and it ſhall become a ſpoil to the nations.

6 And her [d] daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the LORD.

d The towns that belonged unto her.

7 ¶ For thus ſaith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar King of Babylon, a King of Kings, from the north, with horſes, and with chariots, and with hors-men, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and ‡ caſt a mount againſt thee, and lift up the buckler againſt thee.

‡ Or, *pour out the engine of ſhot.*

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the hors-men, and of the wheels, and of the chariots, when he ſhall enter into thy gates, † as men enter into a city wherein is made a breach.

† Heb. *according to the entrings of a city broken up.*

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong [e] garriſons ſhall go down to the ground.

e For Tyrus was much built by art, and by labour of men was won out of the Sea, ſome refer this unto the images of the noble men which they had eretted up for their glory and renown.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy † thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

† Heb. *houſes of thy deſire.*

13 * And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard.

* *Iſa.* 24. 8. *Jer.* 7. 34. & 16. 9.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: [f] thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

f I will make thee ſo bare, that thou ſhalt have nothing to cover thee.

15 ¶ Thus ſaith the Lord GOD to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the Princes of the [g] Sea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with † trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

g The governours and rulers of other countries that dwell by the Sea, *whereby he ſignifieth*, That her deſtruction ſhould be ſo horrible, that all the world ſhould hear thereof and be afraid.

† Heb. *tremblings.*

17 And they ſhall take up a * lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited † [h] of ſea-faring men, the renowned city which waſt ſtrong in the Sea, ſhe and her inhabitants, which cauſe their terrour *to be* on all that haunt it?

* *Rev.* 18. 9.

† Heb. *of the Seas.*

h *Meaning*, Merchants, which by their traffick did enrich her wonderfully, and increaſe her power.

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the Sea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD, When I ſhall

ſhall make thee a deſolate city, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of [i] old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the [k] living.

21 I will make thee † a terrour, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord GOD.

[i] Which were dead long ago.

[k] *Meaning*, In Judea, when it ſhall be reſtored.

† Heb. *terrours.*

CHAP. XXVII.

1 *The rich ſupply of Tyrus.* 26 *The great and unrecoverable fall thereof.*

THE word of the LORD came again unto me, ſaying,

2 Now thou ſon of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* [a] a merchant of the people for many iſles, Thus ſaith the Lord GOD, O Tyrus, thou haſt ſaid, I *am* † of perfect beauty.

4 Thy borders *are* in the † midſt of the ſeas, thy builders have perfected thy beauty.

5 They have † made all thy *ſhip*-boards of fir-trees of [b] Senir: they have taken cedars from Lebanon, to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars: ‡ † the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of [c] Chittim.

7 Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; ‡ blue and purple from the iſles of Eliſhah, was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wiſe *men* thereof were in thee thy ‡ † [d] calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the [e] Gammadins were in thy towers; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect.

13 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead they traded in thy fairs.

13 [f] Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the [g] perſons of mens, and veſſels of braſs in thy ‡ market.

14 They of the houſe of [h] Togarmah traded in thy fairs with horſes, and horſ-men, and mules.

15 The men of Dedan *were* thy merchants; many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent, horns of [i] ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and ‡ agate.

17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of [k] Minnith, and Pannag, and hony, and oyl, and ‡ balm.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll.

19 Dan alſo and Javan ‡ going to and fro, occupied in thy fairs: bright iron, caſſia and calamus were in thy market.

20 Dedan *was* thy merchant in † precious clothes for chariots.

21 Arabia, and all the Princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchans: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad *were* thy merchants.

24 Theſe *were* thy merchants in ‡ all ſorts *of things*, in blue † clothes, and broidered work, & in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the [l] eaſt-wind hath broken thee in the † midſt of the ſea.

27 * Thy riches and thy fairs, thy merchandiſes, thy mariners, and thy pilots, thy calkers, and occupiers of thy merchandiſe, and all thy men of war that *are* in thee, ‡ and in all thy company, which *is* in the midſt of thee, ſhall fall into the † midſt of the ſeas, in the day of thy ruine.

28 The ‡ [m] ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes.

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

[i] *Meaning*, Unicorns horns, and Elephants teeth.

† Heb. *thy works.*

‡ Or, *thirſtineſs.*

[k] Where the beſt wheat growed.

‡ Or, *roſin.*

‡ Or, *Meuzal.*

† Heb. *clothes of freedom.*

† Heb. *they were the merchants of thy hand.*

‡ Or, *excellent things.*

† Heb. *foldings.*

[l] *That is*, Nebuchadnezzar.

† Heb. *heart.*

* *Rev.* 18. 9. &c.

‡ Or, *even with all.*

† Heb. *heart.*

‡ Or, *waves.*

[m] *That is*, The cities near about thee, as was Zidon, Arvad and others.

[a] Which ſerveſt all the world with thy merchandiſe.

† Heb. *perfect of beauty.*

† Heb. *heart.*

† Heb. *built.*

[b] This mountain was called Hermon: but the Amorites called it Senir. *Deut.* 3. 9.

‡ Or, *they have made thy hatches of ivory well wrought.*

† Heb. *the daughter.*

[c] Which is taken for Grecia in Italy.

‡ Or, *purple and ſcarlet.*

‡ Or, *ſtoppers of chinks.*

† Heb. *ſtrengthners.*

[d] *Meaning*, That they built the walls of the city, which is here meant by the ſhip: and of theſe were the builders of Solomon's Temple, 1 *King.* 5. 18.

[e] *That is*, They of Cappadocia, or Pigmies and dwarfs, which were ſo called, becauſe that out of the high towers they ſeemed little.

[f] Of Grecia, Italy, and Cappadocia.

[g] By ſelling ſlaves.

‡ Or, *merchandiſe.*

[h] Which are taken for a people of *Aſia minor.*

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32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the Kings of the earth, with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 And the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their Kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

† Heb. *terrours.*
† Heb. *ſhalt not be for ever.*
n *Whereby is meant*, A long time: for it was propheſied to be deſtroyed but ſeventy years, *as Iſa.* 23. 15.

36 The merchants among the people ſhall hiſs at thee, thou ſhalt be † a terrour, and † never *ſhalt be* [n] any more.

CHAP. XXVIII.

1 God's judgment upon the Prince of Tyrus, for his ſacrilegious pride. 11 A lamentation of his great glory corrupted by ſin. 20 The judgment of Zidon. 24 The reſtauration of Iſrael.

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the Prince of Tyrus, Thus ſaith the Lord GOD, Becauſe thine heart *is* lifted up, and thou haſt ſaid, [a] I *am* a God, I ſit *in* the ſeat of God, in the † midſt of the ſeas; * yet thou *art* a man and not God, though thou ſet thine heart as the heart of God:

a I am ſure that none can come to hurt me, as God is in the heaven.
† Heb. *heart.*
* *Iſa.* 31. 3.

3 Behold, thou *art* wiſer then [b] Daniel; there is no ſecret that they can hide from thee:

b Thus he ſpeaketh by deriſion: for Daniel had declared notable ſigns of his wiſdom in Babylon, when Ezekiel wrote this.

4 With thy wiſdom, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

† Heb. *by the greatneſs of thy wiſdom.*

5 † By thy great wiſdom, and by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord GOD, Becauſe thou haſt ſet thine heart as the heart of God;

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but thou *ſhalt be* a man and no God in the hand of him that ‡ ſlayeth thee.

‡ Or, *woundeth.*

10 Thou ſhalt die the deaths of the [c] uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

c Like the reſt of the heathen and infidels, which are God's enemies.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the King of Tyrus, and ſay unto him, Thus ſaith the Lord GOD, Thou ſealeſt up the ſum full of [d] wiſdom and perfect in beauty.

d He derideth the vain opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

13 Thou haſt been in Eden the garden of God; every precious ſtone *was* thy covering, the ‡ ſardius, topaz, and the diamond, the ‡ beryl, the onyx, and the jaſper, the ſapphire, the ‡ emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee, in the day that thou waſt created.

‡ Or, *ruby.*
‡ Or, *chryſolite.*
‡ Or, *chryſopraſus.*

13 Thou *art* the [e] anointed Cherub that covereth: and I have ſet thee *ſo*; thou waſt upon the holy [f] mountain of God; thou haſt walked up and down in the midſt of the [g] ſtones of fire.

e *He meaneth*, The royal ſtate of Tyrus, which for the excellency and glory thereof he compareth to the Cherubims which covered the Ark: and by this word, *anointed*, He ſignifieth the ſame.
f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent unto Salomon things neceſſary for the work.
g *To wit*, Among my people Iſrael which ſhined as precious ſtones.

15 Thou *was* perfect in thy ways from the day that thou waſt [h] created, till iniquity was found in thee.

h Which was when I firſt called thee to this dignity.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the [i] mountains of God: and I will deſtroy thee, O covering Cherub, from the midſt of the ſtones of fire.

i Thou ſhalt have no part among my people.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before Kings, that they may behold thee.

18 Thou haſt defiled thy [k] ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

k *That is*, The honour whereunto I called them.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be † terrour, and never *ſhalt* thou *be* any more.

† Heb. *terrours.*

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Zidon, and I will be [l] glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgment in her, and ſhall be ſanctified in her.

l By executing my judgments againſt thy wickedneſs.

23 For I will ſend into her, peſtilence, and [m] bloud into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the LORD.

m *That is*, Cruel ſlaughters by the Babylonian army.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob.

n *He ſheweth*, For what cauſe God will aſſemble his Church, and preſerve it ſtill, though he deſtroy his enemies, *to wit*, That they ſhould praiſe him, and give thanks for his great mercies.

26 And they ſhall dwell ‡ ſafely therein and

‡ Or, *with confidence.*

and shall build houses, and plant vineyeards: yea, they shall dwell with confidence when I have executed judgments upon all those that ‡ despise them round about them, and they shall know that I *am* the Lord their GOD.

‡ Or, *spoil.*

CHAP. XXIX.

1 *The judgment of Pharaoh, for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restauration thereof after fourty years.* 17 *Egypt the reward of Nebuchadnezzar.* 21 *Israel shall be restored.*

a 75 *wit*, Of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, *Read Jer.* 27. 1.

IN the [a] tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt.

3 Speak and say, Thus saith the Lord GOD, Behold, I *am* against thee, Pharaoh King of Egypt, the great * [b] dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for my self.

b *Psal.* 74. 13, 14. *Isa.* 27. 1. & 51. 9.
b He compareth Pharaoh to a dragon, which hideth himself in the river Nilus, *as Isa.* 51. 9.

4 But I will put [c] hooks in thy chaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

c I will send enemies against thee, which shall pluck thee and thy people, which trust in thee, out of thy sure places.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the † open fields, thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

† Heb. *face of the fild.*

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [d] staff of reed to the house of Israel.

d 2 *King.* 18. 21. *Isa.* 36. 6.

7 When they took hold of thee by thy hand, thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loyns to be at a [e] stand.

e When they felt their hurt, they would stay no more upon thee, but stood upon their feet, and put their trust in others.

8 ¶ Therefore thus saith the Lord GOD, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste, *and* they shall know that I *am* the LORD; because he hath said, The [f] river *is* mine, and I have made *it*.

f Thus God cannot suffer that man should arrogate any thing to himself, or put his trust in any thing save in him alone.

10 Behold therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt † utterly waste *and* desolate from the tower of † Syene even unto the the border of Ethiopia.

† Heb. *wastes of waste.*
† Heb. *Seveneh.*

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited fourty years.

12 And I will make the land of Egypt desolate in the midst of the countrys *that are* desolate, and her cities among the cities *that are* laid waste, shall be desolate fourty years: and I will scatter the Egyptians among the nations, and will disperse them through the countrys.

13 ¶ Yet thus saith the Lord GOD, At the * end of fourty years will I gather the Egyptians from the people whither they were scattered.

* *Isa.* 19. 23. *Jer.* 46. 26.

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of ther ‡ habitation, and they shall be there a † [g] base kingdom.

‡ Or, *birth.*
† Heb. *low.*
g *Meaning*, That they should not have full dominion, but be under the Persians, Grecians and Romans, *and the cause is*, That the Israelites should no more put their trust in them, but learn to depend on God.

15 It shall be the basest of the kingdoms, neither shall it exalt it self any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* [h] iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

h Lest I should by this means punish their sins.

17 ¶ And it came to pass in the [i] seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

i Counting from the captivity of Jeconiah.

18 Son of man, Nebuchadrezzar King of Babylon caused his army to [k] serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no [l] wages, nor his army for Tyrus, for the service that he had served against it.

k He took great pains at the siege of Tyrus, and his army was sore handled.
l *Signifying*, That Nebuchadrezzar had more pains then profit by the taking of Tyrus.

19 Therefore thus saith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar King of Babylon, and he shall take her multitude, and † take her spoil, and take her prey, and it shall be the wages for his army.

† Heb. *spoil her spoil, and prey her prey.*

20 I have given him the land of Egypt ‡ *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

‡ Or, *for his hire.*

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I *am* the LORD.

CHAP. XXX.

1 *The desolation of Egypt, and her helpers.* 20 *The arm of Babylon shall be strengthned to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, Howl ye, wo worth the day.

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day, it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great ‡ pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

‡ Or, *fear.*

5 Ethiopia, and ‡ † Lybia, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

‡ Or, *Africa.*
† Heb. *Phut.*
† Heb. *children.*

6 Thus saith the LORD, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of

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b Which was a strong city of Egypt, *Chap.* 29. 10.

b Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countrys *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed.

† Heb. *broken.*

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar King of Babylon.

11 He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

† Heb. *drought.*

12 And I will make the rivers † dry, and sell the land into the hand of the wicked, and

† Heb. *the fulness thereof.*

I will make the lank waste, and † all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD, I will also

* Zech. 13. 2.

* destroy the idols, and I will cause *their* images to cease out of Noph: and there shall be no more a Prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and

‡ Or, *Tanis.*

will set fire in ‡ Zoan, and will execute judgments in No.

‡ Or, *Pelusium.*

15 And I will pour my fury upon ‡ Sin, the strength of Egypt, and I will cut off the multitude of No.

16 And I will set fire in Egypt, Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distress daily.

‡ Or, *Heliopolis.*
‡ Or, *Pubastum.*

17 The young men of ‡ Aven and of ‡ Phibeseth, shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be

‡ Or, *restrained.*
c *Meaning*, That there shall be great sorrow and affliction.
d *That is*, The strength and force.

‡ [c] darkned, when I shall break there the [d] yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am the* LORD.

e Of the captivity of Jeconiah, or of Zedekiah's reign.

20 ¶ And it came to pass in the [e] eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

f For Nebuchadnezzar destroyed Pharaoh-necho at Carchemish, *Jer.* 46. 26.

21 Son of man, I have [f] broken the arm of Pharaoh King of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh King of Egypt,

g His force, and power.

and will break his [g] arms, the strong, and *that which was* broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countrys.

24 And I will strengthen the arms of the King of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall grone before him with the gronings of a deadly wounded *man*.

25 But I will strengthen the arms of the King of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, [h] when I shall put my sword into the hand of the King of Babylon, and he shall stretch it out upon the land of Egypt.

h Whereby we see that tyrants have no power of themselves, neither can do any more harm then God appointeth, and when he will they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countrys, and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh,* 3 *of the glory of Assyria.* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

AND it came to pass in the [a] eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

a Of Zedekiah's reign, or of Jeconiah's captivity.

2 Son of man, speak unto Pharaoh King of Egypt, and to his multitude, [b] Whom art thou like in thy greatness?

b *Meaning*, That he was not like in strength to the King of the Assyrians whom the Babylonians overcame.

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon † with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs.

† Heb. *fair of branches.*

4 The waters ‡ made him great, the deep ‡ set him up on high with her rivers running round about his places, and sent out her ‡ [c] little rivers unto all trees of the field.

‡ Or, *nourished.*
‡ Or, *brought him up.*
‡ Or, *conduits.*
c Many other nations were under their dominion.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‡ when he shot forth.

‡ Or, *when it sent them forth.*

6 All the * fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

* Dan. 4.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the * garden [d] of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

* Gen. 2.
d *Signifying*, That there was no greater power in the world then his was.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thy self in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have

11 I have therefore delivered him into the hand of the [e] mighty one of the heathen: † he ſhall ſurely deal with him, I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are [f] broken by all the rivers of the land, and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruine ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ‡ ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men with them that go down to the pit.

15 Thus ſaith the Lord GOD, In the day when he went down to the grave, I cauſed a mourning, I [g] covered the deep for him, and I reſtrained the flouds thereof, and the great waters were ſtayed; and I cauſed Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be [h] comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword, and *they that were* his arm *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom [i] art thou thus like in glory & in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the [k] uncircumciſed, with *them that be* ſlain by the ſword: this *is* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The ſword of Babylon ſhall deſtroy it.* 17 *It ſhall be brought down to hell among all the uncircumciſed nations.*

AND it came to paſs in the [a] twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh King of Egypt, & ſay unto him, Thou art like a young [b] lion of the nations, and thou *art* as a ‡ whale in the ſeas: and thou cameſt forth with thy rivers, and [c] troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD, I will therefore * ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and [d] fill the valleys with thy hight.

6 I will alſo water with thy bloud ‡ the land wherein thou [e] ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall ‡ [f] put thee out, * I will cover the heaven, and make the ſtars thereof dark: I will cover the Sun with a cloud, and the Moon ſhall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and ſet [g] darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo † vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countrys which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their Kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord GOD, The ſword of the King of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the [h] pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their [i] waters deep, and cauſe their rivers to run like oyl, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the countrys ſhall be † deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and [k] caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in [l] beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ‡ [m] ſhe is delivered

e *That is*, Of Nebuchadnezzar, who afterward was the Monarch, and onely ruler of the world.
† Heb. *in doing he ſhall do unto him.*

f *Hereby is ſignified*, The deſtruction of the power of the Aſſyrians by the Babylonians.

‡ Or, *ſtand upon themſelves for their height.*

g The deep waters that cauſed him to mount ſo high (*meaning*, His great abundance and pomp) ſhall now lament as though they were covered with ſackcloth.
† Heb. *to be black.*

h To cauſe this deſtruction of the King of Aſſyria to ſeem more horrible, he ſetteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of ſuch a tyrant.
i *Meaning*, That Pharaoh's power was nothing ſo great as his was.

k Chap. 28. 10.

a Which was the firſt year of the generall captivity under Zedekiah.

b Thus the Scriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker then they, and ſuch as they may overcome.
‡ Or, *dragon.*
c Thou preparedſt great armies.

* Chap. 12. 13. & 17. 20.

d With heaps of the carcaſes of thine army.
‡ Or, *the land of thy ſwimming.*
e As Nilus overfloweth Egypt: ſo will I make the bloud of thine hoſt to overflow it.
‡ Or, *extinguiſh.*
f *The word ſignifieth*, To be put out, as a candle is put out.
* *Iſa.* 13. 10. *Joel* 2. 31. & 3. 15. *Mat.* 24. 29.
† Heb *light of the light in heaven.*
† Heb. *them dark.*
g By this manner of ſpeech is meant the great ſorrow that ſhall be for the ſlaughter of the King and his people.
† Heb. *provoke to anger*, or, *grief.*

h This came to paſs in leſs then four years after this prophecy.

i To wit, Of the Chaldeans thine enemies, which ſhall quietly enjoy all thy commodities.

† Heb. *deſolate from the fulneſs thereof.*

k *That is*, Prophecy, that they ſhall be caſt down: thus the Lord giveth his Prophets power both to plant and to deſtroy by his word. *Read Jer.* 1. 10.
l Have not other kingdoms, more beautiful then thou, periſhed?
‡ Or, *the ſword is laid.*
m *That is*, Egypt.

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to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak to [n] him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused ‡ terrour in the land of the living.

24 There *is* [o] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terrour in the [p] land of the living, yet have they born their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [q] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

27 And they shall not lie with the mighty, *that are* fallen of the [r] uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terrour of the mighty in the land of the living.

21 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

22 There *is* Edom, her Kings and all her Princes, which with their might are † laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the Princes of the [t] north all of them, and all the Zidonians, which are gone down with the slain, with their terrour they are ashamed of their might, and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [s] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my [u] terrour in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meet and marvel at him, *Read Isa.* 14. 9.

‡ Or, *dismaying.*

o *Meaning*, The Persians.

p Whom in this life all the world feared.

q *That is*, The Cappadocians and Italians, or Spaniards, *as Josephus writeth.*

r Which died not by cruel death, but by the course of nature, and are honourably buried with their coat-armour, and signs of honour.

† Heb. *with weapons of their war.*

† Heb *given*, or, *put.*

t The Kings of Babylon.

s As the wicked rejoyce when they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused others to fear them.

CHAP. XXXIII.

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admonished of the duty,* 10 *God sheweth the justice of his ways towards the penitent, and toward revolters.* 7 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, he propheseth the desolation of the land.* 30 *God's judgment upon the mockers of the Prophets.*

AGain the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [a] watchman:

3 If when he seeth the sword come upon the land, he blow the trompet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his bloud shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning, his bloud shall be upon him: but he that taketh warning, shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take *any* person from among them, he is taken away in his [b] iniquity, but his bloud will I require at the watchman's hand.

7 ¶ * So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my [c] mouth, and warn then from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity, but his bloud will I [d] require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, [e] how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, * I have no [f] pleasure in the death of the wicked, buth that the wicked turn from his ways and live: turn ye, turn ye from your evil ways; for * why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, * [g] The righteousness of the righteous shall not deliver them in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for *his righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live: if he trust to his own righte-

† Heb. *a land, whom I bring a sword upon her.*

a *He sheweth*, That the people ought to have continually governours & teachers which may have a care over them, and to warn them ever of the dangers which are at hand.

† Heb. *he that hearing heareth.*

b *Signifying*, That the wicked shall not escape punishment though the watchmen be negligent, but if the watchman blow the trumpet, and then they will not obey, he shall deserve double punishment.

* *Chap.* 3. 17, &c.

c *Which teacheth*, That he that receiveth not his charge at the Lord's mouth, is a spy, and not a true watchman.

d The watchman must answer for the bloud of all that perish through his negligence.

e Thus the wicked, when they hear God's judgments for their sins, despair of his mercies, and murmur.

* 2 *Sam.* 14. 14.

f *Chap.* 18. 32.

* *Chap.* 18. 31.

* z *Chap.* 18. 24.

g Read of the righteousness, *Chap.* 18. 22, 24.

righteousness, and commit iniquity; all his righteousness shall not be remembred, but for his iniquity that he hath committed he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do † that which is lawful and [h] right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, * The way of the Lord is not equal: O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of [i] our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem, came unto me, saying, * The city is smitten.

22 Now the [k] hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth until he came to me in the morning, and my [l] mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel, speak, saying, [m] Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD, Ye [n] eat with the bloud, and lift up your eyes toward your idols, and shed bloud; and shall ye possess the land?

26 Ye [o] stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts † to be devoured: and they that *be* in the forts and in the caves, shall die of the pestilence.

28 For I will lay the land † most desolate, and the * pomp of her strength shall cease: and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also thou son of man, the children of thy people still are [p] talking against thee by the walls, and in the doors of the house, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the LORD.

31 And they come unto thee † as the people cometh, and ‡ they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth † [q] they shew much love, *but* their heart goeth after their covetousness.

32 And lo, thou *art* unto them as † a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass (lo it will come) then shall they know that a Prophet hath been among them.

CHAP. XXXIV.

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the * shepherds of Israel, prophesy and say unto them, Thus saith the Lord GOD unto the [a] shepherds, Wo *be* to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?

3 Ye eat the [b] fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The [c] diseased have ye not strengthned, neither have ye healed *that which was* sick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye sought *that which was* lost; but with * force and with cruelty have ye ruled them.

5 And they were [d] scattered ‡ because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandred through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9 Therefore O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, Behold, I *am* against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will

† Heb. *judgment, and justice.*
h Hereby he condemneth all them of hypocrisy, which pretend to forsake wickedness, and yet declare not themselves such by their fruits, *That is,* In obeying God's commandments, and by godly life.

i Chap. 18. 25.

i When the Prophet was led away captive with Jeconiah.

k 2 King. 25.

k I was indued with the spirit of prophesy, Chap. 3. 22.

l *Whereby is signified,* That the ministers of God cannot speak till God give them courage, and open their mouths, Chap. 24. 27. & 29. 21. Ephes. 6. 19.

m Thus the wicked think themselves more worthy to enjoy God's promise then the saints of God, to whom they were made: and would bind God to be subject to them, though they would not be bound to him.

n Contrary to the Law, Lev. 17. 14.

o As they that are ready still to shed bloud.

† Heb. *to devour him.*

† Heb. *desolation and desolation.*
* Chap. 7. 24.
& 24. 21.
& 30. 6, 7.

p In derision.

† Heb. *according to the coming of the people.*
‡ Or, *my people sit before thee.*
† Heb. *they make loves,* or, *jests.*
q *That declareth,* That we ought to hear God's word with such zeal and affection, that we should in all points obey it, else we abuse the word to our own condemnation, & make of his ministers as though they were jests to serve men's fooliish fantasies.
† Heb. *a song of loves.*

* Jer. 23. 1.

a By the shepherds he meaneth the King, the Magistrates, Priests, and Prophets.

b Ye seek to enrich your selves by their commodities, and so spoil their riches and substance.

c He describeth the office and duty of a good pastour: who ought to love and succour his flock, and not to be cruel toward them.

* 1 Pet. 5. 3.

d For lack of good government and doctrine they perished.
‡ Or, *without a shepherd,* and so verse 8.

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deliver my flock from their [c] mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, I, *even* I will both search my sheep, and seek them out.

12 † As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the [f] cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countrys, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek *that which was* lost, and bring again *that which was* driven away, and will bind up *that which was* broken, and will strengthen *that which was* sick: but I will destroy the fat and the [g] strong, I will feed them with [h] judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, I judge between † cattel and cattel, between the rams and the † he-goats.

18 *Seemeth it* a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your [i] pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have troden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattel, and between the lean cattel.

21 Because ye have thrust with side and with shoulder, and pusht all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattel and cattel.

23 And I will set up one * shepherd over them, and he shall feed them, *even* my servant [k] David; he shall feed them, and he shall be their shepherd

24 And I the LORD will be their God, and my servant David a Prince among them, I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell [l] safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showrs of blessing.

27 And the [m] tree of the field shall yield her fruit, and the earth shall yeild her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [n] plant ‡ of renown, and they shall be no more † consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my * flock the flock of my pasture *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Israel.

MOreover, the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a ‡ perpetual hatred, and hast † shed *the bloud of* the children of Israel by the † force of the sword, in the time of their calamity, in the time *that their* [b] iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto bloud, and bloud shall pursue thee: since thou hast not [c] hated bloud, even bloud shall pursue thee.

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not [d] return, and ye shall know that I *am* the LORD.

10 Because thou hast said, These [e] two nations, and these two countrys shall be mine, and we will * possess it, ‡ whereas the LORD was [f] there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to [g] thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make

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c By destroying the covetous hirelings, and restoring true shepherds, whereof we have a sign as oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheep in the pleasant pastures of his word.

† Heb. *according to the feeding.*

f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

g *Meaning*, Such as lift up themselves above their brethren, and think they have no need to be governed by me.

h *That is*, By putting difference, between the good and the bad, and so give to either, as they deserve.

† Heb. *small cattel of lambs and kids.*

† Heb. *great he-goats.*

i By good pasture and deep water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poor, untill they had corrupted it.

* *Isa.* 40. 11. *John* 10. 11.

k *Meaning*, Christ, of whom David was a figure, *Jer.* 30. 9. *Hosea* 3. 5.

l *This declareth*, That under Christ the flock should be truly delivered from sin and hell, and so be safely preserved in the Church, where they should never perish.

m The fruits of God's graces shall appear in great abundance in his Church.

n *That is*, The rod that shall come out of the root of Ishai, *Isai.* 11. 1. *Jer.* 23. 5.

‡ Or, *for renown.*

† Heb. *taken away.*

* *John* 10. 11.

a Where the Idumeans dwelt.

† Heb. *desolation and defolation.*

‡ Or, *hatred of old.*

† Heb. *poured out the children.*

† Heb. *hands.*

b When by their punishment I called them from their iniquity.

c Except thou repent thy former cruelty.

† Heb. *a desolation and defolation.*

d *To wit*, To their former estate.

e *Meaning*, Israel and Juda.

* *Psal.* 83. 4, 12.

‡ Or, *though the LORD was there.*

f And so by fighting against God's people, they shall go about to put him out of his own possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

make my self known amongst [h] them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume.

13 Thus with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD, When the whole earth rejoyceth, I will make thee desolate.

15 As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it, and they shall know that I *am* the LORD.

h *Shewing*, That when God punisheth the enemies, the godly ought to consider that he hath a care over them, and so praise his name: and also that the wicked rage as though there were no God, till they feel his hand to their destruction.
† Heb. *to devour.*
† Heb. *magnified.*

CHAP. XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALso thou son of man, prophesy unto the * mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD.

2 Thus saith the Lord GOD, Because the [a] enemy had said against you, Aha, even the ancient [b] high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD, † Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ‡ ye are taken up in the lips of [c] talkers, and *are* an infamy of the people:

4 Therefore ye mountains of Israel, hear the word of the Lord GOD, Thus saith the Lord GOD to the mountains and to the hills, to the ‡ rivers and to the valleys, to the desolate wastes, and to the cities *that are* forsaken, which became a prey and derision to the residue of the heathen that *are* round about:

5 Therefore thus saith the Lord GOD, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have [d] appointed my land into their possession, with the joy of all *their* heart, with despiteful minds to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy and in my fury, because ye have born the [e] shame of the heathen.

7 Therefore thus saith the Lord GOD, I have [f] lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall [g] shoot forth your branches, and yeild your fruit to my people of Israel, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, *even* all of it, and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better *unto you* then at your [h] beginnings, and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon [i] you, *even* my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD, Because they say unto you, [k] Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither ‡ bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the bloud that they had shed upon the land, and for their idols *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countrys: according to their way and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they * profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy [l] name, which the house of Israel had profaned among the heathen whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* for your sakes, O house of Israel, but for [m] mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name *which was* profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you, before ‡ their eyes.

24 For I will take you from among the heathen, and gather you out of all countrys, and will bring you into your own land.

25 ¶ Then will I sprinkle [n] clean water upon

h Which was accomplished under Christ, to whom all these temporal deliverances did direct them.
i *That is*, Upon the mountains of Jerusalem.
k This the enemies imputed as the reproach of the land, which God did for the sins of the people according to his judgments.
‡ Or, *cause to fall*
* *Isa.* 52. 5. *Rom.* 2. 24.
l And therefore would not suffer my name to be had in contempt as the heathen would have reproached me, if I had suffered my Church to perish.
m This excludeth from man all dignity, and mean to deserve any thing by, seeing that God referreth the whole to himself and that onely for the glory of his holy name.
‡ Or, *your.*
n *That is*, His Spirit, whereby he reformeth the heart, and regenerateth his, *Isa.* 44. 3.

* *Isa.* 6. 2.
a *That is*, The Idumean.
b *That is*, Jerusalem, which for God's promises was the chiefest of all the world.
† Heb. *because for them.*
‡ Or, *ye are made to come upon the lip of the tongue.*
c Ye are made a matter of talk and derision to all the world.
‡ Or, *bottoms*, or, *dales.*
d They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.
e Because you have been a laughing-stock, unto them.
f By making a solemn oath, *Read Chap.* 20. 5.
g God declareth his mercies and goodness toward his Church, who still preserveth him, even when he destroyeth his enemies.

646 upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

* *Jer.* 31. 33. *Chap.* 11. 19. 26 A * new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

* *Chap.* 11. 19. 27 And I will put my * spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses, and I will call for the ° corn, and will increase it, and lay no famine upon you.

° Under the abundance of temporal benefits he concludeth the spiritual graces.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall [p] loath your selves in your own sight, for your iniquities, and for your abominations.

p Ye shall come to true repentance, and think your selves unworthy to be of the number of God's creatures for your ingratitude against him.

32 Not for your sakes do I *this*, saith the Lord GOD: be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

* *Chap.* 28. 13. 35 And they shall say, This land *that was* desolate is become like the garden of * Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

q *He declareth*, That it ought not to be referred to the soil or plentifulness of the earth, that any country is rich, and abundant, but onely to God's mercies, as his plagues, and curses declare, when he maketh it barren.

36 Then the heathen that are left round about you, shall [q] know that I the LORD build the ruined places, *and* plant *that that was* desolate: I * the LORD have spoken *it*, and I will do *it*.

* *Chap.* 17. 24. & 22. 14. & 37. 14.

37 Thus saith the Lord GOD, I will yet *for* this be enquired of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

† Heb. *flock of holy things.*

38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men, and they shall know that I *am* the LORD.

CHAP. XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christ's kingdom.*

a *He sheweth*, By a greater miracle, that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raise them up again.

‡ Or, *champain.*

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of [a] bones,

2 And caused me to pass by them round about, and behold, *there were* very many in the open ‡ valley, and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesie upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‡ wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four [b] winds, O breath, and breathe upon these slain, that they may live.

‡ Or, *breath.*

b *Signifying*, All parts, whereas the Israelites were scattered: *that is*, The faithfull shall be brought to the same unity of spirit, and doctrine, wheresoever they are scattered through the world.

10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, [c] when I have opened your graves, O my people, and brought you up out of your graves,

c *That is*, when I have brought you out of those places and towns where you are captives.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take [d] another stick, and write upon it, For Joseph the stick of Ephraim, and *for* all the house of Israel his companions.

d *Which signifieth*, The joyning together of the two houses of Israel and Judah.

17 And joyn them one to another into one stick, and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of [e] Joseph which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

e *That is*, The house of Israel.

and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest, shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel, and * one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And * David my servant *shall be* King over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the [f] land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they and their children, and their childrens children for ever, and my servant David *shall be* their Prince for ever.

26 Moreover, I will make a * covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my * sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be * their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against * [a] Gog, the land of Magog, ‡ the chief Prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief Prince of Meshech and Tubal.

4 And * I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horses and horsmen all of them clothed with all sorts *of armour*, *even* a great company with [b] bucklers and shields, all of them handling swords.

5 [c] Persia, Ethiopia, and ‡ Libia with them; all of them with shield and helmet:

6 [d] Gomer, and all his bands, the house of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and [e] prepare for thy self, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shall come into the land *that is* brought back from the sword, *and is* gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord GOD, it shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ‡ think an [f] evil thought.

11 And thou shalt say, I will go up to the land of unwalled villages, I will go to [g] them that are at rest, that dwell ‡ safely, all of them dwelling without walls, and having neither bars nor gates.

12 † To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattel and goods, that dwell in the † midst of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, [h] Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattel and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesie and say unto Gog, Thus saith the Lord GOD, In that day when my people of Israel [i] dwelleth safely, shall thou not know *it*?

15 And thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the [k] latter days, and I will bring thee against my land, that the heathen may know me, when I shall be [l] sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he of whom I have spoken in old time † [m] by my servants the Prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time, when God shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy, *and* in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel:

20 So that the fishes of the Sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

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f *Meaning*, That the elect by Christ shall dwell in the heavenly Jerusalem, which is meant by the land of Canaan.

e *Signifying*, That all the people of the world should assemble themselves against the Church, and Christ their head.

‡ Or, *conceive a mischievous purpose.*
f *That is*, To molest and destroy the Church.
g *Meaning*, Israel which had now been destroyed, and was not yet built again, *declaring hereby*; The simplicity of the godly, who seek not so much to fortify themselves by outward force, as to depend on the providence and goodness of God.
‡ Or, *confidently.*
† Heb. *To spoil the spoil, and to prey the prey.*
† Heb. *navel.*
h One enemy shall envy another, because every one shall think to have the spoil of the Church.
i Shalt not thou spy thine occasions to come against my Church when they suspect nothing?
k *Meaning*, In the last age, and from the coming of Christ unto the end of the world.
l *Signifying*, That God will be sanctified by maintaining his Church, and destroying his enemies, *as Chap.* 36.23. & 37.28.
† Heb. *by the hands.*
m *Hereby he declareth*, That none affliction can come to the Church, whereof they have not been advertised afore time, to teach them to indure all things with more patience when they know that God hath so ordained.

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* Jer. 3.18. Ezek. 37.16. Hos. 1.10. & 2.2.
* Ezek. 34.23. & 37.24. Hos. 3.5. John 10.16.
* Isa. 40.11. Jer. 23.5. & 30.9. Ezek. 34.23.
* Psal. 89.3. Ezek. 34.25.
* 2 Cor. 6.16.
* Chap. 11.20. & 14.11.
* Rev. 20.8.
a Which was a people that came of Magog, the son of Japhet, Gen. 10. 2. Magog also here signifieth a certain country, so that by these two countrys, which had the government of Grecia and Italy, he meaneth, The principal enemies of the Church.
‡ Or, *Prince of the chief.*
* Chap. 39.2.
b He sheweth, That the enemies should bend themselves against the Church, but it should be to their own destruction.
c The Persians, Ethiopians, and men of Africa.
‡ Or, *Phut.*
d Gomer was Japhet's son, and Togarmah the son of Gomer, and are thought to be they that inhabit *Asia minor.*

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the earth, shall shake at my presence, and the mountains shall be thrown down, and the ‡[n] steep places shall fall, and every wall shall fall to the ground.

‡ Or, *towers*, or, *stairs*.
n All means whereby man should think to save himself shall fail, the affliction in those days shall be so great, and the destruction shall be so terrible.

21 And I will call for a sword against him [o] throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

o Against the people of Gog and Magog.

22 And I will plead against him with pestilence and with bloud, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I * magnify my self, and sanctify my self, and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

* *Chap.* 36. 23. & 37. 28.

CHAP. XXXIX.

1 *God's judgment upon Gog.* 8 *Israel's victory.* 11 *Gog's burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel having been plagued for their sins, shall be gathered again with eternal favour.*

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief Prince of Meshech and Tubal.

‡ Or, *smite thee with six plagues*, or, *draw thee back with an hook of six teeth*, as *Chap.* 38. 4.
† Heb. *the sides of the north.*

2 And I will turn thee back, and [a] leave but the sixth part of thee, and will cause thee to come up from † the north-parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

b *Meaning*, That by the virtue of God's word, the enemy shall be destroyed wheresoever he assaileth his Church.
† Heb. *wing.*
† Heb. *to devour.*
† Heb. *the face of the field.*

4 Thou [b] shalt fall upon the mountains of Israel, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † sort, and *to* the beasts of the field † to be devoured.

5 Thou shalt fall upon † the open field, for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell ‡ carelesly in the [c] isles, and they shall know that I *am* the LORD.

‡ Or, *confidently.*
c *That is*, Among all nations where the enemies of my people dwell, seem they never so far separate.

7 So will I make my holy name known in the midst of my people Israel, and I will not let *them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the holy One in Israel.

8 ¶ Behold, [d] it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

d *That is*, This plague is fully determined in my counsel, and cannot be changed.

9 And they that dwell in the cities of Israel shall [e] go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‡ handstaves and the spears, and they shall ‡ burn them with fire seven years:

e After this destruction the Church shall have great peace and tranquillity, and burn all their weapons, because they shall no more fear the enemy: and this is chiefly meant of the accomplishment of Christ's kingdom, when by their head Christ, all enemies shall be overcome.
‡ Or, *javelins.*
‡ Or, *make a fire of them.*

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog [f] a place there of graves in Israel, the valley of the passengers on the east of the Sea; and it shall stop the ‡ [g] *noses* of the passengers: and there shall they bury Gog, and all his multitude, and they shall call *it*, the valley of ‡ Hamon-gog.

f *Which declareth*, That the enemies shall have an horrible fall.

‡ Or, *mouths.*
g For the stink of the carcases.
‡ That is, *the multitude of Gog.*

12 [h] And seven months shall the house of Israel be burying of them, that they may cleanse the land.

h *Meaning*, A long time.

13 Yea, all the people of the land shall bury *them*, and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out † men of continual employment, passing through the [i] land to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search.

† Heb. *men of continuance.*
i *Partly*, That the holy land should not be polluted, *& partly*, for the compassion that the children of God have, even on their enemies.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. *build.*

16 And also the name of the city *shall be* ‡ Hamonah: thus shall they cleanse the land.

‡ That is, *the multitude.*

17 ¶ And thou son of man, Thus saith the Lord GOD, Speak † unto every feathered fowl, and to every beast of the field, [k] assemble your selves, and come, gather your selves on every side to my ‡ sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink bloud.

† Heb. *to the fowl of every wing.*
k *Whereby he signifieth*, The horrible destruction upon the enemies of his Church.
‡ Or, *slaughter.*

18 Ye shall eat the flesh of the mighty, and drink the bloud of the Princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan.

† Heb. *great goats.*

19 And ye shall eat fat till ye be full, and drink bloud till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they [l] trespassed against me, therefore hid I my face from them: and gave them into the hand of their enemies; so fell they all by the sword.

l The heathen shall know that they overcame not my people by their strength, neither yet by the weakness of mine arm, but that this was for my people's sins.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:

26 After that they have born their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies

enemies lands, and *am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, † which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have * poured out my spirit upon the house of Israel, saith the Lord GOD.

CHAP. XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east-gate,* 20 *of the north-gate,* 24 *of the south-gate,* 32 *of the east-gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers,* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the [a] beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, ‡ by which *was* as the frame of a city on the south.

3 And he brought me thither, and behold, *there was* a [b] man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee, *art* thou brought hither: declare all that thou seest, to the house of Israel.

5 And behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit, and an hand-breadth: so he measured the breadth of the building, one reed, and the height one reed.

6 ¶ Then came he unto the gate † which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threshold of the gate, by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits, and the posts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward, *were* three on this side, and three on that side, they three *were* of one measure, and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

12 The † space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side, and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts, of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* † narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ‡ arches: and windows *were* round about ‡ inward: and upon *each* post *were* palm-trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate, unto the forefront of the inner court ‡ without, an hundred cubits east-ward and north-ward.

20 ¶ And the gate of the outward court † that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side, and three on that side, and the posts thereof, and the ‡ arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh towards the east, and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east, and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south, and he measured the posts thereof, and the arches thereof according to these measures.

23 And there *were* windows in it, and in the arches thereof round about, like those windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

24 And *there were* seven steps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this side, and another on that side upon the posts thereof.

27 And *there was* a gate in the inner court toward the south, and he measured from gate

* Chap. 36. 23.

† Heb. *by my causing of them*, &c.

* Joel 2. 28. Acts 2. 17.

[a] The Jews counted the beginning of the year after two sorts: for their feasts, they began to count in March, and for their other affairs in September: so that this is to be understood of September.

‡ Or, *upon which.*

[b] Which was an Angel in form of a man, that came to measure out this building.

† Heb. *whose face was the way toward the east.*

† Heb. *limits; or, bound.*

‡ Or, *galleries; or, porches.*

‡ Or, *within.*

‡ Or, *from without.*

† Heb. *whose face was.*

‡ Or, *galleries; or, porches.*

to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures.

29 And the little chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures, aud *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps.

c In all he maketh ſix courts, two on the eaſt ſide, two on the north, and two on the ſouth ſide.

32 ¶ And he brought me into the inner c court toward the eaſt, and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north-gate, and meaſured *it* according to theſe meaſures.

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the uttercourt, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to *it had* eight ſteps.

d He ſpeaketh of ſix chambers, which were in the porch of the inner court on the north-ſide.

38 And the d chambers, and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſin-offering, and the treſpaſs-offering.

‡ Or, *at the ſtep.*

40 And at the ſide without, ‡ as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.*

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

‡ Or, *andirons*, or, *the two hearth ſtones.*

43 And within *were* ‡ hooks, an hand broad, faſtned round about, and upon the tables *was* the fleſh of the offering

44 ¶ And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the Prieſts, the keepers of the ‡ charge of the houſe.

‡ Or, *ward*, or, *ordinance*, and ſo *verſ.* 46.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the Prieſts, the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

40 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four-ſquare, and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* e poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

e By the poſt of the porch, he meaneth the wall which was five cubits thick on either ſide of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, add another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the Temple.

AFterward he brought me to the Temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

‡ Or, *entrance.*

2 And the breadth of the ‡ door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

a The Angel went into the moſt holy place.

3 Then went a he inward: and meaſured the poſts of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits.

3 So he meaſured the length thereof, twenty cubits, and the breadth twenty cubits before the Temple; and he ſaid unto me, This *is* the moſt holy *place.*

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber four cubits round about the houſe on every ſide.

† Heb *ſide-chamber over ſide-chamber.*

‡ Or, *three and thirty times*, or, *foot.*

6 And the ſide-chambers *were* three, † one over another, and † thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about: that they might † have hold, but they had not hold in the wall of the houſe.

† Heb. *be holden.*

† Heb. *it was made broader and went round.*

7 And † *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits, and that which was left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward the place that was left, one door toward the north, and another door toward the ſouth, and the breadth of the place that was left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over againſt the ſeparate place which *was* behind it, and the ‡ galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner Temple, and the porches of the court.

‡ Or, *ſeverall walks*, or *walks with pillars.*

16 The door-poſts, and the narrow windows, and the galleries round about on their [d] three ſtories, over againſt the door, † cieled with wood round about, ‡ and from the ground up to the windows, and the windows *were* covered.

[d] He declareth that whatſoever was of ſtone work from the bottom to the top, was covered with wood on the eaſt, ſouth, and north ſides.

† Heb. *cieling of wood.*

‡ Or, *and the ground unto the windows.*

17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by † meaſure.

† Heb. *meaſures.*

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the Temple.

† Heb. *poſt.*

21 The † poſts of the Temple *were* ſquared *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the Temple and the ſanctuary had two doors.

24 And the doors had two leaves *a piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the Temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1 The chambers for the Prieſts. 13 The uſe thereof. 19 The meaſures of the outward court.

THen he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in the *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper [a] chambers *were* ſhorter: for the galleries ‡ were higher than theſe, ‡ than the lower and than the middlemoſt of the building.

[a] Theſe chambers were contrary faſhioned to them of the Temple.

‡ Or, and *the building* conſiſted *of the lower and the middlemoſt.*

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts; therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* [b] fifty cubits: and lo, before the Temple *were* an hundred cubits.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

9 And ‡ from under theſe chambers *was* ‡ the [c] entry on the eaſt-ſide, ‡ as one goeth into them from the utter court.

‡ Or, *from the place.*

‡ Or, *he that brought me.*

c Under theſe chambers were entries, or doors to paſs from one place to another.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building.

11 And the way before them *was* like the appearance of the chambers, which *were* toward the north, as long as they *and* as broad as they and all their goings out *were* both according to their faſhions, and according to their doors.

‡ Or, *as he came.*

12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entred into them.

13 ¶ Then ſaid he unto me, The north-chambers and the ſouth-chambers, which *are*

650 before the ſeparate place, they *be* holy chambers, where the Prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering, for the place *is* holy.

14 When the Prieſts enter therein, then ſhall they not go out of the holy place into the utter court, but there they ſhall lay their garments, wherein they miniſter: for they *are* holy, and ſhall put on other garments, and ſhall approach to thoſe things which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate, whoſe proſpect is toward the eaſt, and meaſured it round about.

† Heb. *wind.* 16 He meaſured the eaſt † ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about.

17 He meaſured the north-ſide five hundred reeds, with a meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring reed.

20 He meaſured it by the four ſides it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary *and* the profane place.

CHAP. XLIII.

1 The returning of the glory of God into the Temple. 7 The ſin of Iſrael hindred God's preſence. 10 The Prophet exhorteth them to repentance, and obſervation of the law of the houſe. 13 The meaſures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and * his voice *was* like a noiſe of many waters, and the earth ſhined with his glory.

* *Chap.* 1. 24.

3 And *it was* * according to the appearance of the viſion which I ſaw, *even* [a] according to the viſion that I ſaw, ‡ when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* *Chap.* 1. 4. & 3. 4.

a When I propheſied the deſtruction of the city by the Chaldeans.

‡ Or, *when I came to propheſy that the city ſhould be deſtroyed.* See *Chap.* 9. 2, 3.

4 And the [b] glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

b Which was departed afore, *Chap.* 10. 4. & 11. 22.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7. ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their Kings, [c] by their whoredom, nor by the carcaſes of [d] their Kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manaſſeh, who were buried in their gardens near the Temple, and there had erected up monuments to their idols.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſt, ‡ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

‡ Or, *for* there was but *a wall between me and them.*

9 Now let them put away their whoredom, and the carcaſes of their Kings far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the ‡ pattern.

‡ Or, *ſumme, or, number.*

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof: round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

† Heb. *boſom.*

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle even to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

25 So † the altar *ſhall be* four cubits, and from † the altar and upward *ſhall be* four horns.

† Heb. *Harel,* that is, *the mountain of God.*

† Heb. *Ariel,* that is, *the lion of God.*

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinckle blood thereon.

19 And thou ſhall give to the Prieſts the Levites that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed

appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh.

24 And thou ſhalt offer them before the LORD, and the Prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the altar and purify it, and they ſhall † conſecrate themſelves.

† Heb. *fill their hand.*

27 And when theſe days are expired, it ſhall be *that* upon the eight day and *ſo* forward; the Prieſts ſhall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, ſaith the Lord GOD.

‡ Or, thankofferings.

CHAP. XLIV.

1 *The eaſt-gate aſſigned onely to the Prince.* 4 *The Prieſts reproved for polluting of the ſanctuary.* 9 *Idolaters uncapable of the Prieſts office.* 15 *The ſons of Zadok are accepted thereto.* 17 *Ordinances for the Prieſts.*

THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt; and it *was* ſhut.

2 Then ſaid the LORD unto me, This gate ſhall be [a] ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the LORD the God of Iſrael hath entred in by it, therefore it ſhall be ſhut.

a *Meaning*, From the common people, but not from the Prieſts, nor the Prince, *Chap.* 46.8, 9.

3 *It is* for the Prince; the Prince, he ſhall ſit in it to eat bread before the LORD: he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the LORD filled the houſe of the LORD; and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary.

† Heb. *ſet thine heart.*

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations.

7 In that ye have brought *into my ſanctuary* † [b] ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the bloud, and they have broken my covenant, becauſe of all your abominations.

† Heb. *children of a ſtranger.*
b For they had brought idolaters which were of other countrys, to teach them their idolatry. *Chap.* 23. 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have ſet keepers of my † charge in my ſanctuary for your ſelves.

c Ye have not offered unto me according to my laws.
† Or, *ward*, or, *ordinance*: and ſo *verſ.* 14, & 16.

9 ¶ Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, no uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the [d] Levites that are gone away far from me, when Iſrael went aſtray, which went aſtray away from me after their idols, they ſhall even bear their iniquity.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the Prieſts office; although they had been of the houſe of Aaron, but muſt ſerve in the inferiour offices, as to watch and to keep the doors, 2 *Kings* 23. 9.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtring to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them:

12 Becauſe they miniſtred unto them before their idols, and † cauſed the houſe of Iſrael to fall into iniquity; therefore have I lift up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

† Heb. *were for a ſtumbling-block of iniquity unto*, &c.

13 And they ſhall not come near unto me to do the office of a Prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place:* but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the Prieſts the Levites, the ſons of Zadok, that [e] kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the bloud, ſaith the Lord GOD.

e Which obſerved the law of God, and fell not to idolatry.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with the linen garments, and no wooll ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loyns: they ſhall not gird *themſelves* ‡ † with any thing that cauſeth ſweat.

‡ Or, *in ſweating places.*
† Heb. *in*, or, *with ſweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they [f] ſhave their heads, nor ſuffer their locks to grow long, they ſhall onely poll their heads.

f As did the infidels and heathen.

21 Neither ſhall any Prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a * widow: or her that is † put away: but they

* *Lev.* 21. 13.
† Heb. *thruſt forth.*

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shall take maidens of the seed of the house of Israel, or a widow † that had a Priest before.

† Heb. *from a Priest.*

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment, *and* they shall judg it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths.

* *Lev.* 21. 1, 11.

25 And they shall come at no * dead person to defile themselves: but for father or for mother, or for son or for daughter, for brother, or for sister that hath had no husband, they may ‖ defile themselves.

‖ They may be at their burial, which was a defiling.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I * *am* their inheritance: and ye shall give them no possession in Israel; I *am* their possession.

* *Num.* 18. 20. *Deut.* 10. 9. & 18. 1, 2. *Josh.* 13. 14. 33.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every ‡ dedicate thing in Israel shall be theirs.

‡ Or, *devoted.*

30 And the ‡ * first of all the first-fruits of all *things*, and every oblation of all of every sort of your oblations shall be the Priests: ye shall also give unto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

‡ Or, *chief.*
* *Exod.* 13. 2. & 22. 29, 30. *Num.* 3. 13. & 18. 12.

31 The Priest shall not eat of any thing that is * dead of it self or torn, whether it be fowl or beast.

* *Exod.* 22. 31. *Lev.* 22. 8.

CHAP. XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the Prince.* 9 *Ordinances for the Prince.*

† Heb. *when ye cause the land to fall.*

MOreover. † when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, † an ‖ holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand: this *shall be* holy in all the borders thereof round about.

† Heb. *holiness*
‖ Of all the land of Israel the Lord only requireth this portion for the Temple, and for the Priests, for the city, and for the Prince.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about, for the ‡ suburbs thereof.

‡ Or, *void places.*

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, *and* the most holy *place*.

4 The holy *portion* of the land shall be for the Priests the ministers of the sanctuary, which shall come near to minister unto the LORD, and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five & twenty thousand of length, & the ten thousand of breadth shall also the Levites the ministers of the house have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand bread, and five and twenty thousand long over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the Prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west-side west-ward and from the east-side east-ward; and the length *shall be* over against one of the portions, from the west-border unto the east-border.

8 In the land shall be his possession in Israel, and my Princes shall no more oppress my people, and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD, Let it [b] suffice you, O Princes of Israel: remove violence and spoil, and execute judgment and justice, take away your † exactions from my people, saith the Lord God.

b The Prophet sheweth, that the heads must be first reformed, before any good order can be established among the people.
† Heb. *expulsions.*

10 Ye shall have just * balances, and a just [c] ephah, and a just bath.

* *Lev.* 19. 35, 36.
c Ephah and Bath were both of one quantity, save that Ephah contained in dry things, that which Bath did in liquor, *Lev.* 5. 11. 1 *King.* 5. 11.

11 The ephah and the bath shall be of one measure; that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the * shekel *shall be* twenty gerahs: twenty shekels, [d] five and twenty shekels, fifteen shekels shall be your maneh.

* *Exod.* 30. 13. *Lev.* 27. 25. *Num.* 3. 47.
d *That is*, Three-score shekels make a weight called Mina: for he joyneth these three parts to a mina.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an epha of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one ‡ lamb out of the flock, out of two hundred, out of the fat pastures of Israel for a meat-offering, and for a burnt-offering, and for ‡ peace-offerings, to make reconciliation for them, saith the Lord GOD.

‡ Or, *kid.*
‡ Or, *thank-offerings.*

16 All the people of the land † shall *give* this oblation ‡ for the Prince in Israel.

† Heb. *shall be for*
‡ Or, *with.*

17 And it shall be the Prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ‡ peace-offerings, to make reconciliation for the house of Israel.

‡ Or, *thank-offerings.*

18 Thus saith the Lord GOD, In the first *month* in the first *day* of the [e] month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

e Which was *Nisan*, containing part of *March*, and part of *April.*

19 And the Priest shall take of the bloud of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And

20 And ſo thou ſhalt do the ſeventh *day* of the month, for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſ-over, a feaſt of ſeven days, unleavened bread ſhall be eaten.

22 And upon that day ſhall the Prince prepare for himſelf, and for all the people of the land, a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days, and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an [f] hin of oyl for an ephah.

[f] Lev. 23. 40.

25 In the ſeventh *month*, in the fifteenth day of the month ſhall he do the like in the [g] * feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

[g] Num. 29. 12.

CHAP. XLVI.

1 *Ordinances for the Prince in his worſhip,* 9 *and for the people.* 16 *An order for the Prince's inheritance.* 19 *The courts for boiling and baking.*

THus ſaith the Lord GOD, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-days: but on the Sabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the Prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the Prieſts ſhall prepare his burnt-offering, & his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD, in the Sabbaths, and in the new-moons.

4 And the burnt-offering that the Prince ſhall offer unto the LORD in the Sabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs † [a] as he ſhall be able to give, and an hin of oyl to an ephah.

† Heb. *the gift of his hand.*
[a] *That is,* As much as he will.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs [b] according as his hand ſhall attain unto, and an hin of oyl to an ephah.

[b] *Meaning,* As he ſhall think good.

8 And when the Prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the Prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an epaph to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oyl to an ephah.

12 Now when the Prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD, *of* a lamb † of the firſt year without blemiſh; thou ſhalt prepare it † every morning.

† Heb. *a ſon of his year.*
† Heb. *morning by morning.*

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oyl, every morning, *for* a continual burnt-offering.

16 ¶ Thus ſaith the Lord GOD, If the Prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [c] year of liberty; after, it ſhall return to the Prince: but his inheritance ſhall be his ſons for them.

[c] Which was at the Jubile, *Lev.* 25. 9.

18 Moreover, the Prince ſhall [d] not take of the people's inheritance, by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

[d] But be content with that portion that God hath aſſigned him, as *Chap.* 45. 8.

19 ¶ After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the Prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the Prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the utter court, [e] to ſanctify the people.

[e] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawful for them to eat them.

21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court, and behold, † in every corner of the court *there was* a court.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

‡ Or, *made with chimnies*
† Heb. *cornered.*

22 In the four corners of the court *there were* courts ‡ joyned of fourty *cubits* long, and thirty broad; these four † corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFterward he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house east-ward: for the forefront of the house *stood* toward the east, and the [a] waters came down from under from the right side of the house, at the south-side of the altar.

a Whereby are meant the spiritual graces that should be given to the Church under the kingdom of Christ.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh east-ward, and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand, went forth east-ward, he measured a thousand cubits, and he brought me through the waters: the † waters *were* to the ankles.

† Heb. *waters of the ankles.*

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to the loyns

5 Afterward he measured a thousand, *and* *it was* [b] a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

b *Signifying*, That the graces of God should never decrease, but ever abound in his Church.
† Heb. *waters of swimming.*

6 ¶ And he said unto me, Son of man, hast thou seen *this?* then he brought me and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many * [c] trees on the one side and on the other.

† Heb. *lip.*
* *Revel.* 22. 2.
c *Meaning*, The multitude of them that should be refreshed by the spiritual waters.

8 Then said he unto me, These waters issue out toward the east-country, and go down into the ‡ desert, and go into the [d] sea: *which being* brought forth into the sea, the [e] waters shall be healed.

‡ Or, *plain.*
d *Shewing*, That the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the Sea called Mediterraneum, *Zeph.* 14. 1.
e The waters, which of nature are salt and unwholsom, shall be made sweet and comfortable.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

† Heb. *two rivers.*

10 And it shall come to pass, *that* the [f] fishers shall stand upon it, from En-gedi even unto [g] En-eglaim; they shall be a *place* to spread forth nets, their fish shall be according to their kinds as the fish of the [h] great sea, exceeding many.

f *Signifying*, That when God bestoweth his mercies in such abundance, the Ministers shall by their preaching win many.
g Which were cities at the corners of the salt or dead sea.

11 But the [i] miry places thereof, and the marishes thereof, ‡ shall not be healed, they shall be given to salt.

h They shall be here of all sorts, and in as great abundance as in the great Ocean, whereby they are bred.
i *That is*, the wicked and reprobate.
‡ Or, *and that which shall not be healed.*

12 And by the river upon the bank thereof on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‡ new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof ‡ for * medicine:

† Heb. *shall come up.*
‡ Or, *principal.*
‡ Or, *for bruises and sores.*
* *Revel.* 22. 2.

13 ¶ Thus saith the Lord GOD, This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I ‡ * lifted up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

‡ Or, *sware.*
* *Gen.* 27. 7. & 17. 8. & 26. 3. & 28. 13.

15 And this *shall be* the border of the [k] land toward the north-side, from the great sea, the way of Hethlon, as men go to Zedad:

k By the land of promise he signifieth the spiritual land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus, and the border of Hamath; ‡ Hazar-hatticon, which *is* by the coast of Hauran.

‡ Or, *the middle village.*

17 And the border from the sea, shall be Hazar-enan, the border of Damascus, and the north north-ward, and the border of Hamath: and *this is* the north-side.

18 And the east-side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea: & *this is* the east-side.

† Heb. *from between.*

19 And the south-side south-ward from Tamar, *even* to the waters of ‡ strife *in* Kadesh, the ‡ river to the great sea: and *this is* the south-side ‡ south-ward.

‡ Or, *Meribah.*
‡ Or, *valley.*
‡ Or, *toward Teman.*

20 The west-side also *shall be* the great sea from the border, till a man come over against Hamath: this *is* the west-side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel, [l] they shall have inheritance with you among the tribes of Israel.

l *Meaning*, That in this spiritual kingdom, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs, and of the Prince.* 30 *The dimensions and gates of the city.*

NOw these *are* the names of the [a] tribes, from the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are his sides east *and* west) † a *portion* for Dan.

a The tribes, after that they entred into the land under Joshua, divided the land somewhat otherwise then is here set forth by this vision.
† Heb. *one* portion.

2 And by the border of Dan, from the east-side unto the west-side, a *portion* for Asher.

3 And

3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt-ſide unto the weſt-ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt-ſide unto the weſt-ſide, [b] ſhall be the offering which they ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length, as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it.

[b] That is, the portion of the ground, which they ſhall ſeparate and appoint to the Lord which ſhall be divided into three parts: for the Prieſts, for the Prince, and for the Citie.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the Prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the Lord ſhall be in the midſt thereof.

11 ‡ *It ſhall be* for the Prieſts that are ſanctified, of the ſons of Zadok, which have kept my ‡ charge, which went not aſtray, when the children of Iſrael went aſtray, as the Levites went aſtray.

‡ Or, *the ſanctified portion ſhall be for the Prieſts.*

‡ Or, *ward*, or, *obſerved.*

12 And *this* oblation of the land that is offered, ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over againſt the border of the Prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thouſand that are left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meſures thereof, the north-ſide four thouſand and [c] five hundred, and the ſouth-ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred.

[c] *Meaning*, that it ſhould be ſquare.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fiftie, and toward the ſouth two hundred and fiftie, and toward the eaſt two hundred and fiftie, and toward the weſt two hundred and fiftie.

18 And the reſidue in length over againſt the oblation of the holy *portion ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand, by [d] five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city.

[d] Every way it ſhall be five and twenty thouſand.

21 ¶ And the reſidue *ſhall be* for the Prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the Prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the Prince's, between the border [e] of Judah and the border of Benjamin, ſhall be for the Prince.

[e] So that Judah was on the north ſide of the Prince's and Levites portions, and Benjamin on the ſouth ſide.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* † a *portion*.

† Heb. *one portion.*

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide; Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulum a *portion*.

27 And by the border of Zebulum, from the eaſt-ſide unto the weſt-ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth-ſide ſouth-ward, the border ſhall be even from [f] Tamar *unto* the waters of ſtrife *in* † Kadeſh, *and* to the [g] river toward the great ſea.

[f] Which was Jericho the citie of palm-trees.

† Or, *Meribah-kadeſh*

[g] *Meaning*, Nilus, that runeth into the Sea, called Mediterraneum.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 ¶ And theſe *are* the goings out of the city on the north-ſide, four thouſand and five hundred meſures.

31 And the gates of the citie *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben; one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide four thouſand and five hundred: and three gates; and one gate of Joſeph; one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide four thouſand and five hundred meſures: and three gates; one gate of Simeon; one gate of Iſſachar, one gate of Zebulum.

34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meſures*: and the name of the city from that day *ſhall be*, † The LORD *is* there.

† Heb. *Jehovah-ſhammah.*

THE

THE BOOK OF DANIEL.

THE ARGUMENT.

THe great providence of God, and his ſingular mercie toward his Church are moſt lively here ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpecial revelations of ſuch things as ſhould come to the Church, even from the time that they were in captivity, to the laſt end of the world, and to the general reſurrection, as of the four Monarchies and Empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romans. Alſo, of the certain number of the times even unto Chriſt, when all ceremonies and ſacrifices ſhould be the accompliſhment thereof: moreover ſheweth Chriſt's office and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the beginning, God ever exerciſed his people under the croſs, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his Church untill the dead riſe again, and Chriſt gather his into his kingdom in the heavens.

CHAP. I.

1 *Jehojakim's captivity.* 3 *Aſhpenaz taketh Daniel, Hananiah, Miſhael, and Azariah.* 8 *They refuſing the King's portion, do proſper with puls and water.* 17 *Their excellencie in wiſdom.*

a Read 2 King. 24. verſ. 1. and *Jer.* 25. 1.

* 2 *Chron.* 36. 6.

IN the [a] third year of the reign of Jehojakim King of Judah, *came Nebuchadnezzar King of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehojakim King of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of [b] Shinar to the houſe of his God, and he brought the veſſels into the treaſure-houſe of his God.

b Which was a plain by Babylon, where was the Temple of their great God, and is here taken for Babylon.

3 ¶ And the King ſpake unto [c] Aſhpenaz the maſter of his [d] evnuchs, that he ſhould bring *certain* of the children of Iſrael, and of the [e] King's ſeed, and of the Princes;

c Who was as maſter of the wards.

d He calleth them evnuchs whom the King nouriſhed and brought up to be rulers of other countries afterward.

e His purpoſe was to keep them as hoſtages, and that he might ſhew himſelf victorious, and alſo by their good intreaty and learning of his Religion, they might favour rather him than the Jews, and ſo to be able to ſerve him as governours in their land: moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe noble men.

4 Children in whom *was* no blemiſh, but [f] well-favoured, and skilfull in all wiſdom, and cunning in knowledg, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the King's palace, and whom they might teach the [g] learning and the tongue of the Chaldeans.

f The King required three things, that they ſhould be of noble birth, that they ſhould be wity and learned, and that they ſhould be of a ſtrong and comly nature, that they might do him better ſervice: this did he for his own commodity, therefore it is not to praiſe his liberality: yet in this he is worthy praiſe, that he eſteemed learning, and knew that is was a neceſſarie meant to govern by. g That they might forget their own Religion and country faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledg that was not godly: in all points he refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eat the meat that the King appointed him, but was content to learn the knowledg of natural things. h That by their good entertainment they might learn to forget the mediocritie of their own people. † Heb. *the wine of his drink.* i To the intent that in this time they might both learn the manners of the Chaldeans, and alſo their tongue. k As well to ſerve at the table, as in other offices.

5 And the King appointed them a daily [h] proviſion of the King's meat, and of † the wine which he drank: ſo nouriſhing them [i] three years, that at the end thereof they might [k] ſtand before the King.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the Prince of the evnuchs gave names: for he [l] gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, and Meſhach; and to Azariah, of Abednego.

l That they might altogether forget their Religion: for the Jews gave their children names, which might ever put them in remembrance of ſome point of Religion: therefore this was a great temptation, and a ſign of ſervitude which they were not able to refuſe.

8 ¶ But Daniel purpoſed in his heart, that he would not [m] defile himſelf with the portion of the King's meat, nor with the wine which he drank: therefore he requeſted of the Prince of the evnuchs, that he might not defile himſelf.

m Not that he thought any Religion to be in the meat or drink (for afterward he did eat) but becauſe the King ſhould not entiſe him by this ſweet poiſon to forget his Religion and accuſtomed ſobrietie, and that in his meat & drink he might daily remember of what people he was: and Daniel bringeth this in, to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet.

9 Now God had brought Daniel into favour and tender love with the Prince of the evnuchs.

10 And the Prince of the evnuchs ſaid unto Daniel, [n] I fear my Lord the King, who hath appointed your meat and your drink: for why ſhould he ſee your faces † worſe liking than the children which are your ‡ ſort? then ſhall ye make *me* endanger my head to the King.

n He ſuppoſed they did this for their Religion which was contrary to the Babylonians, and therefore herein he repreſented them, which are of no Religion; for neither he would condemn theirs, nor maintain his own.

† Heb. *ſadder.*

11 Then ſaid Daniel to ‡ Melzar, whom the Prince of the evnuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah.

‡ Or, *term*, or, *continuance.*

12 Prove thy ſervants, I beſeech thee, [o] ten days, and let them give us † [p] puls † to eat, and water to drink.

o *Meaning*, that within this ſpace he might have the tenances

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the King's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days, their [q] coun-

† Or, *the ſteward.*

trial, and that no man ſhould be able to diſcern it: and thus he ſpake, being moved by the ſpirit of God. † Heb *of puls.* p Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did, but if they ſhould have hereby been won to the King, and have refuſed their own Religion, that meat and drink had been accurſed. † Heb. *that we may eat, &c.* q This bare feeding, and that alſo Moſes when he fled from the court of Egypt, declareth, that we muſt live in ſuch ſobrietie, as God doth call us unto, ſeeing he will make it more profitable unto us, than all dainties: for his bleſſing only ſufficeth.

tenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the King's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them puls.

17 ¶ As for theſe four children, God gave them knowledge and skill in all learning and [r] wiſdom, and ‡ Daniel had underſtanding in all [f] viſions and dreams.

18 Now at the [t] end of the days that the King had ſaid he ſhould bring them in, then the Prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the King communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the King.

20 And in all matters of † wiſdom *and* underſtanding that the King enquired of them he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the [u] firſt year of King Cyrus.

r *Meaning*, in the liberal ſciences, and natural knowledg, and not in the magical arts which are forbidden, *Deut.* 13. 11.
‡ Or, *he made Daniel underſtand.*
f So that he only was a Prophet and none of the other: for by dreams and viſions God appeared to his Prophets, *Num.* 12. 6.
t Of the three years above mentioned, *verſ.* 5.
† Heb. *wiſdom of underſtanding.*
u *That is*, he was eſteemed in Babylon as a Prophet, ſo long as that commonwealth ſtood.

Chap. II.

1 *Nebuchadnezzar forgetting his dream, requireth it of the Chaldeans, by promiſes and threatnings.* 10 *They acknowledging their inability, are judged to die.* 14 *Daniel obtaining ſome reſpit, findeth the dream.* 19 *He bleſſeth God.* 24 *He ſtaying the decree, is brought to the King.* 31 *The dream.* 36 *The interpretation.* 40 *Daniel's advancement.*

AND in the ſecond [a] year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed [b] dreams, wherewith his ſpirit was [c] troubled, and his [d] ſleep brake from him.

2 Then the King commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the [e] Chaldeans, for to ſhew the King his dreams: ſo they came and ſtood before the King.

3 And the King ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the [f] Chaldeans to the King in Syriack, * O King, live for ever: tell thy ſervants the dream, & we will ſhew the interpretation.

5 The King anſwered and ſaid to the Chaldeans, The thing is gon from me: if ye will not make known unto me the dream, with the interpretation thereof, ye [g] ſhall be * † cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and ‡ rewards, and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the King tell [h] his ſervants the dream, and we will ſhew the interpretation of it.

8 The King anſwered and ſaid, I know of certainty that ye would † gain the time, becauſe ye ſee the thing is gon from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Chaldeans anſwered before the King, and ſaid, There is not a man upon the earth that can ſhew the King's matter: therefore *there is* no King, Lord, nor Ruler, *that* asked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the King requireth, and there is none other that can ſhew it before the King, except the Gods, whoſe dwelling is not with fleſh.

12 For this cauſe the King was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon.

13 And the decree went forth that the wiſe *men* ſhould be ſlain; and they [i] ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel † anſwered with counſel and wiſdom to Arioch the ‡ † captain of the King's guard, which was gon forth to ſlay the wiſe *men* of Babylon:

15 He anſwered and ſaid to Arioch the King's captain, Why *is* the decree *ſo* haſtie from the King? then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the King that he would give him time, and that he would ſhew the King the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions:

18 That they would deſire mercies † of the God of heaven concerning this ſecret: ‡ that Daniel and his fellows ſhould not periſh with the reſt of the wiſe *men* of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, * Bleſſed be the name of God for ever and ever: for wiſdom and might are his.

21 And he changeth the times and the ſeaſons: he removeth Kings, & ſetteth up Kings: he giveth wiſdom unto the wiſe, and knowledg to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the [k] light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my [l] fathers, who haſt given me wiſdom and [m] might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the King's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the King had ordained to deſtroy the wiſe *men* of Babylon; he went and ſaid thus unto him, Deſtroy not the [n] wiſe *men* of Babylon: bring me in before the King, and I will ſhew unto the King the interpretation.

25 Then Arioch brought in Daniel before the King in haſte, and ſaid thus unto him, † I have

i Which declareth that God would not have his ſervants joyned in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, and therefore juſtly ought to die, though the King did it upon a rage, and no zeal.
† Chald. *returned.*
‡ Or, *chief marſhall.*
† Chald. *chief of the executioners*, or, *ſlaughter-men.*

† Chald. *from before God.*
‡ Or, *that they ſhould not deſtroy Daniel, &c.*

* *Pſal.* 113. 2. & 115. 18.
k He ſheweth that man hath neither wiſdom nor knowledg, but very dark blindneſs and ignorance of himſelf: for it cometh only of God, that man underſtandeth any thing.
l To whom thou madeſt thy promiſe, & who lived in thy fear: whereby he excludeth all others Gods.
m *Meaning*, power to interpret it.
n Whereby appeareth that many were ſlain, as *verſ.* 13. and the reſt at Daniel's offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the King proceeded according to his wicked affection, and not conſidering, if their ſcience were lawful or no.
† Chald. *that I have found.*

a The father and the ſon were both called by this name: ſo that this is meant of the ſon when he reigned alone: for he reigned alſo after a ſort with his father.
b Not that he had many dreams; but becauſe many matters were contained in this dream.
c Becauſe it was ſo rare and ſtrange a dream, that he had not had the like.
d He was ſo heavy with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.
e For all theſe aſtrologers and ſorcerers called themſelves by this name of honour, as though all the wiſdom and knowledge of the country depended upon them, and that all other countrys were void of the ſame.
f *That is*, In the Syrian tongue, which differed not much from the Chaldean, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpeake it: as the Jewiſh writers do to this day.
* *Chap.* 3. 9.
g This is a juſt reward of their arrogancie (which vaunted of themſelves that they had the knowledge of all things) that they ſhould be proved fools, and that to their perpetual ſhame and confuſion. * *Chap.* 3. 29. † Chald. *made pieces.* ‡ Or, *ſee. Chap.* 5. 17.
h Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tel the dream, except he entred them into the matter, and therefore they would pretend knowledg where was but meer ignorance, and ſo as deluders of the people, they were worthie to die.
† Chald, *buy.*

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have found a man of the † captives of Judah, that will make known unto the King the interpretation.

† Chal *children of the captivity of Judah.*

26 The King answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, cannot the wise *men*, the astrologians, the magicians, the soothsayers shew unto the King;

28 But there is a God in ° heaven that revealeth secrets, and † maketh known to the King Nebuchadnezzar, what shall be in the latter days, Thy dream, and the visions of thy head upon thy bed, are these;

o He affirmeth that man by reason and art is not able to attain to the cause of God's secrets, but the understanding only thereof must come of God: whereby he smiteth the King with a certain fear and reverence of God, that he might be the more apt to receive the high mysteries, that should be revealed.

† Chald *hath made known.*

29 As for thee, O King, thy thoughts † came into *thy mind*, upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass.

† Chald *came up.*

30 But *as* p *for* me, this secret is not revealed to me, for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the King, and that thou mightest know the thoughts of thy heart.

p Because he had said, that God only must reveal the signification of this dream, the King might have asked why Daniel did enterprise to interpret it, and therefore he sheweth that he was but God's minister, and had no gifts, but such as God had given him to set forth his glory.

31 ¶ Thou, O King, † sawest, and behold, a great image: this great image whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

† Chald. *wast seeing.*

32 This image's head *was* of fine q gold, his breast and his arms of silver, his belly and his ‡ thighs of brass.

q By gold, silver, brass, and iron, are meant the Chaldean, Persian, Macedonian, and Roman kingdoms, which should successively rule all the world, till Christ (which is here called the stone) come himself, and destroy the last: and this was to assure the Jews, that their afflictions should not end with the empire of the Chaldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

‡ Or, *side.*

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‡ without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

‡ Or, *which was not in hands, as verſ. 45.*

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaft of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation *thereof* before the King.

37 Thou, O King, *art* a King of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this r head of gold.

r Daniel leaveth out the kingdom of the Assyrians, which was before the Babylonians, both because it was not a Monarchie and generall Empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it self wicked and cruel.

39 And after thee shall arise another kingdom ſ inferiour to thee, and another t third kingdom of brass, which shall bear rule over all the earth.

ſ *Meaning*, the Persians, which were not inferior in dignity, power and riches; but were wors touching ambition, cruelty, and all kind of vice, shewing, that the world should grow wors and wors, till it was restored by Christ.

t *That is*, of the Macedonians shall be of brass, not alluding to the hardness thereof, but to the vileness, in respect of silver.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, & subdueth all *things*: and as iron that breaketh all these, shall it break in u pieces, & bruise.

u *That is*, The Roman Empire shall subdue all these other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron: the kingdom shall be x divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

x They shall have civil wars and continual discords among themselves.

42 And *as* the toes of the feet *were* part of iron, and part of clay: *so* the kingdom shall be partly strong, and partly ‡ broken.

‡ Or, *brittle.*

43 And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with y the seed of men: but they shall not cleave † one to another, even as iron is not mixed with clay.

y They shall by marriages and affinities think to make themselves strong: yet shall they never be joyned in hearts.

† Chald. *this with this.*

44 And in † the days of these Kings shall the God of heaven set up a kingdom, * which z shall never be destroyed: and the † kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

‡ Chald. *their days.*

* *Chap.* 4. 3, 34. & 6. 26. & 7. 14, 27. *Mich.* 4. 7. *Luke* 1. 33.

45 Forasmuch as thou sawest that the a stone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass † hereafter: and the dream *is* certain, and the interpretation thereof sure.

z His purpose is to shew that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remain for ever.

† Chald. *kingdom thereof.*

a *Meaning* Christ, who was sent of God, and not set up by man, whose kingdom at the beginning should be small, and without beauty to man's judgment, but should at length grow and fill the whole earth, which he calleth a great mountain, as *verſ.* 35. And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternal: for the spirit that is in them is life eternal, *Rom.* 8. 10.

46 ¶ Then the King Nebuchadnezzar fell upon his face, and b worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him.

‡ Or, *Which was not in hand.*

† Chald. *after this.*

47 The King answered unto Daniel, and said, Of a truth *it is*, that your c God is a God of Gods, and a Lord of Kings, & a revealer of secrets, seeing thou couldest reveal this secret.

b Though this humbling of the King seemed to deserve commendation, yet because he joyned God's honour with the Prophet's, it is to be reproved, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it. c This confession was but a sudden motion, as it was also in Pharaoh, *Exod.* 9. 27, 28. but his heart was not touched as appeared soon afterward.

48 Then the King made Daniel a great man, and gave him many great d gifts, and made him ruler over the whole Province of Babylon, and chief of the Governours over all the wise *men* of Babylon.

d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivitie, & also he received them, lest he should offend this cruel King, which willingly gave them. *Chap.* 4. 9.

49 Then Daniel e requested of the King, and he set Shadrach, Meshach, and Abed-nego over the affairs of the Province of Babylon: but Daniel *sat* in the f gate of the King.

e He did not this for their private profit, but that the whole Church, which was then there in affliction, might have some relief and ease by this benefit. f *Meaning*, that either he was a Judg or that he had the whole authority, so that none could be admitted to the King's presence, but by him.

Chap. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the Image.* 13 *They being threatned, make a good confession.* 19 *God delivered them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle, blesseth God.*

NEbuchadnezzar the King made a an Image of gold, whose height *was* threescore

a Under pretence of Religion, and holiness, in making an Image to his Idol Bel, he sought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked when they are overcom with the greatness of his works. The Greek Interpreters write: That this was don eighteen years after the dream, and as may appear the King feared lest the Jews by their religion should have altered the state of his common wealth, and therefore he meant to bring all to one kind of religion, and so rather sought his own quietness, than God's glory.

cubits,

cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the King sent to gather together the Princes, the governours, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the [b] dedication of the Image which Nebuchadnezzar the [c] King had set up.

3 Then the Princes, the governours, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the Image that Nebuchadnezzar the King had set up; and they stood before the Image that Nebuchadnezzar had set up.

4 Then an herald cried † aloud, To you † it is commanded, O people, [d] nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‡ † dulcimer, and all kinds of musick, ye fall down, and worship the golden Image that Nebuchadnezzar the King hath set up.

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages fell down *and* worshipped the golden Image, that Nebuchadnezzar the King had set up.

8 ¶ Wherefore at that time certain Caldeans came near and accused the Jews.

2 They spake and said to the King Nebuchadnezzar, O King, live for ever.

10 Thou, O King, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden Image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, [e] Shadrach, Meshach, & Abed-nego: these men, O King, † have not regarded thee, they serve not thy Gods, nor worship the golden Image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego: then they brought these men before the King.

14 Nebuchadnezzar spake and said unto them, *Is it* ‡ true, O Shadrach, Meshach, and Abed-nego? do not ye serve my Gods, nor worship the golden Image which I have set up?

15 [f] Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the Image which I have made, *well:* but if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace, and who *is* that God that shall deliver you out my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the King, O Nebuchadnezzar, we [g] *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve, is [h] able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O King.

18 But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image, which thou hast set up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded, that they should heat the furnace one seven [i] times more than it was wont to be heat.

20 And he commanded the † most mighty men that *were* in his army, to bind Shadrach, Meshach, and Abed-nego *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‡ coats, their hosen, and their ‡ hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the King's † commandment was urgent, and the furnace exceeding hot, the ‡ flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the King was astonied, and rose up in haste, *and* spake and said unto his ‡ counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the King, True, O King.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and † they have no hurt, and the form of the fourth is like the [k] son of God.

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, [l] came forth of the midst of the fire.

27 And the Princes, governours and captains, and the king's counsellers being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [m] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his Angel, and delivered his servants that trusted in him, and have changed the King's word, and yielded their bodies, that they might not serve nor worship any God, except their own God.

b Shewing, that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customs are received and used, and the consent of the people is there, then of a block they think they have made a God.

c This was sufficient with the wicked at all times to approve their Religion, if the King's authority were alledged for the establishing thereof, not considering in the mean season what God's word did permit.

† Cald. *with might.*

† Cald. *they command.*

d These are the two dangerous weapons wherewith Satan useth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickedness, astonied them: and here the King required not an inward consent, but an outward gesture, that the Jews might by little and little learn to forget their true Religion.

‡ Or, *singing.*

† Cald. *symphony.*

e It seemeth, that they named not Daniel, because he was greatly in the King's favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this Image, was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

† Cald. *have set no regard upon thee.*

‡ Or, *of purpose*, as *Exod.* 21. 13.

f Signifying, that he would receive them to grace, if they would now at the length obey his decree.

g For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for God's cause.

h They ground on two points, first, on the power and providence of God over them, and secondly, on their cause, which was God's glory, and the testifying of his true Religion with their bloud, and so make open confession, that they will not so much as outwardly consent to idolatry.

† Cald. *filled.*

i This declareth that the more that tyrants rage, and the more witty they shew themselves in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he giveth patience and constancy to abide the cruelty of their punishment, for either he delivereth them from death, or else for this life giveth them a better.

† Cald. *mighty of strength*

‡ Or, *mantles.*

‡ Or, *turbants.*

† Cald. *word.*

‡ Or, *spark.*

‡ Or, *governours.*

† Cald. *there is no hurt in them.*

k For the Angels were called the sons of God, because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great torments, the Son of God.

† Cald. *door.*

l This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the Ark till the Lord called him forth.

m He was moved by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrin must chiefly be adjoined, without the which there can be no faith.

† Cald. *a decree is made by me.*

29 Therefore † I make a decree, That every people, nation, and language, which ſpeak † any thing ° amiſs againſt the God of Shadrach, Meſhah, and Abed-nego, ſhall be * † cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other God that can deliver after this ſort.

30 Then the King † promoted Shadrach, Meſhach, and Abed-nego, in the Province of Babylon.

° If this heathen King moved by God's Spirit, would not ſee blaſphemy unpuniſhed, but made a law, and ſet a puniſhment to ſuch transgreſſours, much more ought all they that profeſs Religion, take order that ſuch impiety reign not, leaſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

* *Chap.* 2. 5. † Cald. *made pieces.* † Cald. *made to proſper.*

CHAP. IV.

1 *Nebuchadnezzar confeſſeth God's kingdom,* 4 *maketh relation of his dream, which the Magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interprets it.* 28 *The ſtory of the event.*

NEbuchadnezzar the King, unto all people, nations, and languages that dwell in all the [p] earth, Peace be multiplied unto you.

p *Meaning*, ſo far as his dominion extended.

2 † I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

† Cald. *it was ſeemly before me.*

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* * an everlaſting kingdom, and his dominion *is* from generation to generation.

* *Chap.* 2. 44.

4 ¶ I Nebuchadnezzar was at [a] reſt in mine houſe, and flouriſhing in my palace:

a There was no trouble that might cauſe me to dream, and therefore it came onely of God.

5 I ſaw a [b] dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

b This was another dream, beſides that which he ſaw of the four Empires, for Daniel both declared what that dream was, and what it meant: and here he onely expoundeth the dream.

6 Therefore made I a decree, to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the Magicians, the Aſtrologers, the Caldeans, and the Soothſayers, and I told the dream before them; but [c] they did not make known unto me the interpretation thereof.

c In that that he ſent abroad the others, whoſe ignorance in times paſt he had experimented, and left Daniel, which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſity, and then they ſpare no flatterings.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* [d] Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy Gods) and before him I told the dream, *ſaying*,

d This no doubt, was a great grief to Daniel, not onely to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did to make him forget the true Religion of God.

9 O Belteſhazzar, * [e] maſter of the Magicians, becauſe I know that the ſpirit of the holy Gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

* *Chap.* 2. 48

e Which alſo was a great grief to the Prophet, to be numbred among the ſorcerers, and men whoſe practiſes were wicked, and contrary to God's word.

10 Thus *were* the viſions of mine head in my bed, † I ſaw, and behold, [f] a tree in the midſt of the earth, and the height thereof *was* great.

† Cald. *I was ſeeing.*

f By the tree is ſignified the dignity of a King, whom God ordaineth to be a defence for all kind of men, and whoſe ſtate is profitable for mankind.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leavs thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowl of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, [g] a watcher, and an holy one came down from heaven.

g *Meaning*, the Angel of God, which neither eateth nor ſleepeth, but is ever ready to do God's will and is not infected with man's corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that ſhould not be cut down by man, but by God.

14 He cried † aloud, and ſaid thus, Hew down the tree, and cut off his branches; ſhake off his leavs, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

† Cal. *with might*

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſs of the earth.

16 [h] Let his heart be changed from man's, and let a beaſt's heart be given unto him, and let ſeven times paſs over him.

h Hereby he meaneth that Nebuchadnezzar ſhould not onely for a time loſe his kingdom, but be like a beaſt.

17 [i] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

i God hath decreed this judgement, and the whole army of heaven have, as it were, ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them that lift up themſelvs againſt God.

18 This dream I King Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteſhazzar) was [k] aſtonied for one hour, and his thoughts troubled him; the King ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

k He was troubled for the great judgement of God, which he ſaw ordained againſt the King: and ſo the Prophets uſed on the one part, to denounce God's judgements for the zeal they bare to his glory: and on the other part to have compaſſion upon man, and alſo to conſider that they ſhould be ſubject to God's judgements, if they did not regard them with pity.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth:

21 Whoſe leavs *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O King, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the King ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leav the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, [l] till ſeven times paſs over him:

l Whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven moneths, and others ſeven weeks, but it ſeemeth he meant of years.

24 This *is* the interpretation, O King, and this *is* the decree of the moſt high, which is come upon my lord the King:

25 That they ſhall * drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs [m] as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the [n] moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

* *Chap.* 5. 21, &c.

m Not that his ſhape or form was changed into a beaſt, but that he was either ſtriken mad, and ſo avoided man's company, or was caſt out for his tyranny, and ſo wandred among the beaſts, and ate herbs and graſs.

n Daniel ſheweth the cauſe why God thus puniſhed him.

26 And whereas they commanded to leave the

the ſtump of the tree-roots, thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O King, let my counſel be acceptable unto thee, and [o] break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be ‡ [p] a lengthening of thy tranquillity.

28 ¶ All *this* came upon the King Nebuchadnezzar.

29 At the end of twelve [q] moneths he walked ‡ in the palace of the kingdom of Babylon.

30 The King ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my Majeſty?

31 While the word *was* in the King's mouth, there fell a voice from heaven, *ſaying*, O King Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field; they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, untill thou know that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's *feathers*, and his nails like birds *claws*.

34 And at the end of the [r] days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* * an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doth [s] according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, * What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me, & my [t] counſellers and my Lords ſought unto me: and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar [u] praiſe, and extol and honour the King of heaven, all whoſe works *are* truth, and his ways judgement, and thoſe that walk in pride he is able to abaſe.

Chap. V.

1 *Belſhazzar's impious feaſt.* 5 *A hand-writing, unknown to the Magicians, troubleth the King.* 10 *At the commendation of the Queen, Daniel is brought,* 17 *He reproving the King of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The Monarchy is tranſlated to the Medes.*

BElſhazzar the [a] King made a great feaſt to a thouſand of his Lords, and drank wine [b] before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his [c] father Nebuchadnezzar had † taken out of the temple which *was* in Jeruſalem, that the King and his Princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the Temple of the houſe of God, which *was* at Jeruſalem; and the King & his Princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the [d] Gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a man's hand, and wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the King's palace; and the King ſaw the part of the hand that wrote.

6 Then the King's † countenance † was changed, and his thoughts troubled him, ſo that the ‡ † joynts of his loins were looſed, and his [f] knees ſmote one againſt another.

7 The King cried † aloud to bring in [g] the Aſtrologers, the Caldeans, & the Soothſayers: *and* the King ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ‡ ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the King's wiſe-*men*, but they could not read the writing, nor make known to the King the interpretation thereof.

9 Then was King Belſhazzar greatly troubled, and his † countenance was changed in him, and his Lords were aſtonied.

10 ¶ *Now* the [h] Queen, by reaſon of the words of the King and his Lords, came into the banquet-houſe; *and* the Queen ſpake and ſaid, O King, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 * There is a man in thy kingdom, in whom *is* the ſpirit of the holy Gods, and in the days of thy ‡ father, light and underſtanding and wiſdom, like the wiſdom of the Gods, was found in him; whom the King Nebuchadnezzar thy ‡ father, the King, *I ſay*, thy father made * maſter of the [i] Magicians, Aſtrologers, Caldeans, *and* Soothſayers.

12 Foraſmuch as an excellent Spirit, and knowledge, and underſtanding, ‡ interpreting of dreams, and ſhewing of hard ſentences, and ‡ diſſolving of † doubts were found in the ſame Daniel, whom the King named Beltſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake, and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the King my ‡ father brought out of Jewry?

14 I have even heard of thee, that [k] the ſpirit of the Gods *is* in thee, and *that* light, and

o Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance.

p Or, *an healing of thine errour.*

q Suffer the errours of thy former life to be redreſſed.

r After that Daniel had declared this viſion: and this his pride declared, that it is not in man to convert to God, except his Spirit move him, ſeeing that theſe terrible threatnings could not move him to repent.

s Or, *upon.*

t When the terms of theſe ſeven years was accompliſhed.

u Chap. 7. 14. *Micah* 4. 7. *Luk.* 1. 33.

v He confeſſeth God's will to be the rule of all juſtice, and a moſt perfect law, whereby he governeth both man and Angels, and Devils, ſo that none ought to murmure, or aſk a reaſon of his doing, but only to ſtand content therewith, and give him the glory.

w *Job* 9. 12. *Iſa.* 45. 9.

x By whom it ſeemeth that he had been put from his kingdom before.

y He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault, that God may onely have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

a Daniel receiteth this hiſtory of King Belſhazzar Evilmerodach's ſon, to ſhew God's judgements againſt the wicked for the deliverance of his Church, and how the prophecy of Jeremiah was true, that they ſhould be delivered after ſeventy years.

b The Kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power and how little he ſet by his enemy, which then beſieged Babylon, he made a ſolemn banquet, and uſed exceſs in their company, which is meant here by drinking wine; thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

c *Meaning*, his grandfather.

† Cald. *brought forth.*

d In contempt of the true God, they praiſed their idols; not that they thought, that the gold or ſilver were Gods; but that there was a certain vertue and power in them to do them good, which is alſo the opinion of all idolaters.

e That it might the better be ſeen.

† Cald. *brightneſſes:*

† Cald: *changed it;*

‡ Or; *girdles.*

† Cald. *bindings*; or, *knots.*

f So he that before contemned God; was moved by this ſight to tremble for fear of God's judgements.

† Cald. *with might.*

g Thus the wicked, in their troubles, ſeek many means, which draw them from God, becauſe they ſeek not to him, who is the onely comfort in all afflictions.

‡ Or, *purple.*

† Cald. *brightneſſes:*

h To wit, his grandmother, Nebuchadnezzar's wife, which for her age was not before at the feaſt; but came thither when ſhe heard of theſe ſtrange news.

* *Chap.* 2. 48.

‡ Or, *grand father.*

‡ Or, *grand father.*

* *Chap.* 4. 9.

i Read *Chap.* 4. 6. and this declareth, that both this name was odious unto him, and alſo that he did not uſe theſe vile practiſes, becauſe he was not among them when all were called.

‡ Or, *of an interpreter, &c.*

‡ Or, *of a diſſolver.*

† Cald. *knots.*

‡ Or, *grand father.*

k For the idolaters thought that the Angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the Spirit of propheſy and underſtanding came of them.

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understanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the Aſtrologers have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt † make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

† Cald. *interpret.*

17 ¶ Then Daniel anſwered and ſaid before the King, Let thy gifts be to thy ſelf, and give thy ‡ rewards to another, yet I will read the writing unto the King, and make known to him the interpretation.

‡ Or, *for*, as *Chap.* 2. 6.

18 O thou King, the moſt high God gave [l] Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

l Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his grandfather, and ſo ſheweth, that he doth not ſin of ignorance, but of malice.

19 And for the majeſty that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened ‡ in pride, he was † depoſed from his kingly throne, and they took his glory from him.

‡ Or, *to deal proudly*,
† Chald. *made to come down.*

21 And he was * driven from the ſons of men, and ‡ his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointed over it whomſoever he will.

* *Chap.* 4. 32.
‡ Or, *he made his heart equal, &c.*

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy Lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the Gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God, in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

m After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

24 [m] Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written, [n] MENE MENE, TEKEL UPHARSIN.

n This word is twice written for the certainty of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a term for all kingdoms, and that a miſerable end ſhall come on all that raiſe themſelvs againſt him

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdom, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the King of the Caldeans ſlain.

o Cyrus his ſon in Law gave him this title of honour, although Cyrus in effect had the dominion.

31 And Darius [o] the Mede took the kingdom, † *being* ‡ about threeſcore and two years old.

† Cald. he as the *ſon of, &c.*
‡ Or, *now.*

Chap. VI.

1 *Daniel is made chief of the Preſidents.* 4 *They conſpiring againſt him, obtain an idolatrous decree.* 10 *Daniel accuſed of the breach thereof, is caſt into the lions den.* 18 *Daniel is ſaved.* 24 *his adverſaries devoured,* 25 *and God magnified by a decree.*

IT pleaſed Darius to ſet over the kingdom [a] an hundred and twenty Princes, which ſhould be over the whole kingdom.

a Read Eſter, *Chap.* 1. 1.

2 And over theſe, three Preſidents (of whom Daniel *was* firſt) that the Princes might give accounts unto them, and the King ſhould have no damage.

3 Then this Daniel [b] was preferred above the Preſidents and Princes, becauſe an excellent Spirit *was* in him: and the King thought to ſet him over the whole realm.

b This heathen King preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him than in others.

4 ¶ Then the Preſidents and Princes [c] ſought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any errour or fault found in him.

c Thus the wicked cannot abide the graces of God in others, but ſeek by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedy than to walk uprightly in the fear of God, and to have a good conſcience.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the Law of his God.

6 Then theſe Preſidents and Princes ‡ aſſembled together to the King, and ſaid thus unto him, King Darius, live for ever.

‡ Or, *came tumultuouſly.*

7 All the Preſidents of the kingdom, the Governours, and the Princes, the Counſellers and the Captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm ‡ decree, that whoſoever ſhall ask a petition of any God or man for thirty days, ſave of thee, O King, he ſhall be caſt into the den of lions.

‡ Or, *interdict.*
* *Eſther* 1. 19. & 8. 8.
† Cald. *paſſeth not.*

8 Now, O King, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the * Law of the Medes and Perſians which † altereth not.

d Herein is condemned the wickedneſs of the King, who would be ſet up as a God, and paſſed not what wicked Laws he approved for the maintenance of the ſame.

9 Wherefore King Darius [d] ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his [e] windows being open in his chamber * toward Jeruſalem, he kneeled upon his knees * three times a day, and prayed, and gave thanks before his God, as he did afore-time.

e Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windows toward Jeruſalem when he prayed: both to ſtir up himſelf with the remembrance of God's promiſes to his people when they ſhould pray toward that Temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few days, to any thing that was contrary to God's glory.
* *1 King.* 8. 48.
* *Pſal.* 55. 17.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the King concerning the King's decree, Haſt thou not ſigned a decree, that every man that ſhall

shall ask *a petition* of any God or man, within thirty days, save of thee, O King, shall be cast into the den of lions? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the King, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O King; nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the King when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the Sun, to deliver him.

15 Then these men assembled unto the King, and said unto the King, Know, O King, that the law of the Medes and Persians *is*, that no decree nor statute which the King establisheth, may be [f] changed.

16 Then the King commanded, and they brought Daniel, and cast *him* into the den of lions: now the King spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the King went to his palace, and passed the night fasting: neither were [‡] instruments of musick brought before him, and his sleep went from him.

19 Then the King arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the King spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, [g] able to deliver thee from the lions?

21 Then said Daniel unto the King, O King, live for ever.

22 My God hath sent his Angel, and hath shut the lions mouth that they have not hurt me: forasmuch as before him [h] innocency was found in me; and also before thee, O King, have I done [i] no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the den: so Daniel was taken up out of the den, and no manner of hurt was found upon him, because he [k] believed in his God.

24 ¶ And the King commanded, and they brought those men which had accused Daniel, and they [l] cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then King Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear [m] before the God of Daniel: for he *is* the [n] living God, and stedfast for ever, and his kingdom *that* which shall not be * destroyed, and his dominion *shall be* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of * Cyrus the Persian.

CHAP. VII.

1 *Daniel's visions of four Beasts.* 9 *of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of Belshazzar King of Babylon, Daniel † had a dream and visions of his head upon his bed: [a] then he wrote the dream, *and* told the sum of the ‡ matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon [b] the great Sea.

3 And four great Beasts came up from the Sea, diverse one from another.

4 The first *was* like a [c] lion, and had eagle's wings: *and* I beheld till the wings thereof were pluckt, ‡ and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold, another Beast, a second like to a [d] bear, and † it raised up it self on [e] one side, and *it had* three ribs in the [f] mouth of it between the teeth of it: [g] and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another like a [h] leopard, which had upon the back of it [i] four wings of a fowl, the Beast had also four heads; and [k] dominion was given to it.

7 After this I saw in the night visions, and behold, a [l] fourth Beast, dreadful and terrible, and strong exceedingly; and it had [m] great iron teeth: it devoured and brake in pieces, and stamped [n] the residue with the feet of it, and it *was* diverse from all the Beasts that *were* before it, and it had [o] ten horns.

8 I considered the horns, and behold, there came up among them another little [p] horn, before whom there were [q] three of the first

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f Thus the wicked maintain evil laws by constancy and authority, which is oftimes either lightness, or stubbornes, when as the innocents thereby perish: and therefore Governours neither ought to fear, nor be ashamed to break.

‡ Or, *table*.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My just cause and uprightness in this thing wherein I was charged, is approved of God.

i For he did disobey the King's wicked commandment to obey God, and so did no injury to the King, who ought to command nothing whereby God should be dishonoured.

k Because he committed himself wholly unto God, whose cause he did defend, he was assured, that nothing but good could come unto him; wherein we see the power of faith, as *Heb.* 11. *verse* 33.

l This is a terrible example against all the wicked, which do, against their conscience, make cruel laws to destroy the children of God, and also admonisheth Princes how to punish such, when their wickedness is come to light: though not in every point, or with such like circumstances, yet to execute true justice upon them.

m This proveth not that Darius did worship God aright: or else was converted: for then he would have destroyed all superstition and idolatry, and not onely given God the chief place, but also have set him up, and caused him to be honoured according to his word: but this was a certain confession of God's power, whereunto he was compelled by this wondefull miracle.

n Which hath not onely life in himself, but is the onely fountain of life, and quickneth all things, so that without him there is no life.

* *Chap.* 2. 44. & 4. 3. & 7. 14, 27. *Luc.* 1. 33.

† Heb. *hand.*

* *Chap.* 1. 21.

† Chald. *saw.*

a Whereas the people of Israel looked for a continual quietness after these seventy years, as Jeremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a continual affliction, till the Messiah be uttered and revealed, by whom they should have a spiritual deliverance, and all the promises fulfilled: whereof they should have a certain token in the destruction of the Babylonical kingdom.

‡ Or, *words.*

b Which signified that there should be horrible troubles and afflictions in all the corners of the world, and at sundry times.

c *Meaning*, the Assyrian and Caldean empire, which was most strong and fierce in power; and must soon come to their authority, as though they had had wings to flie, yet their wings were pulled by the Persians, and they went on their feet, and were made like other men, which is here meant by man's heart.

‡ Or, *wherewith.*

d *Meaning*, the Persians, which are barbarous and cruel. † Or, *it raised up one dominion.* e They were small in the beginning, and were shut up in the mountain, and had no bruit. f *That is*, destroyed many kingdoms, and was insatiable. g *To wit*, the Angels by God's commandment, who by this means punished the ingratitude of the world. h *Meaning*, Alexander the King of Macedonia. i *That is*, his four chief captains, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the less, Cassander, and after him, Antipater was King of Macedonia, and Ptolomeus had Egypt. k It was not of himself, nor of his own power, that he got all these countreys: for his armies contained but thirty thousand men, and he overcame in one battel Darius, which had ten hundred thousand, when he was so heavy with sleep, that his eyes were scarce open, as the stories report: therefore this power was given him of God. l *That is*, the Roman Empire, which was a monster, and could not be compared to any Beast, because the nature of none was able to express it. m Signifying, the tyranny and greedines of the Romans. n That which the Romans could not quietly enjoy in other countreys, they would give it to other Kings, and Rulers, that at all times, when they would, they might take it again: which liberality is here called, the stamping of the rest under the feet. o *That is*, sundry and divers Provinces which were governed by the Deputies and Proconsuls, whereof every one may be compared to a King. p Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman Empire, and the Pope hath no vocation of government; therefore this cannot be applied unto them: and also in this prophesy the Prophet's purpose is chiefly to comfort the Jews unto the revelation of Christ. Some take it for the whole body of Antichrist. q *Meaning*, a certain portion of the ten horns: *that is*, a part from the whole estate was pluckt away, for Augustus took from the Senate the liberty of chusing the Deputies to send into the Provinces, and took the government of certain countries to himself.

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horns pluckt up by the roots: and behold, in his horn *were* [r] eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the [s] thrones were cast down, and the [t] ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued, and came forth from before him: * thousand thousands ministred unto him, and ten [u] thousand times ten thousand stood before him: the judgement was set, and the * [x] books were opened.

11 I beheld then, [y] because of the voice of the great words which the horn spake; I beheld *even* till the Beast was slain, and his body destroyed, and given to the burning flame.

12 *As* [z] *concerning* the rest of the Beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 ¶ I saw in the night visions, and behold, [a] *one* like the son of man came with the clouds of heaven, and [b] came to the ancient of days, and they brought him near before him.

14 And there was given him [c] dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion *is* * an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was [d] grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came near unto [e] one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great Beasts, which are four, *are* four Kings, *which* shall arise out of the earth.

18 But the saints of the † [f] most high shall take the [g] kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth Beast, which was [h] diverse † from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass, *which* devoured, brake in pieces, and stamped the [i] residue with his feet,

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that spake very great things, whose [k] look *was* more stout than his fellows.

21 I beheld, and the same [l] horn made war with the saints, and prevailed against them;

22 Untill [m] the ancient of days came, and judgement was given to the saints of the most high: and the time came that the saints possessed the Kingdom.

23 Thus he said, The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten Kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue [n] three Kings.

25 And he shall speak *great* words against [o] the most high, and shall wear out the saints of the most high, and think to [p] change time and laws: and they shall be given into his hand, until a [q] time and times and the dividing of time.

26 But the [r] judgement shall sit, and they shall take away his dominion, to consume, and to destroy *it* unto the end.

27 And the * [s] kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom *is* an everlasting kingdom, and all ‡ [t] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter, *As for* me Daniel, my [u] cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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r These Roman Emperours at the first used a certain humanity and gentleness, and were content that others, as the Consuls and Senate, should bear the name of dignity, so that they might have the profit, and therefore in elections and counsels would behave themselvs according as did other Senatours: yet against their enemies, and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

s *Meaning*, the places where God and his Angels should come to judge these Monarchies, which judgement should begin at the first coming of Christ.

t *That is*, God, which was before all times, and is here described, as man's nature is able to comprehend some portion of his glory.

* *Revel.* 5. 11.

u *That is*, an infinite number of Angels, which were ready to execute his Commandment.

* *Revel.* 20. 12.

x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel.

y *Meaning*, that he was astonied, when he saw these Emperours in such dignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subject to men of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide God's appointment, shall enjoy the promises.

† Cald. *a prolonging in life was given them.*

a Which is meant of Christ, who had not yet taken upon him man's nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: *that is*, being separate from the common sort of men by manifest signs of his Divinity. b *To wit*, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in respect of that, that he was our Mediatour. c This is meant of the beginning of Christ's kingdom, when God the father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his Church in earth continually, till the time that he brought them to eternal life. * *Chap.* 2. 44. *Mich.* 4. 7. *Luk.* 1. 33. d Through the strangeness of the vision. † Cald. *sheath.* e *Meaning*, of the Angels, as *vers.* 10. † Cald. *high ones*, that is, *things*, or, *places.* f *That is*, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth. g Because Abraham was appointed heir of all the world, *Rom.* 4. 14. and in him all the faithful; therefore the kingdom thereof is theirs by right, which these four Beasts or Tyrans should invade and usurp untill the world were restored by Christ: and this was to confirm them, that were troubled, that their afflictions should have an end at length. h For the other three Monarchies were governed by a King, and the Roman Empire by Consuls: the Romans changed their Governours yearly, and the other Monarchies retained them for term of life: also the Romans were the strongest of all the others, and were never quiet among themselvs † Cald. *from all those.* i *Read vers.* 7. k This is meant of the fourth Beast, which was more terrible than the other.

l *Meaning*, the Roman Emperours, who were most cruel against the Church of God, both of the Jews and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gave unto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

n Read the exposition hereof, *vers.* 8.

o *That is*, shall make wicked decrees and proclamations against God's word, and send throughout all their dominion, to destroy all that did profess it.

p These Emperours shall not consider that they have their power of God, but think it is in their own power to change God's laws and man's, and as it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, but at length he will asswage these troubles, and shorten the times for his elects sake, *Matth.* 24. 22. which is here meant by the dividing of time. r God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again. * *Luk.* 1. 33. s He sheweth wherefore the Beast should be destroyed, *to wit*, that his Church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant, by the words, *under the heaven:* and therefore he here speaketh of the beginning of Christ's kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head. ‡ Or, *rulers.* t *That is*, some of every sort that bear rule. u Though he had many motions in his heart, which moved him to and fro to seek out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church.

CHAP. VIII.

1 Daniel's vision of the ram, and he-goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreted the vision.

IN the third year of the reign of King Belshazzar a vision appeared unto me, *even unto* me Daniel [a] after that which appeared unto me at the first.

2 And I saw in a vision (and it came to pass when I saw, that I *was* at Shushan *in* the palace, which *is* in the province [b] of Elam) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a [c] ram which had two horns, and the two horns *were* high: but one *was* [d] higher than † the other, and the higher came up last.

4 I saw the ram pushing west-ward, and north-ward, and south-ward: so that no [e] Beasts might stand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was considering, behold, an [f] he-goat came from the west on the face of the whole earth, and ‡ touched not the ground: and

a After the general vision, he cometh to certain particular visions: as touching the destruction of the Persians and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b *That is*, of Persia.

c Which representeth the kingdom of the Persians and Medes, which were joyned together.

d *Meaning*, Cyrus, which after grew greater in power than Darius his uncle and father in law.

† Heb. *the second.*

e *That is*, no Kings or nations.

f *Meaning*, Alexander that came from Grecia, with great speed and expedition.

‡ Or, *none touched him in the earth.*

and the goat *had* † a notable [g] horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram and he was moved with choler against him, and [h] smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was strong, the great [i] horn was broken: and for it came up four notable ones, * [k] toward the four winds of heaven.

9 And out of one of them came forth [l] a little horn, which waxed exceeding great, toward the [m] south, and toward the [n] east, and toward the * [o] pleasant *land*.

10 And it waxed great, even ‡ to the [p] host of heaven, and it cast down *some* of the host, and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even ‡ to the [q] Prince of the host, and ‡ by him the [r] daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And ‡ [s] an host was given *him* against the daily *sacrifice* by reason of transgression, and it [t] cast down the truth to the ground, and it practised, and prospered.

13 ¶ Then I heard one [u] saint speaking and another saint said unto ‡ † that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression † of [x] desolation, to give both the sanctuary and the [y] host to be troden under foot?

14 And [z] he said unto me, Unto two thousand and three hundred † [a] days; then shall the sanctuary be † cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel had seen the vision, and sought for the meaning, then behold, there stood before me [b] as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, * Gabriel, [c] make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for [d] at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and † set me upright.

19 And he said, behold, I will make thee know what shall be in the last [e] end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having two horns, *are* the Kings of Media, and Persia.

21 And the rough goat *is* the King of Grecia, and the great horn that *is* between his eyes is the first King.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out [f] of the nation, but not [g] in his power.

23 And in the latter time of their kingdom, when the transgressours † are come to the full, a King of [h] fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not [i] by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mighty, and the † holy people.

25 And through his [l] policy also he shall cause craft to prosper in his hand, and he shall magnifie *himself* in his heart, and by ‡ [m] peace shall destroy many: he shall also stand up against the [n] Prince of Princes, but he shall be * broken [o] without hand.

26 And the vision of the [p] evening and the morning which was told, is true: wherefore shut thou up the vision, for it *shall be* for many days.

27 And I Daniel fainted and was sick [q] *certain* days; afterward I rose up and did the king's business, and I was astonished at the vision, but none understood *it*.

CHAP. IX.

1 *Daniel considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the restauration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of Darius the son of [a] Ahasuerus, of the seed of the Medes, ‡ which was made King over the [b] realm of the Caldeans;

2 In the first year of his reign, I Daniel understood by [c] books the number of the years, whereof the word of the LORD came to * Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD to [d] seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O * Lord, the [e] great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 * We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.

6 Neither have we hearkened unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, and our fathers, and to all the people of the land.

† Heb. *a horn of fight.*
g Though he came in the name of all Grecia, yet he bare the title and dignity of general captain, so that the strength was attributed to him, which is meant by this horn.
h Alexander overcame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians.
i Alexander's great power was broken, for when he had overcome all the east, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.
* *Chap.* 11. 4.
k *That is*, which were famous: for about in the space of fifteen years, there were fifteen divers successours before this Monarchy was divided to foureast, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the less, and Ptolomeus Egypt.
l Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdom, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdom.
m *That is*, toward Egypt.
n Whereby he meaneth Ptolomais.
* *Psal.* 48. 2. *Ezek.* 20. 6.
o *That is*, Judea.
‡ Or, *against the host.*
p Antiochus raged against the elect of God, and trod his precious stars under feet, which are so called, because they are separated from the world.
‡ Or, *against.*
q *That is*, God who governed and maintained his Church.
‡ Or, *from him.*
r He laboured to abolish all Religion, and therefore cast God's service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon. ‡ Or, *the host was given over for the transgression against the daily* sacrifice. s He sheweth, that their sins are the cause of all these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer utterly to abolish his Religion. t This horn shall abolish for a time the true doctrin, and so corrupt God's service. u *Meaning*, that he heard one of the Angels asking this question of Christ, whom he calleth a certain one, or a secret one, or a marvelous one. ‡ *The numberer of secrets*, or *the wonderfull number.* † Heb. *Palmoni.* ‡ Or, *making desolate.* x *That is*, the Jew sins, which were the cause of this destruction. y *That is*, which suppresseth God's Religion, and his people. z Christ answered me for the comfort of the Church. † Heb. *evening morning:* a *That is*, untill so many natural days be past, which make six years three moneths and an half: for so long under Antiochus was the Temple prophaned. † Heb. *justified.* b Which was Christ, who in this manner declared himself to the old fathers, how he would be God manifested in the flesh * *Chap.* 9. 21. c This power to command the Angel, declared that he was God. d The effect of this vision shall not yet appear, but a long time after.
† Heb. *made me stand upon my standing.*

e *Meaning*, that great rage which Antiochus should shew against the Church.
f *That is*, out of Grecia.
g They shall not have like power as had Alexander.
† Heb. *are accomplished,*
h Noting, that this King Antiochus was impudent and cruel, and also crafty, that he should not be deceived.
i *That is*, not like Alexander's strength.
k Both the Gentiles that dwell about him, and also the Jews.
† Heb. *people of the holy ones.*
l Whatsoever he goeth about by his craft, he shall bring it to pass.
‡ Or, *prosperity.*
m *That is*, under pretence of peace: or as it were in sport.
n *Meaning*, against God.
* 2 *Mach.* 9. 9.
o For God would destroy him with a notable plague, and so comfort his Church.
p Read. *vers.* 14.
q For fear and astonishment.

a Who was also called Astyages.
‡ Or, *in which he, &c.*
b For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdom, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
* *Jerem.* 25. 12. & 29. 10.
d He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a rare and vehement prayer, least their sins should cause God to delay the time of their deliverance prophesied by Jeremiah.
* *Deut.* 7. 2. *Nehem.* 1. 5.
e *That is*, hast all power in thy self to execute thy terrible judgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.
* *Baruch.* 1. 15.

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7 O Lord, [f] righteouſneſs ‡ *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* near, and *that are* far off, through all the countreys whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O Lord,* to us *belongeth* confuſion of face, to our [g] Kings, to our Princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the [h] voice of the LORD our God, to walk in his Laws which he ſet before us, by his ſervants the Prophets.

11 Yea, all Iſrael have tranſgreſſed thy Law, even by departing that they might not obey thy voice, therefore the [i] curſe is poured upon us, and the oath that *is* written in the * Law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our Judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As * *it is* written in the Law of Moſes, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doth: for we obeyed not his voice.

15 And now O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt † gotten thee * renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy [k] righteouſneſs, I beſeech thee, let thine anger, and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to [l] ſhine upon thy ſanctuary *that is* deſolate, for the [m] Lord's ſake.

18 O my God, encline thine ear and hear; open thine eyes, and behold our deſolations, and the city, † which is called by thy name: for we do not † preſent our ſupplications before thee for our [n] righteouſneſs, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord [o] hearken and do, deferr not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man * Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to flie † ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth † to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the † commandment came forth, and I am come to ſhew *thee*; for thou *art* † greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy [p] weeks are determined upon [q] thy people, and upon thy holy city, ‡ to finiſh the tranſgreſſion, and ‡ to make an end of [r] ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and † propheſie, and to anoint the moſt holy.

25 Know therefore and underſtand, *that* from [s] the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, *ſhall be* ſeven [t] weeks; and [u] threeſcore and two weeks the ſtreet † ſhall be built again, and the ‡ wall, even † in troublous times.

26 And after threeſcore and [x] two weeks ſhall Meſſiah be cut off ‡ but [y] not for himſelf: and the people of [z] the Prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war ‡ deſolations are determined.

27 And he [a] ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe [c] and ‡ for the overſpreading of * abominations, he ſhall make *it* deſolate, even untill the conſummation, and that determined ſhall be poured upon the deſolate.

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f He ſheweth that whenſoever God puniſheth, he doth it for juſt cauſe: and thus the godly never accuſe him of rigour as the wicked do, but acknowledge that in themſelvs, there is juſt cauſe why he ſhould ſo intreat them.

‡ Or, *then* haſt, &c.

* *Baruch* 1. 15.

g He doth not excuſe the Kings becauſe of their authority, but prayeth chiefly for them as the chief occaſions of theſe great plagues.

h He ſheweth that they rebell againſt God, which ſerve him not according to his commandment and word.

i As *Deut.* 27. 15. or the curſe confirmed by an oath.

* *Lev.* 26. *verſ.* 14, &c. *Deut.* 28. 15, &c. & 29. 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c.

* *Lev.* 26. 14, &c. *Deut.* 28. 15. *Lam.* 2. 17

† Heb. *intreated not the face.*

† Heb. *made thee a name.*

* *Exod.* 14. 18.

k *That is*, according to all thy merciful promiſes and the performance thereof.

l Shew thy ſelf favourable

m *That is*, for thy Chriſt's ſake, in whom thou wilt accept all our prayers

† Heb. *whereupon thy name is called:*

† Heb. *cauſe to fall.*

n Declaring, that the godly flee onely unto God's mercies, and renounce their own works, when they ſeek for remiſſion of their ſins.

o Thus he could not content himſelf with any vehemency of words; for he was ſo led with a fervent zeal, conſidering God's promiſe made to the city, in reſpect of his Church, and for the advancement of God's glory.

* *Chap.* 8. 16.

† Heb. *with wearineſs*, or, *flight.*

† Heb. *to make thee ſkilful of underſtanding.*

† Heb. *word.*

† Heb. *a man of deſires.*

p He alludeth to Jeremia's propheſie, who propheſied that their captivity ſhould be ſeventy years: but now God's mercy ſhould ſevenfold exceed his judgement, which ſhould be four hundred and ninety years, even to the coming of Chriſt, and ſo then it ſhould continue for ever.

q *Meaning*, Daniel's nation, over whom he was careful.

‡ Or, *to reſtrain.*

‡ Or, *to ſeal up.*

r To ſhew mercy, and to put in out of remembrance.

† Heb. *Propheſie.*

s *That is*, from the time that Cyrus gave them leave to depart.

t Theſe weeks make forty nine years, whereof 46 are referred to the time of the building of the Temple, and three to the laying of the foundation.

u Counting from the ſixth year of Darius, who gave the ſecond commandment for the building of the Temple, are 62 weeks, which make 434 years, which comprehend the time from this building of the Temple unto the baptiſm of Chriſt.

† Heb. *ſhall return and be built.*

‡ Or, *breach* or, *ditch.*

† Heb. *in ſtrait of times.*

x In this laſt week of the ſeventy ſhall Chriſt come and preach, and ſuffer death.

‡ Or, *and ſhall have nothing*;

y He ſhall ſeem to have no beauty, nor to be of any eſtimation, as *Iſa.* 53. 2.

z *Meaning*, Titus Veſpaſianus ſon, who ſhould come and deſtroy both the Temple and the people, without all hope of recovery.

‡ Or, *is ſhall be cut off by deſolations.*

a By the preaching of the Goſpel he confirmed his promiſe, firſt to the Jews, and after to the Gentiles.

b Chriſt accompliſhed this by his death and reſurrection.

c *Meaning*, that Jeruſalem and the Sanctuary ſhould be utterly deſtroyed for their rebellion againſt God, and their idolatry: or, as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

‡ Or, *with the abominable armies.*

* *Matth.* 24. 15. *Mark* 13. 14. *Luke* 21. 20.

CHAP. X.

1 *Daniel having humbled himſelf, ſeeth a viſion.*
10 *Being troubled with fear, he is comforted by the Angel.*

IN the [a] third year of Cyrus King of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* † [b] long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three † full weeks.

a He noteth this third year, becauſe at this time the building of the Temple began to be hindered by Cambyſes, Cyrus ſon, when the father made war in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great fear to

Daniel. † Heb. *great.* b Which is to declare that the godly ſhould not haſten too much; but patiently to abide the iſſue of God's promiſe. † Heb. *week of days.*

3 I ate no † pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the [c] first moneth, as [d] I was by the side of the great river, which *is* * Hiddekel:

5 Then I lifted up mine eyes and looked, and behold, † a certain man [e] clothed in linnen, whose loins *were* * girded with fine gold of Uphaz.

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselvs.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for [f] my ‡ * comelines was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his word: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, an [g] hand touched me, which † set me upon my knees, and *upon* the palms of my hands.

11 And he said unto me, O Daniel, † a man greatly beloved, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

13 But the [h] Prince of the kingdom of Persia withstood me one and twenty days: but lo, [i] Michael ‡ one of the chief Princes came to help me, and I remained there with the Kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the [k] vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold [l] *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, [m] by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can ‡ the servant of this my lord, talk with this my lord? for *as for* me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me;

19. And said, O man greatly beloved, fear not, [n] peace *be* unto thee, be strong, yea, be strong: and when he had spoken unto me, I [o] was strenghtened, and said, Let my lord speak, for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the [p] Prince of Grecia shall come.

21 But I will shew thee *that which is* noted in the scripture of truth, [q] and *there is* none that † holdeth with me in these things, but Michael your Prince.

CHAP. XI.

1 *The overthrow of Persia by the King of Grecia.* 5 *Leagues and conflicts between the Kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

ALso I, in the first year of Darius the Mede, *even* I [a] stood to confirm and to strengthen him.

2 And now will I shew thee the truth, Behold, there shall stand up yet [b] three Kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up [c] all against the realm of Grecia.

3 And a [d] mighty King shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, [e] his kingdom shall be broken, [f] and shall be divided toward [g] the four winds of heaven; and not to his [h] posterity, nor according to his [i] dominion which he ruled: for his kingdom shall be pluckt up, even for others besides [k] those.

5 ¶ And the [l] King of the south shall be strong, and *one* of [m] his Princes, and he shall be strong above him, and have dominion: his dominion *shall be* a great dominion.

6 And in the end of years they † shall joyn themselvs together; for the king's [n] daughter of the south shall come to the King of the north to make † an agreement: but she shall not retain the power of [o] the arm, neither shall [p] he stand, nor his [q] arm; but she shall be given up, and they that brought her, and ‡ he [r] that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her [s] roots shall *one* stand up in his estate, [t] which shall come with an army, and shall enter into the fortress of the

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‡ Heb. *bread of desires.*

c Called Abib, which containeth part of March, and part of April.

d Being carried by the Spirit of prophesie to have the sight of this river Tygris.

* *Gen.* 2. 14.

† Heb. *one man.*

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth.

* *Revel.* 1. *vers.* 13, 14, 15.

f The word also signifieth, comeliness, or beauty, so that for fear he was like a dead man for deformity.

‡ Or, *vigour.*

* *chap.* 7. 28.

g Which declareth, that when we are stricken down with the majesty of God, we cannot rise, except he also lift us up with his hand, which is his power.

† Heb. *moved.*

‡ Heb. *a man of desires.*

† Heb. *stand upon thy standing.*

h *Meaning*, Cambyses, who reigned in his father's absence, and did not onely for this space hinder the building of the Temple, but would have further raged, if God had not sent me to resist him, and therefore have I stayed for the profit of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, *that is*, Christ Jesus, the head of Angels.

‡ Or, *the first.*

k For though the Prophet Daniel should end and cease, yet his doctrin should continue till the coming of Christ, for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was overcome with fear and sorrow, when I saw the vision.

‡ Or, *this servant of my lord.*

n He declareth hereby, that God would be merciful unto the people of Israel.

o Which declareth, that when God smiteth down his children, he doth not immediately lift them up at once (for now the Angel had touched him twice) but by little and little.

p *Meaning*, that he would not onely himself bridle the rage of Cambyses, but also the other Kings of Persia, by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church under Christ, who is the head thereof.

† Heb. *strengthened himself.*

a The Angel assureth Daniel, that God hath given him power to perform these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.

b Whereof Cambyses, that now reigned, was the first, the second Smerdes, the third Darius the son of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For he raised up all the east countreys for to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in four battels he was discomfited and fled away with shame.

d *That is*, Alexander the great.

e For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease, or as some write, was poisoned by Cassander.

f For his twelve chief Princes first divided his kingdom among themselvs.

g After this, his monarchy was divided into four: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolomeus Egypt.

h Thus God revenged Alexander's ambition and cruelty, in causing his posterity to be murthered, partly of the father's chief friends, partly of one another.

i None of these four shall be able to be compared to the power of Alexander.

k *That is*, His posterity having not part thereof.

l *To wit*, Ptolomeus King of Egypt.

m *That is*, Antiochus the son of Seleucus, and one of Alexander's Princes shall be more mighty: for he should have both Asia and Syria.

† Heb. *shall associate themselvs.*

n *That is*, Berenice the daughter of Ptolomeus Philadelphus shall be given in mariage to Antiochus Theos, thinking by this affinity, that Syria and Egypt should have a continual peace together.

† Heb. *right.*

o That force and strength shall not continue: for soon after, Berenice and her young son, after her husband's death, was slain of her step-son Seleucus Calinicus, the son of Laodice, the lawful wife of Antiochus, was put away for this woman's sake.

p Neither Ptolomeus nor Antiochus

q Some read, seed, *meaning*, the child begotten of Berenice.

‡ Or, *whom she brought forth.*

r Some read, she that begat her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this mariage, were destroyed.

s *Meaning*, that Ptolomeus Evergetes, after the death of his father Philadelphus, should succeed in the kingdom, being of the same stock that Berenice was.

t To avenge his sister's death against Antiochus Calinicus King of Syria.

King

668 King of the north, and shall deal against them and shall prevail:

8 And shall also carry captivs into Egypt, their God with their Princes, *and* with † their precious vessels of silver of and gold, and he shall continue [y] *more* years then the King of the north.

9 So the King of the south shall come into *his* kingdom, and shall return into his own land.

10 But his [x] sons ‡ shall be stirred up, and shall assemble a multitude of great forces: and *one* [y] shall certainly come and overflow, and pass through: then shall he [z] return, and be stirred up *even* to his fortress.

11 And the King of the south shall be moved with choler, and shall come forth and fight with him, *even* with the King of the north: and he shall set forth a great [a] multitude, but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by it*.

13 For the King of the north [b] shall return, and shall set forth a multitude greater than the former, and shall certainly come († after certain years) with a great army, and with much riches.

14 And in those times there shall [c] many stand up against the King of the south; also † the robbers of thy [d] people shall exalt themselvs to establish the vision; but they shall fall.

15 So the King of the north shall come, and cast up a mount, and take † the most fenced cities, and the arms of the south shall [e] not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the ‡ † [f] glorious land, which by his hand shall be consumed.

17 He shall also [g] set his face to enter with the strength of his whole kingdom, and ‡ upright ones with him: thus shall he do, and he shall give him the [h] daughter of women † corrupting [i] her: but [k] she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the [l] isles, and shall take many: but a Prince [m] † for his own behalf shall cause † the reproach offered by him, to cease; without his own reproach he shall cause *it* to turn upon [n] him.

19 Then he shall turn his face towards the fort of [o] his own land: but he shall stumble and fall, and not be [p] found.

20 [q] Then shall stand up in his estate † a raiser of taxes *in* the glory of the kingdom; but within few days he shall be destroyed, neither in † [r] anger, nor in battel.

21 And in his estate shall stand up a [s] vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And *with* the [t] arms of a floud shall they be overflown from before him, and shall be broken: yea, also the Prince of the [u] covenant.

22 And after [x] the league *made* with him, he shall work deceitfully; for he shall come up, and shall become strong with a [y] small people.

24 He shall enter ‡ peaceably even upon the fattest places of the province, and he shall do *that* which his [z] fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: yea, and he shall † forecast his devices against the strong holds, even for a [a] time.

25 And he shall stir up his power and his courage against the King of the south with a great army: and the King of the south shall be stirred up to battel with a very great and mighty army; but he shall not [b] stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of [c] his meat, shall destroy him, and his army [d] shall overflow: and many shall fall down slain.

27 And both these Kings † hearts *shall be* to do [e] mischief, and they shall speak lies at one table; but it shall not prosper: for [f] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great [g] riches, and his heart *shall be* against the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south, but it shall not be as the former, or as the latter.

30 ¶ For the ships [h] of Chittim shall come against him: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do, he shall even return [i] and have intelligence with them that forsake the holy covenant.

31 And arms [k] shall stand on his part, and they shall pollute the sanctuary [l] of strength, and shall take away the dayly *sacrifice*, & they shall place the abomination that ‡ maketh desolate.

32 And such as do wickedly [m] against the covenant, shall he ‡ corrupt by flatteries: but

† Heb. *vessels of their desire.*

u For this Ptolomeus reigned six and forty years.

x *Meaning*, Seleucus and Antiochus the great, the sons of Calinicus, shall make war against Ptolomeus the son of Philopater Philadelphus.
‡ Or, *shall war.*
y For his elder brother Seleucus died, or was slain whiles the wars were preparing.
z *That is*, Philopater, when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt.
a For Antiochus had six thousand horsemen and threescore thousand footmen.
b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heir.
† Heb. *at the end of times of years.*
c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.
† Heb. *the children of robbers.*
d For under Onias, which falsly alledged that place of *Isa.* 19. *vers* 19. certain of the Jews retired with him into Egypt to fulfill this prophesie: also the angel sheweth that all these troubles, which are in the Church, are by the providence and counsel of God.
† Heb. *the city of munitions.*
e The Egyptians were not able to resist Stopas, Antiochus captain.
† Heb. *the people of his choice.*
‡ Or, *godly land.*
† Heb. *land of ornament.*
f He sheweth, that he shall not onely afflict the Egyptians, but also the Jews, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by God's providence.
g This was the second battel that Antiochus fought against Ptolomeus Epiphanes. ‡ Or, *much uprightness*, or *equal conditions.* h *To wit*, a beautiful woman, which was Cleopatra, Antiochus daughter. † Heb. *to corrupt.* i For he regarded not the life of his daughter, in respect to the kingdom of Egypt. k She shall not agree to his wicked counsel, but shall love her husband as her duty requireth, and not seek his destruction. l *That is*, toward Asia, Grecia, and those Isles which are in the Sea, called Mediterraneum: for the Jews called all countries Isles: which were divided from them by Sea. m For whereas Antiochus was wont to contemn the Romans, and put their Ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turn on his own head. † Heb. *for him.* † Heb. *his reproach.* p By his wicked life, and obeying of foolish counsel. o For fear of the Romans he shall flee to his holds. p For when as under the pretence of poverty he would have robbed the Temple of Jupiter Dodoneus, the countrey men slew him.

q *That is*, Seleucus shall succeed his father Antiochus.
† Heb. *one that causeth an exactour to pass over.*
† Heb. *angers.*
r Not by forreign enemies or battel, but by treason.
s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brother's death, and was of a vile, cruel and flattering nature, and defrauded his brother's son of the kingdom, and usurped the kingdom without the consent of the people.
t He sheweth that great forreign power shall come to help the young son of Seleucus against his uncle Antiochus, and yet shall be overthrown.
u *Meaning*, Ptolomeus Philometor Philopater's son, who was this child's cosen german, and is here called the Prince of the covenant, because he was the chief, and all other followed his conduct.
x For after the battel, Philometor and his uncle Antiochus made a league.
y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing.
‡ Or, *into the peaceable and fat*, &c.
z *Meaning*, in Egypt.
† Heb. *think his thoughts.*
a He will content himself with the small holds for a time, but ever labour by craft to attain to the chiefest.
b He shall be overcome with treason.
c Signifying his Princes, and the chief about him.
d Declaring, that his souldiers shall burst out, and venture their life to slay and to be slain for the safeguard of their Prince.
† Heb *their hearts.*
e The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagin mischief one against another.
f Signifying, that it standeth not in the counsel of men to bring things to pass, but in the providence of God, who ruleth the Kings by a secret bridle, that they cannot do what they list themselvs.
g Which he shall take of the Jews in spoiling of Jerusalem and the Temple, and this is told them before, to move them to patience, knowing, that all things are done by God's providence.
h *That is*, the Roman power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romans name, to which thing he obeyed, although with grief, and to revenge his rage, he came against the people of God the second time.
i With the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high Priest, and this second time by Menelaus.
k A great faction of the wicked Jews shall hold with Antiochus.
l So called, because the power of God was nothing diminished, although this Tyrant set up in the Temple the Image of Jupiter Olympius, and so began to corrupt the pure service of God.
‡ Or, *astonisheth.*
m *Meaning*, such as bear the name of Jews: but indeed were nothing less: for they sold their souls, and betrayed their brethren for gain.
‡ Or, *cause to dissemble.*

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the people that do know their God, shall be strong, and do *exploits*.

33 And they that understand among [n] the people, shall instruct many: [o] yet they shall fall by the sword, and by flame, by captivity and by spoil *many* days.

34 Now then they shall fall, they shall be holpen with a [p] little help: but many shall cleave to them with [q] flatteries.

35 And *some* of them [r] of understanding shall fall, to try ‡ them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the [s] King shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation [t] be accomplished: for that that is determined, shall be done.

37 Neither shall he regard the [u] God of his fathers, nor the desire [x] of women, nor regard any God: for he shall magnify himself above all.

38 But in his estate shall he honour the God of ‡ † [y] forces: and a God whom his fathers knew not, shall he honour with [z] gold and silver, and with precious stones, and † pleasant things.

39 Thus shall he do in the [a] † most strong holds with a strange God, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

40 An at the time of the end shall the King of the [b] south push at him, and the King of the north shall come against him like a whirlwind with chariots, and with horsmen, and with many ships, and he shall enter into the countreys, and shall overflow and pass over.

41 He shall enter also into the ‡ † [c] glorious land, and many *conntreys* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countreys, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east, and out of the north shall [d] trouble him: therefore he shall go forth [e] with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles [f] of his palace between the seas in the ‡ † glorious holy mountain, yet ye shall come to his end, and none shall help him.

and in Judea: but at length for their cruelty God shall destroy them. ‡ Or, *goodly*. † Heb. *mountain of delight of holiness*.

n They that remain constant among the people shall teach others by their example, and edify many in the true Religion.

o Whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure never so long.

p As God will not leave his Church destitute, yet will he not deliver it all at once, but so help, as they may still seem to fight under the cross, as he did in the time of the Maccabees, whereof he here prophesieth.

q *That is*, there shall be even of this small number, many hypocrites.

r *To wit*, of them that fear God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried and purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

‡ Or, *by them*.

s Because the Angel's purpose is to shew the whole course of the persecutions of the Jews unto the coming of Christ, he now speaketh of the Monarchy of the Romans, which he noteth by the name of a King, who were without all Religion, and contemned the true God.

t So long the tyrants shall prevail as God hath appointed to punish his people, but he sheweth it is but for a time.

u The Romans shall observe no certain form of Religion as other nations, but shall change their Gods at their pleasure, yea contemn them, and prefer themselves to their Gods.

x Signifying, that they should be without all humanity: for the love of women is taken for a singular or great love, as 2 *Sam.* 1. 26.

‡ Or, *munitions*: † Heb. *Mauzzim*, or, *as for the Almighty God in his seat he shall honour, yea, he shall honour a God, &c.*

y *That is*, the God of power and riches: they shall esteem their own power above all their Gods, and worship it.

z Under pretence of worshipping the Gods, they shall enrich their city with the most precious jewels of all the world; because that hereby all men should have them in admiration for their power and riches. † Heb. *things desired*.

a Although in their hearts they had no Religion, yet they did acknowledge the Gods, and worshipped them in their Temples, least they should have been despised as Atheists: but this was to increase their fame and riches: and when they got any country, they so made others the rulers thereof, that the profit ever came to the Romans. † Heb. *fortresses of munitions*. † Heb. *a price*.

b *That is*, both the Egyptians and Syrians shall at the length fight against the Romans, but they shall overcome. ‡ Or, *goodly land*. † Heb. *land of delight*, or *ornament*.

c The Angel forewarneth the Jews that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not think but that all this was done by God's providence, for asmuch as he warneth them of it so long afore, and therefore he would still preserve them. † Heb. *send forth*.

d Hearing that Crassus was slain, and Antonius discomfited.

e For Augustus overcame the Parthians, and recovered that which Antonius had lost.

f The Romans after this reigned quietly through all countries, and from Sea to Sea.

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that [a] time shall Michael stand up, the great Prince which standeth for the children of thy people, & there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people *shall be* delivered, every one that *shall be* found written in the book.

2 And many [b] of them that sleep in the dust of the earth shall awake, * some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be ‡ [c] wise shall * shine as the brightness of the firmament; and they that [d] turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, [e] shut up the words, and seal the book *even* to the [f] time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the † bank of the [g] river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in * linen, which *was* ‡ upon the waters of the river, How long *shall be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he * held up his [h] right hand, and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a [i] time, times, and ‡ an half: and when he shall have accomplished [k] to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the [l] daily *sacrifice* shall be taken away, and † the abomination that ‡ maketh desolate set up, *there* [m] *shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and [n] five and thirty days.

13 But go [o] thou thy way till the end *be*: ‡ for thou shalt rest, and stand in thy lot at the end of the days.

a The Angel here noteth two things: first, that the Church shall be in great affliction and trouble at Christ's coming, and next, that God will send his Angel to deliver it, whom here he calleth Michael, *meaning* Christ, which is published by the preaching of the Gospel.

b *Meaning*, all shall rise at the general resurrection, which thing he here nameth, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.

* *Matth.* 25. 46. *John* 5. 29.

‡ Or, *teachers*.

c Who have kept the true fear of God, and his Religion.

* *Matth.* 13. 43.

d He chiefly meaneth the Ministers of God's word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesy, yet keep thou it sure, and esteem it as a treasure

f Till the time that God hath appointed for the full revelation of these things; and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the Gospel.

† Heb. *lip*.

g Which was Tygris.

* *Chap.* 10. 5.

‡ Or, *from above*.

* *Revel* 10. 5.

h Which was, as it were, a double oath, and did the more confirm the thing.

i *Meaning*, a long time, a longer time, and at length a short time: signifying, that their troubles should have an end.

‡ Or, *part*.

k When the Church shall be scattered and diminished in such sort, as it shall seem to have no power.

l From the time that Christ by his sacrifice shall take away the sacrifices and ceremonies of the law. † Heb. *to set up the abomination*, &c.

‡ Or, *astonisheth*.

m Signifying, that the time shall be long of Christ's second coming, and yet the children of God ought not to be discouraged though it be deferred.

n In this number he addeth a moneth and a half to the former number, signifying, that it is not in man to appoint the time of Christ's coming, but that they are blessed that patiently abide his appearing.

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his Church. ‡ Or, *and thou*, &c.

HOSEA.

THE ARGUMENT.

After that the ten Tribes had fallen away from God by the wicked and subtile counsel of Jeroboam the son of Nebat, and in stead of his true service commanded by his word, worshipped him according to their own fantasies and traditions of men, giving themselvs to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse and worse, and still abused God's benefits. Therefore now when their prosperity was at the highest under Jeroboam the son of Joash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Judah) to condemn them of their ingratitude, and whereas they thought themselvs to be greatly in the favour of God, and to be his people, the Prophet calleth them bastards, and children born in adultery: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captivs. Thus Hosea faithfully executed his office for the space of seventy years, though they remained still in their vices and wickedness, and derided the Prophets, and contemned Gods judgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselvs by the sweetness of God's promises, he setteth before them the two principal parts of the Law, which are the promise of salvation, and the doctrin of life: for the first part he directeth the faithful to Messiah, by whom onely they should have true deliverance: and for the second, he useth threatnings and menaces to bring them from their wicked manners and vices, and this is the chief scope of all the Prophets, either by God's promises to allure them to be godly, or else by threatnings of his judgements to fear them from vice. and albeit that the whole Law contain these two points, yet the Prophets moreover note peculiarly both the time of God's judgements, and the manner.

CHAP. I.

1 Hosea, to shew God's judgement for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Loruhamah, 8 and Lo-ammi. 10 The restauration of Judah and Israel.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah [b] Kings of Judah, and in the days of Jeroboam the son of Joash King of Israel.

a Called also Azaria, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reign of these 4 Kings, that he preached above 60 years.

2 The beginning of the word of the LORD by Hosea: and the LORD said to Hosea, Go, take unto thee a wife [c] of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

c *That is*, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God, to set forth under this parable, or figure, the idolatry of the synagogue, and of the people her children.

3 So he went and took [d] Gomer the daughter of Diblaim, which conceived and bare him a son.

d Gomer signifieth a consumption or corruption, and Diblaim a cluster of figs, declaring that they were all corrupt, like rotten figs.

4 And the LORD said unto him, Call his name [e] Jezreel; for yet a little *while* and I will † avenge the bloud of Jezreel upon the [f] house of Jehu, and will cause to cease the kingdom of the house of Israel.

e *Meaning*, that they should be no more called Israelites, of the which name they boasted, because Israel did prevail with God: but that they were as bastards, and therefore should be called Jezreelites, *that is*, scatterd people, alluding to Jezreel, which was the chief city of ten tribes under Ahab, where Jehu shed so much bloud, 2 *King.* 10 8, 11. † Heb. *visit.* f I will be revenged upon Jehu for the bloud that he shed in Jezreel: for albeit God stirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatry, which he had destroyed.

5 And it shall come to pass at that [g] day that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter; and *God* said unto him, Call her name [h] Lo-ruhamah: for † I will no more have mercy upon the house of Israel, ‡ but I will utterly [i] take them away.

g When the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force. h *That is*, not obtaining mercy, whereby he signifieth that God's favour was departed from them. † Heb. *I will not add any more to.* ‡ Or, *that I should altogether pardon them.* i For the Israelites never returned after they were taken captivs by the Assyrians.

7 But I will have mercy upon the house of Judah, & will [k] save them by the LORD their God, and will not save them by bow, nor by sword, nor by battel, by horses, nor by horsemen.

k For after their captivity he restored them miraculously by the means of Cyrus, *Ezra* 1. 1.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

l *That is*, not my people.

10 ¶ Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot be measured nor numbred; and it shall come to pass, *that* ‡ in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

m Because they thought that God could not have been true in his promise, except he had preserved them, he declareth that though they were destroyed, yet the true Israelites, which are the sons of the promise, should be without number, which stand both of the Jews and the Gentiles, *Rom.* 9. 26.

11 * Then shall the children of Judah and the children of Israel be [n] gathered together, and appoint themselvs one head, and they shall come up out of the land for great *shall be* the [o] day of Jezreel.

‡ Or, *in stead of that.*
* *Jerem.* 3 18. *Ezek.* 34. 23.

n *To wit*, after the captivity of Babylon, when the Jews were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Jews and Gentiles. o The calamity and destruction of Israel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The idolatry of the people. 6 God's judgements against them. 14 His promises of reconciliation with them.

SAy ye unto your [a] brethren, ‡ Ammi, and to your sisters, ‡ Ruhamah.

a Seeing, that I have promised you deliverance, it remaineth that you encourage one another to embrace the same, considering, that ye are my people, on whom I will have mercy.
‡ That is, *my people.*
‡ That is, *having obtained mercy.*

2 Plead with your [b] mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries [c] from between her breasts:

3 [d] Least I strip her naked, and set her as in

b God sheweth, that the fault was not in him, but in their synagogue, and their idolatries, that he forlook them, *Isa.* 50. 1. c *Meaning*, that their idolatry was so great, that they were not ashamed, but boasted of it, *Ezek.* 16. 25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowry, and certain signs of his favour, but if they continued still, he would utterly destroy them.

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the day that she was [e] born; and make her as a wilderness, and set her like a drie land, and slay her with the thirst.

4 And I will not have mercy upon her children; for they *be* the [f] children of whoredoms.

5 For their mother hath plaid the harlot: she that conceived them hath done shamefully: for she said, I will go after my [g] lovers, that give *me* my bread and my water, my wooll and my flax, mine oyl, and my † drink.

6 ¶ Therefore behold, I will [h] hedge up the way with thorns, and † make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find *them:* then shall she say, [i] I will go and return to my first husband, for then *was it* better with me than now.

8 For she did not know that I gave her [k] corn, and † wine, and oyl, and multiplied her silver and gold ‡ *which* they prepared for Baal.

9 Therefore will I return, and take away my [l] corn in the time thereof, and my wine in the season thereof, and will ‡ recover my wooll and my flax *given* to cover her nakedness.

10 And now will I discover [m] her † lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will † destroy her vines and her fig-trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forrest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of [n] Baalim, wherein she burnt incense to them, and she decked her self with her [o] ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore behold, I will [p] allure her, and bring her into the wilderness, and speak ‡† comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of [q] Achor for a door of hope, and she shall [r] sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [s] Ishi; and shalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembred by their [u] name.

18 And in that day will I make a * covenant for them with the [x] beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword, and the battel out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies.

20 I will even betroth thee unto me in [y] faithfulness, and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear [z] the heavens, and they shall hear the earth,

22 And the earth shall hear the corn and the wine and the oyl, and they shall hear Jezreel.

23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, & I * will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

CHAP. III.

1 *By the expiation of an adultress, 4 is shewed the desolation of Israel before their restauration.*

THen said the LORD unto me, [a] Go yet, love a woman (beloved of *her* friend, yet an adultress) according to the love of the LORD toward the children of Israel, who look to other Gods, and [b] love flagons † of wine.

2 So [c] I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an † half-homer of barley.

3 And I said unto her, Thou shalt * abide for [d] me many days, thou shalt not play the harlot, and thou shalt not be for *another* man, so *will* I also *be* for thee.

4 For the children of Israel [e] shall abide many days without a King, and without a [f] Prince, and without a sacrifice, and without † an image, and without an ephod, and *without* teraphim.

5 Afterward shall the children of Israel return, and seek the LORD their God, and * [g] David their King, and shall fear the LORD, and his goodness is in the * latter days.

CHAP. IV.

1 *God's judgements against the sins of the people, 6 and of the Priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.*

HEar the word of the LORD, ye children of Israel: for the LORD [a] hath a controversy with the inhabitants of the land, because *there is* no truth, no mercy nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and ‡ [b] bloud toucheth bloud.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven, yea the fishes of the sea also shall be taken away.

4 Yet [c] let no man strive, nor reprove another; for thy people *are* as they that strive with the Priest.

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e When I brought her out of Egypt, *Ezek.* 16. 4, 39.

f *That is*, bastards and begotten in adultery.

g *Meaning*, the idols which they served, and by whom they thought they had wealth and abundance.

† Heb. *drinks.*

h I will punish thee, that then thou mayest try whether thine idols can help thee, and bring thee into such straightness that thou shalt have no list to play the wanton.

† Heb. *wall a wall.*

i This he speaketh of the faithful which are truly converted, and also sheweth the use and profit of God's rods.

k This declareth that idolaters defraud God of his honour when they attribue his benefits to their idols.

† Heb *new wine.*

‡ Or, wherewith *they made Baal.*

l Signifying, that God will take away his benefits, when man by his ingratitude doth abuse them.

‡ Or, *take away.*

m *That is*, all her service, ceremonies, and inventions, whereby she worshipped her idols.

† Heb. *folly*, or, *villany.*

† Heb. *make desolate.*

n I will punish her for her idolatry.

o By shewing how harlots trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy days.

p By my benefits in offering her grace and mercy, even in that place where she shall think her self destitute of all help and comfort.

‡ Or, *friendly.*

† Heb. *to her heart.*

q Which was a pleatiful valley, and wherein they had great comfort when they came out of the wilderness, as *Josh.* 7. 26. and is called the door of hope, because it was a departing from death, and an entry into life.

r She shall then praise God, as she did when she was delivered out of Egypt.

s *That is*, my husband, knowing that I am joyned to thee by an inviolable covenant.

t *That is*, my master: which name was applied to their idols.

u No idolatry shall once come into their mouth, but they shall serve me purely according to my word.

* *Job* 5. 23.

x *Meaning*, that he will so bless them, that all creatures shall favour them.

y With a covenant that never shall be broken.

z Then shall the heaven desire rain for the earth, which shall bring forth for the use of man.

* *Rom.* 9. 26. *1 Pet.* 2. 10.

a Herein the Prophet representeth the person of God, which loved his Church before he called her, and did not withdraw the same when she gave her self unto idols.

b *That is*, gave themselves wholly to pleasures, and could not take up as they that are given to drunkenness.

† Heb. *of grapes.*

c Yet I loved her, and payed a small portion for her, least she perceiving the greatness of my love, should have abused me, and not been under duty: for fifteen pieces of silver were but half the price of a slave, *Exod.* 21. 32.

† Heb. *Lethech.*

* *Deut.* 21. 13.

d I will try thee a long time as in thy widow-hood, whether thou wilt be mine or no.

e *Meaning*, not should neither have should be destroyed.

f *That is*, they policy nor religion, and their idols also wherein they put their confidence.

† Heb. *a standing image*, or, *statue.*

* *Jer.* 30. 9. *Ezek.* 34. 23.

g This is meant of Christ's kingdom, which was promised unto David to be eternal, *Psal.* 72. 17.

* *Isa.* 2. 2.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the judgement-seat of God against whom they chiefly offended, *Zech.* 12. 10. *Isa.* 7. 13. *Mic.* 6. 1, 2.

‡ Heb. *bloods.*

b In every place appeareth a liberty to most hainous vices, so that one followeth in the neck of another.

c As though he would say, that it were in vain to rebuke them: for no man can abide it: yea, they will speak against the Prophets and Priests, whose office it is chiefly to rebuke them.

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5 Therefore shalt thou fall in the [d] day, and the Prophet also shall fall with thee in the night, and I will † destroy thy [e] mother.

6 ¶ My people are † destroyed for lack of knowledge: [f] because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me: seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: *therefore* will I change their glory into shame.

8 [i] They eat up the sin of my people, and they † set their heart on their iniquity.

9 And there shall be * like people, like [k] Priest: and I will † punish them for their ways, and † reward them their doings.

10 For they shall eat, and not have enough: they shall [l] commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 [m] Whoredom, and wine, and new wine take away the heart.

12 ¶ My [n] people ask counsel at their stocks, and their staff declareth unto them: for the [o] spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall [p] commit whoredom, and your spouses shall commit adultery.

14 ‡ I will not [q] punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand, shall ‡ fall.

15 ¶ Though thou Israel play the harlot, *yet* [r] let not Judah offend, and come not ye unto [s] Gilgal, neither go ye up to * [t] Beth-aven, nor swear, The LORD liveth:

16 For Israel slideth back, as a back-sliding heifer: now the LORD will feed them as a [u] lamb in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink † is sowr: they have committed whoredom continually: her † rulers *with* shame do love, [x] Give ye.

19 The wind hath [y] bound her up in her wings, and they shall be ashamed because of their sacrifices.

d Ye shall perish all together: the one, because he would not obey, and the other, because he would not admonish.
† Heb. *cut off.*
e *That is*, the synagogue, wherein thou boastest.
† Heb. *cut off.*
f *That is*, the Priests shall be cast off, because that for lack of knowledge they are not able to execute their charge, and instruct others. *Deut.* 33. 3. *Malach.* 2. 7.
g *Meaning*, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficial unto them.
i *To wit*, the Priests seek to eat the people's offerings, and flatter them in their sins.
† Heb. *lift up their soul to their iniquity.*
* *Isa.* 24. 2.
k Signifying, that as they have sinned together, so shall they be punished together.
† Heb. *visit upon.*
† Heb. *cause to return.*
l Shewing, that their wickedness shall be punished on all sorts: for though they think by the multitude of wives to have many children, yet they shall be deceived of their hope.
m In giving themselves to pleasures, they become like brute beasts.
n Thus he speaketh by derision in calling them his people, which now for their sins they were not: for they sought help of stocks and sticks.
o They are carried away with a rage.
p Because they take away God's honour, and give it to idols, therefore he will give them up to their lusts, that they shall dishonour their own bodies, *Rom.* 1. 28.
‡ Or, *shall I not*, &c.
q I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation. ‡ Or, *be punished.* r God complaineth that Judah is infected, and willeth them to learn by their example to return in time. s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither. * 1 *Kings* 12. 29. t He calleth Beth-el, *that is*, the house of God, Beth-aven, *that is*, the house of iniquity, because of their abominations set up there, signifying, that no place is holy, where God is not purely worshipped. u God will so disperse them, that they shall not remain in any certain place. † Heb. *is gone.* † Heb. *shields.* x They are so impudent in receiving bribes, that they will command men to bring them unto them.
y To carry them suddenly away.

CHAP. V.

1 *God's judgements against the Priests, the people, and the Princes of Israel for their manifold sins,* 15 *untill they repent.*

HEar ye this, O Priests, and hearken, ye house of Israel, and give ye ear, O house of the King; for judgement *is* toward you, because ye have been a [a] snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make [b] slaughter, ‡ though I *have been* † a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 † ‡ They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the [e] pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks, and with their herds to seek the LORD: but they shall not find *him*, he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten [f] strange children, now shall [g] a moneth devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O [h] Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made [i] known that which shall surely be.

10 The Princes of Judah were like them that [k] remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed, *and* broken in judgement: because he willingly walked after the [l] commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the house of Judah as ‡ rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the [m] Assyrian, and sent ‡ to King [n] Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion: and as a young lion to the house of Judah: I, *even* I will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

a The Priests and Princes catched the poor people in their snares, as the foulers did the birds in these two high mountains.
b Notwithstanding they seemed to be given altogether to holiness, and to sacrifices, which here he calleth *slaughter* in contempt.
‡ Or, *and*, &c.
† Heb. *a correction.*
c Though I had admonished them continually by my Prophets.
d They boasted themselves not onely to be Israelites, but also Ephraimites, because their King Jeroboam came of that tribe.
† Heb. *they will not give.*
‡ Or, *their doings will not suffer them.*
e *Meaning*, their contemning of all admonitions.
f *That is*, their children are degenerate, so that there is no hope in them.
g Their destruction is not far off.
h *That is*, all Israel comprehended under this part signifying, that the Lord's plagues should persue them from place to place, till they were destroyed.
i By the success they shall know that I have surely determined this.
k They have turned upside down all political order, and all manner of religion.
l *To wit*, after King Jeroboam's commandment, and did not rather follow God.
‡ Or, *a worm.*
m In stead of seeking for remedy at God's hand.
‡ Or, *to the King of Jareb*: or *to the King* that *should plead.*
n Who was King of the Assyrians.
† Heb. *till they be guilty.*

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COme and let us [a] return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 * After two days will [b] he revive us, in the third day he will raise up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter *and* former rain unto the earth.

a He sheweth the people how they ought to turn to the Lord, that he might call back his plagues.
* 1 *Cor.* 15. 4.
b Though he correct us from time to time, yet his help will not be far off, if we return to him.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for [c] your ‡goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I [d] hewed *them* by the Prophets: I have slain them by the words of my mouth, ‡and thy [e] judgements *are as* the light *that* goeth forth.

6 For I desired * [f] mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they [g] ‡ like men have transgressed the covenant: there have they dealt treacherously against me.

8 [h] Gilead *is* a city of them that work iniquity; *and is* ‡ polluted with bloud.

9 And as troups of robbers wait for a man, *so* the company of Priests murder in the way †by consent: for they commit ‡ lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an [i] harvest for thee, when I returned the captivity of my people.

c You seem to have a certain holiness and repentance, but it is upon the sudden, and as a morning cloud.
‡ Or, *mercy*, or, *kindness*.
d I have still laboured by my Prophets, and, as it were, framed you to bring you to amendment, but all was in vain; for my word was not meat to feed them, but a sword to slay them.
‡ Or, *that thy judgements might be, &c.*
e My doctrin, which I taught thee, was most evident.
* 1 *Sam.* 15. 22. *Eccles.* 5. 1. *Matth.* 9. 13. & 12. 7.
f He sheweth to what scope his doctrin tended, that they should joyn the obedience of God, and the love of their neighbour with outward sacrifice.
g *That is*, like light and weak persons.
‡ Or, *like Adam.*
h Which was the place where the Priests dwelt, and which should have been best instructed in my word. ‡ Or, *coming for blond.* † Heb. *with* one *shoulder*, or *to Shechem.* ‡ Or, *enormity.* i *That is*, doth imitate thine idolatry, and hath taken graffs of thy trees.

CHAP. VII.

1 *A reproof of manifold sins.* 11 *God's wrath against them for their hypocrisie.*

WHen I would have healed Israel, then the iniquity of Ephraim was discovered, and the † wickedness of Samaria: for they commit falshood: and [a] the thief cometh in, *and* the troup of robbers † spoileth without.

2 And they † consider not in their hearts, *that* I remember all their wickedness: now their own doings have beset them about, they are before my face.

3 They make the [b] King glad with their wickedness, and the Princes with their lies.

4 They *are* all adulterers, as an [c] oven heated by the baker, ‡ *who* ceaseth ‡ from raising after he hath kneaded the dough, untill it be leavened.

5 In the [d] day of our King, the Princes have made *him* sick ‡ with bottles of wine, he stretched out his hand with scorners.

6 For they have ‡ made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have [e] devoured their judges; all their Kings are fallen, *there is* none among them that calleth unto me.

8 Ephraim, he hath [f] mixed himself among the people, Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, [g] gray hairs are † here and there upon him, yet he knoweth not.

† Heb. *evils.*
a *Meaning*, that there was not one kind of vice among them, but that they were subject to all wickedness, both secret and open.
† Heb. *strippeth.*
† Heb. *say not to.*
b They esteem their wicked King Jeroboam above God, and seek but how to flatter and please him.
c He compareth the rage of the people to a burning oven which the baker heateth still, till his dough be leavened and raised.
‡ Or, *the raiser will cease.*
‡ Or, *from waking.*
d They used all riot and excess in their feasts and solemnities, whereby their King was overcome with surfet, and brought into diseases, and delighted in flatteries.
‡ Or, *with heat through wine.*
‡ Or, *applied.*
e By their occasion God hath deprived them of all good Rulers.
f *That is*, he counterfeiteth the Religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, *that is*, neither through hot nor through cold, but partly a Jew, and partly a Gentile. g Which is a token of his manifold afflictions.
† Heb. *sprinkled.*

10 And the * pride of Israel testifieth to his face, and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without [h] heart; they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their [i] congregation hath heard.

13 Wo unto them, for they have fled from me: †destruction unto them, because they have transgressed against me: though I have [k] redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, [l] when they houled upon their beds: [m] they assemble themselvs for corn and wine, *and* they rebell against me.

15 Though I ‡ have bound, *and* strengthened their arms, yet do they imagin mischief against me.

16 They return, *but* not to the most high: they are like a deceitful bow: their Princes shall fall by the sword for the * rage [n] of their tongue: this *shall be* their derision in the land of Egypt.

* *Chap.* 5. 5.
h *That is*, without all judgement, as they that cannot tell whether it is better to cleave onely to God, or to seek the help of man.
i According to my curses made to the whole congregation of Israel.
† Heb. *spoil.*
k *That is*, divers times redeemed them, & delivered them from death.
l When they were in affliction, and cried out for pain, they sought not unto me for help.
m They onely seek their commodity & wealth, and pass not for me their God.
‡ Or, *chastened.*
* *Psalm* 73. 9.
n Because they boast of their own strength, and pass not what they speak against me and my servants. *Psalm* 73. 9.

CHAP. VIII.

1, 12 *Destruction is threatned for their iniquity,* 5 *and idolatry.*

SEt the trumpet to † thy [a] mouth, *he shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my Law.

2 Israel shall [b] cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up [c] Kings, but not by me: they have made Princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to [d] innocency?

6 [e] For from Israel *was* it also, the workmen made it, therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have [f] sown the wind, and they shall reap the whirlwind: it hath no ‡ stalk; the bud shall yield no meal: if so be *it* yield, the strangers shall swallow it up.

8 Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a [g] wild ass alone by himself: Ephraim hath hired † lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall ‡ sorrow a little for the [h] burden of the King of Princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things

† Heb. *the roof of thy mouth.*
a God encourageth the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deeds declare.
c *That is*, Jeroboam, by whom they sought their own liberty, and not to obey my will.
d *That is*, upright judgement, and godly.
e *Meaning*, the calf was invented by themselvs, and of their fathers in the wildernes.
f Shewing, that their Religion hath but a shew, and in it self is but vanity.
‡ Or, *standing corn.*
g They never cease, but run to and fro to seek help.
† Heb. *lovers.*
‡ Or, *begin.*
h *That is*, for the tribute which the King and the Princes shall lay upon them: which means the Lord useth to bring them to repentance.

674 of my law, *but* they were counted as a [i] strange thing.

i Thus the idolaters count the word of God as strange in respect of their own inventions.

13 ‡ They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the [k] LORD accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

‡ Or, *in the sacrifices of mine offerings they, &c.*

k Saying, that they offer it to the Lord, but he accepteth no service which he himself hath not appointed.

14 For Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

1 *The distress and captivity of Israel for their sins and idolatry.*

a For though all other people should escape, yet thou shalt be punished

b Thou hast committed idolatry in hope of reward, and to have thy barns filled, *Jer.* 44. 17. as an harlot that had rather live by playing the whore, than to be entertained of her own husband.

‡ Gr. *in, &c.*

c Their outward things that thou seekest shall be taken from thee.

‡ Or, *wine-fat.*

d All these doings both touching policy and religion shall be rejected as things polluted.

e The meat offering, which they offered for themselves.

f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captivity, when ye shall see yourselves cut off from God.

† Heb. *spoil.*

g Though they think to escape by fleeing the destruction that is at hand; yet shall they be destroyed in the place whither they flee for succour.

‡ Or, *their silver shall be desired, the nettle, &c*

† Heb. *the desire.*

h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and spiritual men.

† Heb. *man of the spirit.*

i The Prophet's duty is to bring men to God, and not to be a snare to pull them from God.

† Or, *against.*

k This people is so rooted in their wickedness, that Gibeah, which was like to Sodom, was never more corrupt, *Jer.* 19. 22.

* *Jud.* 19. 18.

l *Meaning*, that he so esteemed them and delighted in them.

* *Num.* 25. 3.

R Ejoyce not, O Israel, for joy, [a] as *other* people: for thou hast gone a whoring from thy God, thou hast loved [b] a reward ‡ upon every corn-floor.

2 [c] The floor and the ‡ wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer [d] wine-*offerings* to the Lord, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread [e] for their soul shall not come into the house of the LORD.

5 What will ye do [f] in the solemn day, and in the day of the feast of the LORD?

6 For lo, they are gon, because of † [g] destruction: Egypt shall gather them up, Memphis shall bury them: ‡† the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitations are come, the days of recompence are come, Israel shall know *it*: [h] the Prophet *is* a fool, the † spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim [i] *was* with my God: *but* the Prophet *is* a snare of a fowler in all his ways, *and* hatred † in the house of his God.

9 They [k] have deeply corrupted *themselves*, as in the days of * Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like [l] grapes in the wilderness: I saw your fathers as the first-ripe in the fig-tree at her first-time: *but* they went to * Baal-peor, and separated themselves unto that shame; and *their* abominations were according as [m] they loved.

11 *As for* Ephraim, their glory shall flie away like a bird; from the birth, [n] and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there shall* not *be* a man *left*: yea, wo also to them when I depart from them.

13 Ephraim, as I saw ° Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD, what wilt thou give? give them a † [p] miscarrying womb, and dry breasts.

† Heb. *that casteth the fruit.*

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great slaughter should come upon their children.

15 All their wickedness * *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their Princes *are* revolters.

* *Chap.* 12. 11.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* † the beloved *fruit* of their womb.

q The chief cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal.

† Heb. *the desires.*

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

1 *Israel is reproved and threatned for their impiety and idolatry.*

‡ Or, *a vine emptying the fruit which it giveth.*

a Whereof though the grapes were gathered, yet ever as it gathered new strength it increased new wickedness, so that the correction, which should have brought them to obedience, did but utter their stubbornes.

b As they were rich, and had abundance.

† Heb. *statues*, or *standing images.*

‡ Or, *he hath divided their heart.*

c *To wit*, from God

† Heb. *behead.*

d The day shall come, that God shall take away their King, & then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 *Kings* 17. *vers.* 6, 7.

e In promising to be faithful toward God.

f Thus their integrity and fidelity which they pretended, was nothing but bitterness and grief.

g When the calf shall be carried away.

‡ Or, *Chemarim.*

h Chemarims were certain idolatrous Priests, which did wear black apparel in their sacrifices, and cried with a loud voice, which superstition Elijah derided, 1 *King* 18. *vers.* 27. read 2 *Kings* 23. 5.

* *Chap.* 5. 13.

† Heb. *the face of the water.*

i Thus he speaketh in contempt of Beth-el, read *Chap.* 4. 15.

* *Isa.* 2. 19. *Luke* 23. 30. *Revel.* 6 16. & 9. 6.

k In those days thou wast as wicked as the Gibeonites, as God there partly declared: for thy zeal could not be good in executing God's judgements, seeing thine own deeds were as wicked as theirs. l *To wit*, to fight, or the Israelites remained in that stubbornness from that time. m The Israelites were not moved by their example to cease from their sins. n Because they are so desperate, I will delight to destroy them. ‡ Or, *when I shall bind them for their two transgressions*, or, *in their two habitations.* o *That is*, when they have gathered all their strength together.

2 ‡ Their heart is [c] divided; now shall they be found faulty: he shall † break down their altars: he shall spoil their images.

3 For now they shall say, We have no [d] King, because we feared not the LORD; what then should a King do to us?

4 They have spoken words, swearing falsly in making a * covenant: thus [f] judgement springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall [g] fear, because of the calvs of Beth-aven: for the people thereof shall mourn over it, and ‡ the [h] Priests thereof *that* rejoyced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to * King Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her King is cut off as the fome upon † the water.

8 The high places also of [i] Aven, the sin of Israel shall be destroyed: the horn and the thistle shall come up on their altars; * and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast [k] sinned from the days of Gibeah: there they [l] stood: the battel in Gibeah against the children of iniquity [m] did not overtake them.

10 *It is* in my desire [n] that I should chastise them: and the people shall be gathered against them, ‡ when they shall bind themselves in their two ° furrows.

11 And Ephraim *is as* an heifer *that is*

taught,

taught, *and* loveth [p] to tread on *the corn*, but I passed over upon † her [q] fair neck: I will make Ephraim to ride: Judah shall plow, *and* Jacob shall break his clods.

12 Sow to your selvs in righteousness, reap in mercy: [r] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as [f] Shalman spoiled * Beth-arbel in the day of battel: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you, because of † your great wickedness: in a morning shall the King of Israel utterly be cut off.

CHAP. XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgement.* 8 *God's mercy toward them.*

WHen Israel [a] *was* a child, then I loved him, and * called my son out of Egypt.

2 *As* they called them, so they [b] went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms: but they knew not that I healed them.

4 I drew them with cords [c] of a man, with bands of love, and I was to them as they that † take off the yoke on their laws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his [d] King, because they refused to return.

6 And the sword shall abide on his cities and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to back-sliding from me: though [e] they called them to the most high, † none at all would exalt *him*.

8 [f] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [g] * Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, [h] my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man, the holy one in the midst of thee, and I will not [i] enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 [k] They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, & the house of Israel with deceit: but Judah yet ruleth [l] with God, & is faithful † with the saints.

p Wherein is pleasure, as in ploughing is labour and pain.
† Heb. *the beauty of her neck.*
q I will lay my yoke upon her fat neck.
r Read *Jer.* 4. 3.

f That is, Shalmanazzar in the destruction of that city, spared neither kind nor age.
* 2 *Kings* 18. 34. & 19. 13.
† Heb. *the evil of your wils.*

a Whiles the Israelites were in Egypt, and did not provoke my wrath by their malice and ingratitude.
* *Matth.* 2. 15.
b They rebelled, and went a contrary way when the Prophets called them to repentance.

c That is, friendly: and not as beasts or slaves.
† Heb. *lift up.*

d Seeing they contemned this kindness, they shall be led captive into Assyria.

e To wit, the Prophets.
† Heb. *together they exalted not.*
f God considereth with himself, and that with a certain grief how to punish them.
g Which were two of the cities that were destroyed with Sodom, *Deut.* 29. 23.
* *Gen.* 19. 24.
Amos 4. 11.
h *Meaning*, that his love wherewith he first loved them, made him betweendoubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his judgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yield, and so receive thee to mercy: and this is meant of the small number who shall walk after the Lord.
k The Egyptians and Assyrians shall be afraid when the Lord maintaineth his people.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins provoke God.*

EPhraim feedeth [a] on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, *and* [b] oyl is carried into Egypt.

2 The LORD hath also a controversie with [c] Judah, and will † punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother * by the heel in the womb, and by his strength he † * had [d] power with God:

4 Yea, he had [e] power over the Angel and prevailed: he wept and made supplication unto him: [f] he found him *in* * Beth-el, and there he spake with us.

5 Even the LORD God of hosts, the LORD *is* his * memorial.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 ¶ *He is* ‡ [g] a merchant, the balances of deceit *are* in his hand: he loveth to ‡ oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: ‡ *in* all my labours they shall find none iniquity in me, † [h] that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in [i] the days of the solemn feast.

10 I have also spoken by the Prophets, and I have multiplied visions, and used similitudes, † by the ministery of the Prophets.

11 *Is there* [k] iniquity in Gilead? surely they are vanity, they sacrifice bulloks in * Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 [l] And Jacob * fled into the countrey of Syria, and Israel * served for a wife, and for a wife he kept *sheep*.

13 * And by a [m] Prophet the LORD brought Israel out of Egypt, and by a Prophet was he preserved.

14 Ephraim provoked *him* to anger † most bitterly: therefore shall he leave his † bloud upon him: and his reproach shall his Lord return unto him.

a That is, flattereth himself with vain confidence.

b *Meaning*, presents to get friendship.

c Which in these points was like to Ephraim, but not in idolatries.
† Heb. *visit upon.*

* *Gen.* 25. 26.
† Heb. *was a Prince*, or *behaved himself princely.*
* *Gen.* 32. 24. &c
d Seeing that God did thus praise Jacob their father, Judah's ingratitude was the more to be abhorred.
e Read *Gen.* 32. 31.
f God found Jacob as he lay sleeping in Beth-el. *Gen.* 28. 12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.
* *Gen.* 35. 9, &c.
* *Exod.* 3. 15.
‡ Or, *Canaan.*
g As for Ephraim he is more like the wicked Canaanites than godly Abraham or Jacob.
‡ Or, *deceive.*
‡ Or, *all my labours suffice me not*: he shall have *punishment of iniquity, in whom is sin.*
† Heb. *which.*
h Thus the wicked measure God's favour, by outward prosperity, and like hypocrites cannot abide that any should reprove their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feast of the Tabernacles, which thou dost now contemn.
† Heb. *by the hand.*
k The people thought that no man durst have spoken against Gilead, that holy place, and yet the Prophet saith that all their Religion was but vanity.
* *Chap.* 4. 15. & 9. 15.
l If you boast of your riches and nobility, ye seem to reproach your father who was a poor fugitive and servant. * *Gen.* 28. 5.
* *Gen.* 29. 20, 28. * *Exod.* 12. 50, 51. & 13. 3. m *Meaning*, Moses, whereby appeareth, that whatsoever they have, it cometh of God's free goodness. † Heb. *with bitterness.*
† Heb. *bloods.*

CHAP. XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgement for rebellion.*

WHen Ephraim spake, [a] trembling, he [b] exalted himself in Israel; but when he offended in Baal, he [c] died.

a He sheweth the excellency and authority that this time had above all the rest.

b He made a King of his tribe. c The Ephraimites are not far from destruction, and have lost their authority.

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† Heb. *they add to sin.*

2 And now † they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‡ the men [d] that sacrifice, kiss the calvs.

‡ Or, *the sacrificers of men.*
d That false Prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kiss and worship these calvs which were their idols.

3 Therefore they shall be as the morning cloud, and as the early dew it passeth away, as the chaff *that* is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet * I *am* the LORD thy God [e] from the land of Egypt, and thou shalt know no God but me: for *there is* no Saviour beside me.

* *Isa.* 43. 11. *Chap.* 12. 9.
e He calleth them to repentance, and reproveth their ingratitude.

5 ¶ I did know thee in the wilderness in the land of † great drought.

† Heb. *droughts.*

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe *them.*

† Heb. *the beast of the field.*

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rent the caul of their heart, and there will I devour them like a lion: † the wild beast shall tear them.

f Thy destruction is certain, and my benefits toward them declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men must needs be the cause thereof.

9 ¶ O Israel, thou [f] hast destroyed thy self, but in me † *is* thine help.

† Heb. *in thy help.*

10 [g] I will be thy King; where *is any other* that may save thee in all thy cities? and thy Judges of whom thou saidst, Give me a King and Princes?

g I am all one, *Jam.* 1. 17.

11 I gave thee a * King in mine anger, and took *him* away in my wrath.

* 1 *Sam.* 8. 5, &c. & 15. 23. & 16 1.

12 The iniquity of Ephraim *is* bound up: his sin *is* hid.

h It is surely laid up to be punished, as *Jer.* 17. 1.

13 The sorrows of a travailing woman shall come upon him, he *is* an unwise son, for he should not stay † long in *the place of* the [i] breaking forth of children.

† Heb. *a time.*
i But should come out of the womb, *that is*, out of this danger wherein he is and not tarry to be stifled.

14 I will ransom them from † the power of the grave: I will redeem them from death: * O [k] death, I will be thy plagues; O grave, I will be thy destruction; [l] repentance shall be hid from mine eyes.

† Heb. *the hand.*
* 1 *Cor.* 15. 54, 55.
k *Meaning*, that no power shall resist God, when he will deliver his, but even in death will he give them life.
l Because they will not turn to me, I will not change my purpose.

15 ¶ Though he be fruitful among *his* brethren, * an east-wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all † pleasant vessels.

* *Ezek.* 19. 12.

† Heb. *vessels of desire.*

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ript up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O Israel [a] return unto the LORD thy God, for thou hast fallen by thine iniquity.

a He exhorteth them to repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance.

2 Take with you words, and turn to the LORD, say unto him, [b] Take away all iniquity, and ‡ receive *us* graciously: so will we render the * calvs of our [c] lips.

b He sheweth them how they ought to confess their sins.
‡ Or, *give good.*
* *Heb.* 13. 15.
c Declaring that this is the true sacrifice, that the faithfull can offer, even thanks and praise, *Heb.* 13. 15.

3 Asshur shall [d] not save us, we will not ride upon horses, neither will we say any more to the work of our hands, *Ye are* our Gods: for in thee the fatherless findeth mercy.

d We will leave off all vain confidence and pride.

4 ¶ I will heal their back-sliding, I will love them freely: for mine anger is turned away from him.

e He declareth how ready God is to receive them that do repent.

5 I will be as the dew unto Israel: he shall ‡ grow as the lilly, and † cast forth his roots as Lebanon.

‡ Or, *blossom.*
† Heb. *strike.*

6 His branches † shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

† Heb. *shall go.*

7 They that dwell under his [f] shadow shall return, they shall revive *as* the corn, and ‡ grow as the vine: the ‡ sent thereof *shall be* as the wine of Lebanon.

f Whosoever joyn themselvs to this people, shall be blessed.
‡ Or, *blossom.*
‡‡ Or, *memorial.*

8 Ephraim *shall say*, What have I to do any more with idols? I [g] have heard *him*, and observed him: I *am* like a green fir-tree, from me *is* thy fruit found.

g God sheweth how prompt he is to hear his, when they repent and to offer himself as a protection, and savegard unto them as a most sufficient fruit and profit.

9 Who *is* [h] wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressours shall fall thereof.

h Signifying, that the true wisdom and knowledge consisteth in this, even to rest upon God.

JOEL.

THE ARGUMENT.

THe Prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famin, remain still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnes of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promiseth that God will be merciful, and not forget his covenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheep, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 *Joel declaring sundry judgements of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye [a] old men, and give ear, all ye inhabitants of the land: hath [b] this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 † That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

5 Awake ye [c] drunkards, and weep, and howl all ye drinkers of wine, because of the new wine: for it is cut off from your mouth.

6 For [d] a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and † barked my fig-tree: he hath made it clean bare, and cast *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the [e] husband of her youth.

9 The meat-offering, and the drink-offering is [f] cut off from the house of the LORD; the Priests the LORD's ministers mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: [g] the new wine is ‡ dried up, the oyl languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley: because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field are withered: because joy is withered away from the sons of men.

13 [h] Gird your selvs, and lament, ye Priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ * Sanctifie ye a fast, call a ‡ solemn assembly, gather the elders, *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD:

15 Alas for the day: for * the [i] day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan? the herds of cattel are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‡ pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the pastures of the wilderness.

CHAP. II.

1 *He sheweth unto Zion the terribleness of God's judgement.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present* 28 *and future blessings.*

BLow [a] ye the ‡ trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A [b] day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a [c] great people and a strong, there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of [d] Edem before them, and behind them a desolate wilderness, yea; and nothing shall escape them.

4 The appearance of them *is* as the appear-

a Signifying, the Princes, the Priests and the Governours.
b He calleth the Jews to the confideration of God's judgements, who had now plagued the fruits of the ground for the space of four years, which was for their sins, and to call them to repentance.
† Heb. *the residue of the palmer-worm.*
c *Meaning*, that the occasion of their excess and drunkenness was taken away.
d This was another plague wherewith God had punished them, when he stirred up the Assyrians against them.
† Heb. laid *my fig-tree for a barking.*
e Mourn grievously as a woman which had lost her husband, to whom she hath been married in her youth.
f The tokens of God's wrath did appear in his Temple, insomuch as God's service was left off.
g All comfort and substance for nourishment is taken away.
‡ Or, *ashamed.*
h He sheweth that the onely means to avoid God's wrath, and to have all things restored, is unfained repentance.

* *Chap. 2. 15.*
‡ Or, day of *restraint.*
* *Isa. 13. 6.*
i We see by these great plagues, that utter destruction is at hand.
† Heb. *grain.*
‡ Or, *habitations.*
k *That is*, drought.

a He sheweth the great judgements of God, which are at hand, except they repent.
‡ Or, *cornet.*
b Of affliction and trouble.
c *Meaning*, the Assyrians.
† Heb. *of generation and generation.*
d The enemy destroyeth our plentiful countrey whersoever he cometh.

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ance of horſe, and as horſmen, ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap; like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.

6 Before their face the people ſhall be much pained: all faces [e] ſhall gather † blackneſs.

e They ſhall be pale and black for fear, as *Nah.* 2. *verſ.* 10.
† Heb. *pot.*

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

f For none ſhall be able to reſiſt them.
‡ Or, *dart.*

8 Neither ſhall one [f] thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ‡ ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, * the [g] Sun and the Moon ſhall be dark, and the Stars ſhall withdraw their ſhining.

* *Iſa.* 13. 10. *Ezek* 32. 7.
g Read *verſ.* 2, 31. & *Iſa.* 13. 10. *Ezek.* 32. 7. *Chap.* 3. 15. *Matth.* 24. 29.

11 And the Lord ſhall [h] utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the * day of the LORD *is* great and very terrible, and who can abide it?

h The Lord ſhall ſtir up the Aſſyrians to execute his judgements.
* *Jer.* 30. 7. *Amos* 5. 18. *Zeph.* 1. 15.

12 ¶ Therefore alſo now, ſaith the LORD, * Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning.

* *Jer.* 4. 1.

13 And [i] rent your heart and not your garments, and turn unto the LORD your God: for he *is* * gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

i Mortify your affections, and ſerve God with pureneſs of heart, and not with ceremonies.
* *Exod.* 34. 6. *Pſal.* 86. 5. *Joel.* 2. 2. * *Jon* 3. 9.

14 * Who knoweth *if* he will [k] return and repent, and leave a bleſſing behind him, *even* a meat-offering, and a drink-offering unto the LORD your God?

k He ſpeaketh this to ſtir up their ſlothfulneſs, and not that he doubted of God's mercies, if they did repent. How God repenteth, read *Jer.* 18. 8.
* *Chap.* 1. 14.

15 ¶ Blow the trumpet in Zion, * ſanctifie a faſt, call a ſolem aſſembly.

16 Gather the people: ſanctifie the congregation: aſſemble the elders; gather the [l] children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

l That as all have ſinned, ſo all may ſhew forth ſigns of their repentance, that men ſeeing the children which are not free from God's wrath, might be the more lively touched with the conſideration of their own ſins.

17 Let the Prieſts, the Miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould ‡ rule over them: * wherefore ſhould they ſay among the people, Where *is* their God?

‡ Or, *uſe a by word againſt them:*
* *Pſal.* 42. 10. & 79. 10. & 115. 2.

18 ¶ Then will the LORD be [m] jealous for his land, and pity his people.

m If they repent, he ſheweth that God will preſerve and defend them with a moſt ardent affection.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the [n] northern *army*, and will drive him into a land barren and deſolate, with his face toward the * eaſt Sea, and his hinder part towards the utmoſt Sea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe † he hath done great things.

n *That is*, the Aſſyrians your enemies.
o Called the ſalt Sea: or Perſian Sea: *meaning*, that though his army was ſo great, that it filled all from this Sea to the Sea called Mediterraneum, yet he would ſcatter them.
† Heb. *he hath magnified to do.*

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring: for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoyce in the LORD your God: for he hath given you ‡ the former rain [p] ‡ moderately, and he * will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *moneth.*

‡ Or, *a teacher of righteouſneſs.*
p *That is*, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.
‡ Heb. *according to righteouſneſs,*
* *Lev.* 26. 4. *Deut.* 11. 14.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſs afterward, *that* I * will pour [q] out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſie, your old men ſhall dream [r] dreams, your young men ſhall ſee viſions:

* *Iſa.* 44. 3. *Acts* 2. 17.
q *That is*, in greater abundance & more generally than in time paſt: and this was fulfilled under Chriſt, when as God's graces, and his Spirit under the Goſpel was abundantly given to the Church, *Iſa.* 44. 3. *Acts* 2. 17. *John* 7. 38, 39.
r As they had viſions and dreams in old time, ſo ſhall they now have clearer revelations.

29 And alſo upon the ſervants and upon the handmaids in thoſe days, will I pour out my ſpirit.

30 And I will ſhew [s] wonders in the heavens, and in the earth, bloud and fire and pillars of ſmoke.

31 * The [t] Sun ſhall be turned into darkneſs, and the Moon into bloud, before the great and the terrible day of the LORD come.

s He warneth the faithful what terrible things ſhould come, to the intent that they ſhould not look for continual quietneſs in this world, and yet in all theſe troubles he would preſerve them.
* *Chap.* 3. 15.

32 And it ſhall come to paſs, *that* * whoſoever ſhall call [u] on the name of the LORD ſhall be delivered; for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, [x] and in the remnant whom the LORD ſhall call.

t The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world, *Iſa.* 13. 10 *Ezek.* 32. 7. *Chap.* 3. 15. *Matth.* 24. 29. * *Rom.* 10. 13. u God's judgements are for the deſtruction of the infidels, and to move the godly to call upon the name of God, who will give them ſalvation. x *Meaning* hereby, the Gentiles, *Rom.* 10. 13.

CHAP. III.

1 *God's judgements againſt the enemies of his people.*
9 *God will be known in his judgement.* 18 *His bleſſing upon the Church.*

FOr behold, in [a] thoſe days, and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

a When I ſhall deliver my Church, which ſtandeth of the Jews and of the Gentiles.

2 I will alſo gather all nations, and will bring them down into [b] the valley of Jehoſhaphat,

b It appeareth that he alludeth to that great victory of Jehoſhaphat, when as God without man's help deſtroyed the enemies, 2 *Chron.* 20. 26. alſo he hath reſpect to this word Jehoſhaphat, which ſignifieth pleading or judgement, becauſe God would judge the enemies of his Church, as he did there.

phat,

phat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given a boy [e] for an harlot, and ſold a girl for wine, that they may drink.

4 Yea, and [d] what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me [*] a recompence? and if ye recompence me, ſwiftly *and* ſpeedily will I return your recompence upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your Temples my goodly † pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto † the Grecians, that ye might remove them far from their border.

7 Behold, I will raiſe them, out of the place whither ye have ſold them, and will return your recompence upon your own head.

8 And I will ſell your ſons & your daughters into the hand of the children of Judah, and they [f] ſhall ſell them to the Sabeans, to a people far off; for the LORD hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles: † prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 *[g] Beat your plow-ſhares into ſwords, and your ‡ pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither ‡ cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the [h] ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.

14 Multitudes, multitudes in the valley of ‡ deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The * Sun and the Moon ſhall be darkned, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall * roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the LORD *will be* the † hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be † holy, and there ſhall no * ſtrangers paſs [k] through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall [l] drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall † flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent bloud in their land.

20 But Judah ſhall ‡ dwell for ever, and Jeruſalem from generation to generation.

21 For I will [n] cleanſe their bloud *that* I have not cleanſed, ‡ for the LORD dwelleth in Zion.

but now he promiſeth to cleanſe them, and to make them pure unto him. ‡ Or, *that dwelleth in Zion.*

[e] That which the enemy gat for the ſale of my people, he beſtowed upon harlots and drink.
[d] He taketh the cauſe of his Church in hand againſt the enemy, as though the injury were done to himſelf.
[*] Have I done you wrong, that ye will render me the like?
† Heb. *deſtroable.*
† Heb. *the ſons of the Grecians.*
[f] For afterward God ſold them by Nebuchadnezzar, and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.
† Heb. *ſanctify.*
[*] *Iſa.* 2. 4.
[g] When I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ready, and to prepare their weapons to deſtroy one another for my Churche's ſake.
‡ Or, *ſithes.*
† Or, *the* LORD *ſhall bring down.*
* *Rev.* 14. 15.
[h] Thus he ſhall encourage the enemies, when their wickedneſs is full ripe, to deſtroy one another, which he calleth the valley of God's judgements.
‡ Or, *conciſion*, or, *threshing.*
* *Chap.* 2. 31.
* *Jer.* 25. 30. *Amos* 1. 2.
† Heb. *place of repair*, or, *harbour.*
[i] God aſſureth his againſt all troubles that when he deſtroyeth his enemies his children ſhall be delivered.
† Heb. *holineſs.*
* *Rev.* 21. 27.
[k] The ſtrangers ſhall no more deſtroy his Church; which if they do, it is the people whiah by their ſins make the breach for the enemy.
[l] He promiſeth to his Church abundance of graces, read *Ezek.* 47. 8. which ſhould water and comfort the moſt barren places, *Amos* 9. 13.
† Heb. *go.*
[m] The malicious enemies ſhall have no part of this grace.
‡ Or, *abide.*
[n] He had ſuffered his Church, his heritage, to ly in their filthineſs,
‡ Or, *even I the* LORD

AMOS.

THE ARGUMENT.

AMong many other Prophets that God raiſed up to admoniſh the Iſraelites of his plagues, for their wickedneſs and idolatry, he ſtirred up Amos, who was an herd-man or ſhepherd of a poor town, and gave him both knowledge and conſtancy to reprove all eſtates and degrees, and to denounce God's horrible judgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived, as it were, in ignorance of God in reſpect of them, but for their ſins will puniſh them, that they could look for nothing, but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

1 *Amos ſheweth God's judgement upon Syria, 6 upon the Philiſtins, 9 upon Tirus, 11 upon Edom, 13 upon Ammon.*

THE words of Amos, who was among the herd-men of [a] Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah King of Judah, and in the days of [b] Jeroboam the ſon of Joaſh King of Iſrael, two years before the * [c] earthquake.

2 And he ſaid, the LORD will * roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of [d] Carmel ſhall wither.

3 Thus ſaith the LORD, For [e] three tranſgreſſions of Damaſcus, and † for four I will not ‡ turn away *the puniſhment* thereof, becauſe they have [f] threſhed Gilead, with threſhing inſtruments of iron.

lites ſhould the more deeply conſider God's judgements toward them. ‡ Or, *convert it*, or, *let it be quiet*, and ſo *verſ.* 6, &c. f If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

[a] Which was a town ſix miles from Jeruſalem in Judea, but he prophecied in Iſrael.
[b] In his days the kingdom of Iſrael did moſt flouriſh.
* *Zech.* 14. 5.
[c] Which, as Joſephus writeth, was when Uzziah would have uſurped the Prieſts office, and therefore was ſmitten with the leproſy.
* *Jerem.* 25. 30. *Joel* 3. 16.
[d] Whatſoever is fruitful and pleaſant in Iſrael ſhall ſhortly periſh.
[e] He ſheweth, firſt that all the people round about ſhould be deſtroyed for their manifold ſins: which are means by three and four, which make ſeven, becauſe the Iſrae-
† Or, *yea for four.*

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the [g] palaces of Benhadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from ‡the plain of Aven: and him that holdeth the ſcepter from ‡ the houſe of Eden, and the people of Syria ſhall go into captivity unto [h] Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of * Gaza, and for four I will not turn away *the puniſhment* thereof: becauſe they ‡[i] carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtins ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD, For three tranſgreſſions of Tyrus, and for four I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembred not †the [k] brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for four I will not turn away *the puniſhment* thereof: becauſe he did perſue his brother with the ſword, and †did caſt off all pity, and his anger did tear perpetually, and kept his wrath for [l] ever.

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for four I will not turn away *the puniſhment* thereof: becauſe they [m] have ‡ ript up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battel; with a tempeſt in the day of the whirlwind.

15 And their King ſhall go into captivity, he, and his Princes together, ſaith the LORD.

CHAP. II.

1 God's wrath againſt Moab, 4 upon Judah, 6 and upon Iſrael. 9 God complaineth of their unthankfulneſs.

THus ſaith the LORD, For three tranſgreſſions of Moab, and for four I will not turn away *the puniſhment* thereof: becauſe he * burnt the [a] bones of the King of Edom into lime.

2 But I will ſend a fire upon Moab; and it ſhall devour the palaces of Kirioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the Princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD, for three tranſgreſſions of Judah, and for four I will not [b] turn away *the puniſhment* thereof: becauſe they have deſpiſed the Law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked.

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, for three tranſgreſſions of [c] Iſrael, and for four I will not turn away *the puniſhment* thereof: becauſe * they ſold the righteous for ſilver, and the poor [d] for a pair of ſhoes.

7 That pant after the [e] duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* ‡ maid, to profane my holy name.

8 And they lay *themſelvs* down upon clothes laid to pledge, [f] by every altar, and they [g] drink the wine of †the condemned *in* the houſe of their God.

9 ¶ Yet deſtroyed I the * [h] Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo * I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for Prophets, and of your [i] young men for Nazarites, *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the Prophets, * ſaying, Propheſy not.

13 Behold, ‡ I am [k] preſſed under you, as a cart is preſſed *that is* full of ſheavs.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver †himſelf.

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* † couragious among the mighty, ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 The neceſſity of God's judgement againſt Iſrael. 9 The publication of it, with the cauſes thereof.

HEar this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [a] onely have I known of all the families of the earth: therefore I will †puniſh you for all your iniquities.

3 Can two walk together, except they be [b] agreed?

4 Will a [c] lion roar in the forreſt, when he hath no prey? will a young lion † cry out

g The antiquity of their buildings ſhall not avoid my judgements, read *Jer* 49.27.

‡ Or, *Bikath-aven:*

‡ Or, *Beth-eden,*

h Tiglath-pileſer led the Syrians captive, and brought them to Cyrene, which he called here Kir.

* 2 *Chron.* 28. 18.

‡ Or, *carried them away with an entire captivity,*

i They joyned themſelvs with the Edomites their enemies, which carried them away captivs.

† Heb. *the covenant of brethren.*

k For Eſau (of whom came the Edomites) and Jacob were brethren: therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.

† Heb. *corrupted his compaſſions.*

l He was a continual enemy unto him.

m He noteth the great cruelty of the Ammonite, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

‡ Or, *divided the mountain.*

* 2 *Kings* 3. 27.

a For the Moabites were ſo cruel againſt the King of Edom, that they burnt his bones after that he was dead; which declared their barbarous rage, ſeeing they would evenge themelvs of the dead.

b Seeing the Gentiles that had not ſo far knowledge, were thus puniſhed, Judah which was ſo fully inſtructed of the Lord's will, might not think to eſcape.

c If he ſpare not Judah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdom.

* *Chap.* 8. 6.

d They eſteemed moſt vile bribes more than mans lives.

e When they have ſpoiled him and thrown him to the ground, they gape for his life.

‡ Or, *young woman.*

f Thinking by theſe ceremonies, *that is*, by ſacrificing, and being near mine altar, they may excuſe all their other wickedneſs.

g They ſpoil others, and offer thereof unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquity.

† Or, *ſuch as have fined*, or, *mulcted.*

* *Num.* 21. 24. *Deut.* 2. 31. *Joſh.* 4. 1.

h The deſtruction of their enemies and his mercy toward them ſhould have cauſed their hearts to melt for love toward him.

* *Exod.* 12. 51.

i Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouths of my Prophets.

* *Chap.* 7. 12, 13.

‡ Or, *I will preſs your place as a cart full of ſheavs preſſeth.*

k You have wearied me with your ſins, *Iſa.* 1. 14.

l None ſhall be delivered by any means.

† Heb. *his ſoul*, or, *life.*

† Heb. *ſtrong of his heart.*

a I have onely choſen you to be mine among all other people: and yet you have forſaken me.

† Heb. *viſit upon.*

b Hereby the Prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth and moveth him, which is called the agreement between God and his Prophets.

c Will God threaten by his Prophets, except there be ſome great occaſion.

† Heb. *give forth his voice.*

of

of his den, if he have taken nothing?

5 [d] Can a bird fall in a ſnare upon the earth, where no gin *is* for him? ſhall *one* take up a [e] ſnare from the earth, and have taken nothing at all?

6 [f] Shall a trumpet be blown in the city, and the people ‡ not be afraid? ſhall there [g] be evil in a city, ‡ and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he [h] revealeth his ſecret unto his ſervants the Prophets

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but [i] propheſy?

9 ¶ Publiſh in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the ‡ oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD, who ſtore up violence and ‡ robbery [l] in their palaces.

11 Therefore thus ſaith the Lord God, An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd † taketh [m] out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out, that dwell in Samaria, in the corner of a bed, and † in [n] Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall ‡ viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IV.

1 *He reproveth Iſrael for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſs.*

HEar this word, ye [a] kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, [b] Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that lo the days ſhall come upon you, that he will take you away with [c] hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ‡ ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to [d] Beth-el and tranſgreſs, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after † three [e] *years*.

5 And † offer a *ſacrifice of* thankſgiving [f] with leaven, and proclaim *and* publiſh the free-offerings; for † this [g] liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 ¶ And I alſo have given you [h] cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three [i] moneths to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were [k] not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew; ‡ when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmerworm devoured *them:* yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence, ‡ after the manner of [l] Egypt: your young men have I ſlain with the ſword, and † have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew * Sodom and Gomorrah, and ye were as a [m] firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to [n] meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the ‡ wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, the LORD, the God of hoſts *is* his name.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical ſervice.*

HEar ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The [a] virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand, ſhall leave an [b] hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not * Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for [c] Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the LORD and ye ſhall live, leaſt he break out like fire in the houſe of Joſeph, and devour

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d Can any thing come without God's providence?
e Shall his threatnings be in vain?
f Shall the Prophets threaten God's judgements, and the people not be afraid?
‡ Or, *not run together?*
g Doth any adverſity come without God's appointment? *Iſa. 45. 7.*
‡ Or, *and ſhall not the Lord do ſome-what?*
h God dealeth not with the Iſraelites, as he doth with other people; for he ever warneth before of his plagues by his Prophets.
i Becauſe the people ever murmured againſt the Prophets, he ſheweth that God's Spirit, moved them ſo to ſpeak as they did.
k He calleth the ſtrangers, as, the Philiſtins and Egyptians, to be witneſſes of God's judgment againſt the Iſraelites for their cruelty and oppreſſion.
‡ Or, *oppreſſions.*
l Or, *ſpoil.*
l The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.
† Heb. *delivereth.*
m When the lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an ear, to ſhew that the ſheep have been worried:
† Heb. *on the beds' ſet.*
n Where they thought to have had a ſure hold, and to have been in ſafety.
‡ Or, *punish Iſrael for.*

a Thus he calleth the Princes and Governours, which being overwhelmed with the great abundance of God's benefits, forgat God, and therefore he calleth them by the name of beaſts, and not of men.
b They encourage ſuch as have authority over the people, to powl them, ſo that they may have profit by it.
c He alludeth to fiſhers which catch fiſh by hooks and thorns.
‡ Or, *ye ſhall caſt away the things of the palace,*
d He ſpeaketh this in contempt, of them which reſorted to theſe places, thinking that their great devotion and good intention hath been ſufficient to have bound God unto them. † Heb. *offer by burning,* ‡ As *Lev. 7. 13.*
e Read *Deut. 14. 28.* † Heb. *three years of days.*
f Or, *with the ſacrifice of thankſgiving.*
g You onely delight in theſe outward ceremonies, and have none other reſpect.
h *That is,* lacke bread and meat.
i I ſtayed the rain till the fruits of the earth were deſtroyed with drought; yet you would not conſider it, to return to me by repentance.
k They could not find water enough where they had heard ſay it had rained.
‡ Or, *the multitude of your gardens, &c. did the palmerworm, &c.*
‡ Or, *in the way.*
l As I pagued the Egyptians, *Exod. 7. 10.*
† Heb. *with the captivity of your horſes,*
m You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 *Kings 14. verſ. 26.*
n To turn to him by repentance.
‡ Or, *ſpirit.*

a He ſo calleth them becauſe they ſo boaſted of themſelvs, or becauſe they were given to wantonneſs and daintineſs.
b *Meaning,* that the tenth part ſhould ſcarcely be ſaved.
* *Chap. 4. 4.*
c In theſe places they worſhipped new idols, which aforetime ſerved for the true honor of God: therefore he ſaith, that theſe ſhall not ſave them.

devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn [d] judgement to wormwood, and leave off righteousness in the earth;

8 *Seek him* that [e] maketh the * seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that * calleth for the waters of the sea, and poureth them out upon the face of the earth, the LORD *is* his name:

9 That strengtheneth the † spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him [f] that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and [g] ye take from him burdens of wheat, * ye have built houses of hewen stone, but ye shall not dwell in them: ye have planted † pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take ‡ a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore [h] the prudent shall keep silence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and so the LORD the God of hosts shall be with you, as ye have spoken.

15 * Hate the evil, and love the good and establish judgement in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD the God of hosts, the Lord saith thus, Wailing *shall be* in all streets, and they shall say in all the high-ways, Alas, alas: and they shall call the [i] husbandman to mourning, and such as are skilful of lamentation, to wailing.

17 And in all vineyards *shall be* wailing: *for* I will pass through thee, saith the LORD.

18 * Wo unto you that [k] desire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darkness and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a Serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ * I hate, I despise your feast-days, and I will not ‡ smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, [l] I will not accept *them*: neither will I regard the ‡ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgement † run down as [m] waters, and righteousness as a mighty stream.

25 * Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have born ‡ the tabernacle of your [n] Moloch and Chiun your images, the star of your God, which ye made to your selves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* the God of hosts.

CHAP. VI.

1 *The wantonness of Israel* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness.*

* WO to [a] them *that* ‡ *are* at ease in Zion, and trust in the mountain of Samaria, [b] *which are* named * ‡ chief of the nations, to whom the house of Israel came.

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistins: *be* [c] *they* better than these kingdoms? or their border greater than your border?

3 Ye that * put far away the * [d] evil day, and cause the ‡ seat of violence to come near:

4 That lie upon beds of ivory, and ‡ stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall:

5 That ‡ chant to the sound of the viol, *and* invent to themselves instruments of musick, like [e] David.

6 That drink ‡ wine in bowls, and anoint themselves with the chief ointments: but they are not [f] grieved for the † affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and [g] the banquet of them that stretched themselves, shall be removed.

8 [h] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [i] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with † all that is therein.

9 And it shall come to pass, if there remain ten men in one house, *that* they shall die.

10 And a man's uncle [k] shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the [l] sides of the house, *Is there* yet *any* with thee? and he shall say, No: then shall he say, * [m] Hold thy tongue; for ‡ we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth and he will smite the great house with ‡ breaches, and the little house with clefts.

12 ¶ Shall horses [n] run upon the rock? will *one* plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteousness into [o] hemlock.

13 Ye which rejoyce in a thing of nought, which say, Have we not taken to us [p] horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts, and they shall afflict you from the entring in of [q] Hamath, unto the ‡ river of the wilderness.

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d In stead of judgement and equity, they execute cruelty and oppression.

e He describeth the power of God.

* *Job* 9. 9. & 38. 31.

* *Chap.* 9. 6.

† Heb. *spoil.*

f They hate the Prophets, which reprove them in the open assemblies.

g Ye take both his money and also his food wherewith he should live.

* *Zeph.* 1. 13.

† Heb. *vineyards of desire,*

‡ Or, *a ransom,*

h God will so plague them; that they shall not suffer the godly once to open their mouths to admonish them of their faults.

* *Psal.* 34. 14. & 97. 10. *Rom.* 12. 9.

i So that all degrees shall have matters of lamentation for the great plagues.

* *Isa.* 5. 19. *Jerem.* 30. 7. *Joel* 2. 2. *Zeph.* 1. 15.

k Thus he speaketh, because the wicked and hypocrites said, they were content to abide God's judgements, whereas the godly tremble and fear.

* *Isa.* 1. 11. *Jerem.* 6. 20.

‡ Or, *smell your holy days.*

l Because ye have corrupted my true service, & remain obstinate in your vices.

‡ Or, *thank-offerings.*

† Heb. *roll.*

m Do your duty to God and to your neighbour, and so ye shall feel his grace plentifully, if you shew your abundant affections according to God's word.

* *Acts* 7. 42.

‡ Or, *Siccuth your King,*

n That idol which you esteemed as your King and carried about as you did Chiun, in the which images you thought that there was a certain divinity.

* *Luk.* 6. 24.

a The Prophet threateneth the wealthy, which regarded not God's plagues nor menaces by his Prophets.

‡ Or, *are secure.*

b These two cities were famous by their first inhabitants, the Canaanites: and seeing before time they did not defend them that were there born, why should you look that they should save you which were brought in to dwell in other men's possessions?

* *Exod.* 19. 5.

‡ Or, *first-fruits.*

c If God have destroyed these excellent cities in three divers kingdoms, as in Babylon, Syria, and of the Philistins, and hath brought their wide borders into a greater straitness, than yours yet are, think you to be better or to escape?

* *Ezek.* 12. 27.

* *Chap.* 5. 18.

d Ye that continue still in your wickedness, and think that God's plagues are not at hand, but give your selves to all idleness, wantonness and riot.

‡ Or, *habitation.*

‡ Or, *abound with superfluities,*

‡ Or, *quarter.*

e As he caused divers kinds of instruments to be made to serve to God's glory, so these did content to invent as many to serve their wanton affections and lusts.

‡ Or, *in bowls of wine,*

f They pitied not their brethren, whereof now many were slain and carried away captive.

† Heb. *breach.*

g Some read, *the joy of them that stretch themselves shall depart.*

h Read *Jer.* 51. *vers.* 14.

i *That is,* the riches and pomp.

† Heb. *the fulness thereof.*

k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burn them at home to carry out the burnt ashes with more ease.

l *That is,* to some neighbour, that dwelleth round about.

* *Chap.* 5. 13.

m They shall be so astonished at this destruction that they shall boast no more of the name of God, and that they are his people: but they shall be dumb when they hear God's name, and abhor it, as they that are desperate or reprobate. ‡ Or, *they will not, or have not.* ‡ Or, *dropping.*

n He compareth them to barren rocks whereupon it is in vain to bestow labour, shewing that God's benefits can have no place among them. o Read *Chap.* 5. 7. p *That is,* power and glory. q From one corner of the country to another. ‡ Or, *valley.*

CHAP.

CHAP. VII.

1 The judgement of the grashoppers, and of the fire, is diverted by the prayer of Amos. 7 By the wall of a plumb-line is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgement.

THus hath the Lord GOD shewed unto me, and behold, he formed ‡[a] grashoppers in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth, [b] after the King's mowings.

‡ Or, *grass worms.*
a To devour the land: and he alludeth to the invading of the enemy.
b After the publick commandment for mowing was given: or as some read, when the King's sheep were shorn.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee, ‡ by whom shall Jacob arise? for he *is* small.

‡ Or, *who* of (or, for) *Jacob shall stand?*

3 The LORD [c] repented for this: It shall not be, saith the LORD.

c *That is*, stayed this plague at my prayer.

4 ¶ Thus hath the Lord GOD shewed unto me, and behold, the Lord GOD called to contend by fire, [d] and it devoured the great deep, and did eat up a part.

d *Meaning*, that God's indignation was inflamed against the stubbornes of this people.

5 Then said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me, and behold, the Lord stood upon a wall, *made* by a plumb-line, [e] with a plumb-line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would defer his judgement no longer.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ [f] Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

f *That is*, when Amos had prophesied that the King should be destroyed: for this wicked Priest, more for hatred he bare to the Prophet, than for love toward the King, thought this accusation sufficient to condemn him, whereas none other could take place.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of their own land.

12 Also [g] Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.

g When this instrument of Satan was not able to compass his purpose by the King, he assayed by another practise: that was, to fear the Prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

13 But prophesy not again any more at Beth-el: for it *is* the King's ‡ chappel and it *is* the † King's court.

‡ Or, *sanctuary.*
† Heb. *house of the kingdom.*

14 ¶ Then answered Amos, and said to Amaziah, I *was* no [h] Prophet, neither *was* I a Prophet's son, but I *was* an herdman, and a gatherer of ‡ sycomore-fruit.

h Thus he sheweth by his extraordinary vocation that God had given him a charge which he must needs execute.

‡ Or, *wilde figs.*

15 And the LORD took me † as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

† Heb. *from behind.*

16 ¶ Now therefore hear thou the word of the LORD: thou sayest, Prophesy not against Israel, and * drop not *thy word* against the house of Isaac.

* *Ezek.* 21. 2.

17 Therefore thus saith the LORD, [i] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

i Thus God useth to approve the authority of his Prophets, by his plagues and judgements, against them which were malicious enemies *Jer.* 28. 12. & 29. 21, 25. as this day he doth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 By a basket of sommer-fruit, is shewed the propinquity of Israel's end. 4 Oppression is reproved. 11 A famin of the word threatned.

THus hath the Lord GOD shewed unto me, and behold, a basket of sommer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-[a] fruit. Then said the LORD unto me, The end is come upon my people of Israel, I will not again pass by them any more.

a Which signified the ripeness of their sins, and the readiness of God's judgements.

† Heb. *shall howl.*

3 And the songs of the Temple † shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place, they shall cast *them* forth † with [b] silence.

† Heb. *be silent.*
b There shall be none left to mourn for them.

4 ¶ Hear this, O ye that [c] swallow up the needy, even to make the poor of the land to fail:

c By staying the sale of food and necessary things which you have gotten into your own hands, and so cause the poor to spend quickly that little that they have, and at length for necessity to become your slaves.

5 Saying, When will the [d] ‡ new moon be gone, that we may sell corn? and the sabbath, that we may † set forth wheat, making [e] the ephah small, and the shekel great, and † falsifying the balances by deceit?

d When the death was once come, they were so greedy of gain, that they thought the holy day to be an hinderance unto them.

‡ Or, *moneth.*
† Heb. *open.*
e *That is*, the measure small and the price great.
† Heb. *perverting the ballances of deceit?*

6 That we may buy the poor for * silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

* *Chap.* 2. 6.

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a floud; & it shall be cast out and [f] drowned, as *by* the floud of Egypt.

f *That is*, the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the [g] Sun to go down at noon, and I will darken the earth in the clear day.

g In the midst of their prosperity will send great afflictions.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an onely *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famin in the land, not a famin of bread, nor a thirst for water, but of hearing the words of the LORD.

h Whereby he shewed that they shall not onely perish in body, but also in soul, for lack of God's word, which is the food thereof.

12 And they shall wander from Sea to Sea and from the north even to the east, they shall run to and fro to seek the [h] word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin [i] of Samaria, and say, Thy God, O Dan, liveth, and the [k] manner of Beer-sheba liveth; even they shall fall, and never rise up again.

i For the idolaters did use to swear by their idols, which here he calleth their sin, as the Papists yet do by theirs.
k *That is*, the common manner of worshipping, and the service or Religion there used.

CHAP. IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

I Saw the Lord standing upon the [a] altar, and he said, Smite the ‡ lintel of the door, that the posts may shake: and ‡ cut them in the [b] head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.

2 *Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down.

3 And though they hide themselves in the top of Carmel; I will search and take them out thence; and though they be hid from my sight in the bottom of the Sea, thence will I command the [c] Serpent, and he shall bite them.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and *I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ‡ [d] † * stories in the heaven, and hath founded his ‡ troup in the earth, he that *calleth for the waters of the Sea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians [e] unto me, O children of Israel, saith the LORD? have not I brought up Israel out of the land of Egypt? and the Philistins from [f] Caphtor, and the Assyrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly [g] destroy the house of Jacob, saith the LORD.

9 For lo, I will command, and I will † sift the house of Israel among all nations, like as *corn* is sifted in a sive, yet shall not the [h] least † grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the [i] tabernacle of David that is fallen, and † close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of [k] Edom, and of all the heathen, † which are called by my name, saith the LORD that doth this.

13 Behold, the days come, saith the LORD, that the plow-man shall [l] overtake the reaper, and the treader of grapes him that † soweth seed, and the mountains shall drop ‡ [m] sweet wine, and all the hills shall melt.

14 [n] And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

a Which was at Jerusalem: for he appeared not in the idolatrous places of Israel.
‡ Or, *chapiter*, or *nop*.
‡ Or, *wound them*.
b Both the chief of them, and also the common people
* *Psal.* 139. 8, &c.

c He sheweth that God will declare himself enemy unto them in all places, and that his elements and creatures shall be enemies to destroy them.
* *Jer.* 44. 11.

‡ Or, *spheres*.
d He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements when he punisheth.
† Heb. *ascensions*.
* *Psal.* 104. 3.
‡ Or, *bundle*. * *Chap.* 5. 8.

e Am I more bound to you than the Ethiopians or Blackmores? yet have I bestowed upon you greater benefits.

f Read *Jer.* 47. 4.

g Though he destroy the rebellious multitude, yet he will ever reserve the remnant of his Church to call upon his name.
† Heb. *cause to move*.

h *Meaning*, that none of his should perish in his wrath.
† Heb. *stone*.

i I will send the Messiah promised, and restore by him the spiritual Israel; *Acts* 15. 16.
† Heb. *hedge*, or *wall*.

k *Meaning*, that the very enemies, as were the Edomites, and others, should be joyned with the Jews in one society and body, whereof Christ should be the head.
† Heb. *upon whom my name is called*.

l Signifying, that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and every one in course, *Lev.* 26. 5.
† Heb. *draweth forth*.
‡ Or, *new wine*.

m Read *Joel* 3. 18

n The accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once grafted therein.

OBA-

OBADIAH.

THE ARGUMENT.

THe Idumeans which came to Esau, were mortal enemies always to the Israelites, which came of Jacob, and therefore did not onely vex them continually with sundry kinds of cruelty, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and misery, God raised up his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did so sore vex them, and to send them such as should deliver them, and set up the kingdom of Messiah, which he had promised.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

THe vision of Obadiah. Thus saith the Lord GOD, concerning Edom, [a] We have heard a rumour from the LORD, and an ambassadour is sent among the heathen, Arise ye, & [b] let us rise up against her in battel.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The [c] pride of thine heart hath deceived thee: thou that dwellest in the clifts of the rock, whose habitation *is* high, that saith in his heart, Who shall bring me down to the ground?

4 * Though thou exalt *thy self* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [d] thievs came to thee, If robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave ‡ *some* grapes.

6 How are *the things* of Esau searched out? *how* are his hid things sought up?

7 All the men of thy confederacy [e] have brought thee even to the border: † the men that were at peace with thee have deceived thee, *and* prevailed against thee: † *they that eat* thy [f] bread, have laid a wound under thee: *there is* none understanding ‡ in him.

8 * Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* * violence against thy [g] brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodst [h] on the other side, in the day that the strangers ‡ carried away captive his forces, and forreiners entred into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But ‡ thou shouldest not have looked on the day of thy brother, in the day that he became [i] a stranger, neither shouldest thou have rejoyced over the children of Judah in the day of their destruction: neither shouldest thou have † spoken proudly in the day of distress.

13 Thou shouldest not have entred into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ‡ substance, in the day of their calamity.

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape, neither shouldest thou have ‡ delivered up those of his that did remain in the day of distress.

15 For the day [k] of the LORD *is* near upon all the heathen: * as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

16 For as ye have [l] drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‡ swallow down, and they shall be [m] as though they had not been.

17 ¶ But upon mount Zion shall be ‡ deliverance, and ‡ there shall be holiness, and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be [n] a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south shall possess the [o] mount of Esau, and *they of* the plain, the Philistins: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the [p] Canaanites, even unto Zarephath, and the captivity of Jerusalem ‡ which *is* in Sepharad, shall possess the cities of the south.

21 And *[q] saviours shall come up on mount Zion to judge the mount of Esau, and the * kingdom shall be the LORD'S.

a God hath certainly revealed to his Prophets, that he will raise up the heathen to destroy the Edomites, whereof the rumour is now published, *Jer.* 49. 14.

b Thus the heathen encourage themselves to rise against Edom.

c Which despiseth all others in respect of thy self, as if you art but an handful in comparison of others, and art shut up among the hills, as separate from the rest of the world. * *Jer.* 49. 16.

d God will so destroy them, that he will leave none, though thiefs, when they come, take but till they have enough, and they that gather grapes, ever leave some behind them, *Jer.* 49. 9.

‡ Or, *gleanings.*

e They in whom thou didst trust, for to have help and friendship of them, shall be thine enemies, and destroy thee.

† Heb. *the men of thy peace.*

† Heb. the men *of thy bread.*

f That is, thy familiar friends and guests have by secret practises destroyed thee.

‡ Or, *of it.*

* *Isa.* 29. 14. *Jer.* 49. 7.

g Gen. 27. 41. *Ezek.* 35. 5. *Amos* 1. 11.

g He sheweth the cause why the Edomites were so sharply punished: *to wit,* because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Jerusalem, thou joinedst with them, and hadst part of the spoil, and so didst rejoice, when my people, *that is,* thy brother, were afflicted, whereas thou shouldest have pitied and holpen thy brother. ‡ Or, *carried away his substance.*

i When the Lord deprived them of their former dignity, and gave them to be carried into captivity.

† Heb. *magnified thy mouth.*

‡ Or, *stood.*

‡ Or, *that are.*

k When he will summon all the heathen, and send them to destroy thee,

* *Ezek.* 35. 15.

l *That is,* rejoiced and triumphed.

‡ Or, *sup up.*

m The Edomites shall utterly be destroyed, and yet in despite of all the enemies, I will reserve my Church and restore it.

‡ Or, *they that escape.*

‡ Or, *it shall be holy.*

n God attributeth his power, to consume his enemies, to his Church, which power is onely proper to himself, as *Isa.* 10. 17. *Deut.* 4. 24. *Heb.* 12. 29.

o He describeth, how the Church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ, when as the faithful are made heirs and lords of all things by him which is their head.

p By the Canaanites, the Jews mean the Dutchmen: and by Zarephath, France: and by Sepharad, Spain.

‡ Or, shall possess *that which is in Sepharad.*

* 1 *Tim.* 4. 16.

James 5. 20. q *Meaning,* that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies under Messiah, whom the Prophet calleth here the Lord and head of his kingdom. * *Luc.* 1. 33.

JONAH.

THE ARGUMENT.

WHen Jonah had long propheſied in Iſrael, and had little profited, God gave him expreſs charge to go and denounce his judgements againſt Nineveh the chief city of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three days preaching, that Iſrael might ſee how horribly they had provoked God's wrath, which for the ſpace of ſo many years, had not converted to the Lord for ſo many Prophets, and ſo diligent preaching. He propheſied under Joaſh, and Jeroboam, as 2 King 14. 25.

CHAP. I.

1 *Jonah ſent to Nineveh fleeth to Tarſhiſh.* 4 *He is bewrayed by a tempeſt,* 11 *is thrown into the Sea,* 17 *and ſwallowed by a fiſh.*

NOw the word of the LORD came [a] unto ‡ Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to [b] Nineveh that * [c] great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to [d] flee unto Tarſhiſh from the preſence of the LORD, and went down to [e] Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the [f] preſence of the LORD.

4 ¶ But the LORD † ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip † was like to be broken.

5 Then the mariners were afraid, and cried every man unto his God, and caſt forth the wares that *were* in the ſhip, into the ſea, to lighten *it* of them: but Jonah was gone down [g] into the ſides of the ſhip, and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; what *is* thine occupation? and whence comeſt thou? what *is* thy countrey? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea and the dry land.

10 Then were the men † exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the LORD, becauſe he had told them)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea † may be calm unto us? (for the ſea ‡ † wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs the men † rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, [k] We beſeech thee, O LORD, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent bloud: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea, and the ſea † ceaſed from her raging.

16 Then the men [l] feared the LORD exceedingly, and † offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up Jonah, and * Jonah was in the † [m] belly of the fiſh three days and three nights.

a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he had viſions in Babylon, *Ezek.* 1. 1.

‡ Called *Matt.* 12. *verſ.* 39 *Jonas.*

b For ſeeing the great obſtination of the Iſraelites, he ſent his Prophet to the Gentiles, that they might provoke them to repentance, or at leſt make them inexcuſable: for Nineveh was the chief city of the Aſſyrians.

* *Gen.* 10. 11, 12.

Chap. 3. 3.

c For as Authours write, it contained in circuit about eight and fourty miſe, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, *Chap.* 4. 11.

d Whereby he declared his weakneſs, that would not promptly follow the Lord's calling, but gave place to his own reaſon, which perſwaded him, that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people, *Chap.* 4. 2.

e Which was the haven and port to take ſhipping thither, called alſo Joppe.

f From that vocation whereunto God had called him, and wherein he would have aſſiſted him.

† Heb. *caſt forth.*

† Heb. *thought to be broken.*

g As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſs.

h As they had called on their idols, which declareth, that idolaters have no ſtay nor certainty, but in their troubles ſeek, they cannot tell to whom.

i Which declareth, that the matter was in great extremity and doubt, which thing was God's motion in them, for the trial of the cauſe, and this may not be done but in matters of great importance.

† Heb. *with great fear.* † Heb. *may be ſilent from us?* ‡ Or, *grew more and more tempeſtuous.* † Heb. *went.*

k This declareth, that the very wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to ſhed man's bloud, whereas they know no manifeſt ſign of wickedneſs.

† Heb. *ſtood.*

l They were touched with a certain repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelvs ſo wonderfully delivered: but this was done for fear,

† Heb. *ſacrificed a ſacrifice unto the LORD and vowed vows.* * *Matth.* 12. 40. & 16. 4. *Luk.* 11. 30.

† Heb. *bowels,* n Thus the Lord would chaſtiſe his Prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his favour and ſupport in this his charge, which was enjoyned him.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fiſh.*

THen Jonah prayed unto the LORD his God [a] out of the fiſhe's belly,

2 And ſaid, I * cried ‡ by reaſon of mine affliction unto the LORD, and he heard me; out of the belly [b] of ‡ hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the † midſt of the ſeas, and the flouds compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The * waters compaſſed me about *even* to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever; yet haſt thou brought up my [d] life from ‡ corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying [e] vanities, forſake their own [f] mercy.

a Being now ſwallowed up of death, and ſeeing no remedy to eſcape, his faith burſt out unto the Lord, knowing that out of the very hell he was able to deliver him.

* *Pſal.* 130. 1.

‡ Or, *out of mine affliction.*

b For he was now in the fiſhe's belly, as in a grave or place of darkneſs.

‡ Or, *the grave.*

† Heb. *heart.*

c This declared what his prayer was, and how he laboured between hope and deſpair, conſidering the neglect of his vocation, and God's judgements for the ſame: but yet in the end faith gat the victory.

* *Pſal.* 69. 1.

† Heb. *cuttings of.*

d Thou haſt delivered me from the belly of thy fiſh, and all theſe dangers, as it were, raiſing me from death to life. ‡ Or, *the pit.*

e They that depend upon any thing ſave on God alone.

† Heb. *bowels,* and not of a pure heart and affection, neither according to God's word.

f They refuſe their own felicity, and that goodneſs which they ſhould elſe receive of God.

9 But

9 But I will ſacrifice unto thee with the voice of * thankſgiving, I will pay *that* that I have vowed: * ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

* *Pſal.* 50. 14, 23. & 116. 17. *Hoſ.* 4. 12. *Hebr.* 13. 15.
* *Pſal.* 3. 8.

CHAP. III.

1 *Jonah ſent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an † exceeding [b] great city of three days journey)

4 And Jonah began to enter into the city a days [c] journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh * [d] believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leſt of them.

6 For word came unto the King of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and †publiſhed through Nineveh (by the decree of the King and his † nobles) ſaying, Let neither man nor [e] beaſt, herd nor flock taſte any thing: let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and [f] cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 * [g] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their [h] works, that they turned from their evil way, and [i] God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

a This is a great declaration of God's mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

† Heb. *of God.*
b Read *Chap.* 1. 2.

c He went forward one day in the city, and preached, and ſo he continued till the city was converted.
* *Matt.* 12. 41. *Luke* 11. 32.
d For he declared that he was a Prophet ſent to them from God, to denounce his judgements againſt them.

† Heb. *ſaid.*
† Heb. *great men.*
e Not that the dumb beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin, the anger of God hanged over all creatures.
f He willed that the men ſhould earneſtly call unto God for mercy.
* *Joel* 2. 14.
g For partly by the threatning of the Prophet, and partly by the motion of his conſcience he doubted whether God would ſhew them mercy.
h *That is,* the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his Prophet.
i Read *Jerem.* 18. 8.

CHAP. IV.

1 *Jonah repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it diſpleaſed [a] Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid I pray thee, O LORD, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto [b] Tarſhiſh: for I knew that thou *art* a * gracious God and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life [c] from me; for it *is* better for me to die than to live.

4 ¶ Then ſaid the Lord, ‡ Doeſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, [e] till he might ſee what would become of the city.

6 And the LORD God prepared a ‡ [f] † gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the Sun did ariſe, that God prepared a ‡ vehement eaſt-wind; and the Sun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, ‡ Doeſt thou well to be angry for the gourd? and he ſaid, ‡ I do well to be [g] angry *even* unto death.

10 Then ſaid the LORD, Thou haſt ‡ had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which † came up in a night, and periſhed in a night:

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are more than ſix-ſcore thouſand perſons, that [i] cannot diſcern between their right hand and their left hand, and *alſo* much cattel?

a Becauſe hereby he ſhould be taken as a falſe Prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.
b Read *Chap.* 1. 3.
* *Exod.* 34. 6. *Pſal.* 86. 5. *Joel* 2. 13.
c Thus he prayed of grief, fearing leſt God's name by this forgiveneſs might be blaſphemed, as though he ſent his Prophets forth to denounce his judgements in vain.
‡ Or, *art thou greatly angry?*
d Wilt thou be judge when I do things for my glory, and when I do not?
e For he doubted as yet, whether God would ſhew them mercy or no: and therefore after forty days he departed out of the city, looking what iſſue God would ſend.
‡ Or, *pabmeriſt.*
f Which was a further means to cover him from the heat of the Sun, as he remained in his booth.
† Heb. *Kikajon.*
† Heb. *rejoyced with great joy.*
‡ Or *ſilent.*
‡ Or, *art thou greatly angry?*
‡ Or, *I am greatly angry.*
g This declareth the great inconvenience whereinto God's ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.
‡ Or, *ſpared.*
† Heb. *was the ſon of the night.*
h Thus God mercifully reproveth him, which would pity himſelf, and thouſand people.
i *Meaning,* that they were children and infants.

MICAH.

THE ARGUMENT.

MIcah the Prophet, of the tribe of Judah, served in the work of the Lord concerning Judah and Israel at the lest thirty years: at what time Isaiah propheſied. He declareth the deſtruction, firſt of the one Kingdom, and then of the other, becauſe of their manifold wickedneſs, but chiefly for their idolatry. And to this end he noteth the wickedneſs of the people, the cruelty of the Princes and Governours, and the permiſſion of the falſe Prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt, his kingdom, and the felicity thereof. This Prophet was not that Micah, which reſiſted Ahab and all his falſe Prophets, as 1 King 22. 8. *but another of the ſame name.*

CHAP. I.

2 *Micah ſheweth the wrath of God againſt Jacob, for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the [a] Moraſthite in the days of Jotham, Ahuz, *and* Hezekiah, Kings of Judah, which he ſaw concerning Samaria & Jeruſalem.

2 † Hear, [b] all ye people * hearken, O earth, and † all that therein in is, and the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For behold, * the LORD cometh forth out of his * place, and will come [c] down, and tread upon the * high places of the earth.

4 And * the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters *that are* poured down † a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not [d] Samaria? and what *are* the * high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria *as* a heap of the field, *and as* plantings of a vineyard; and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the [f] hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate; for ſhe gathered *it* of the hire of an harlot, and they ſhall return [g] to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the † owls.

9 For ‡ her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ * Declare ye *it* not at [h] Gath, weep ye not all: in the houſe of [i] Aphrah * roll thy ſelf in the duſt.

11 Paſs ye away, ‡ thou † inhabitant of [k] Saphir, having thy * ſhame naked; the inhabitant of ‡ Zaanan came not forth in the mourning of ‡ Beth-ezel, he ſhall [l] receive of you his ſtanding.

12 For the inhabitant of Maroth ‡ waited carefully for good; but evil came down from the LORD unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift [n] beaſt: ſhe *is* [o] the beginning of the ſin of the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents ‡ to Moreſheth-[p] gath: the houſes of ‡ Achzib *ſhall be* a lie to the Kings of Iſrael.

14 Yet will I bring an [q] heir unto thee, O inhabitant of Mareſhah: ‡ he ſhall come unto Adullam [r] the glory of Iſrael.

16 Make thee * bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

a Born in Mareſhah, a city of Judah.

† Heb. *hear ye people all of them.*
b Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, he ſommoneth them to God's judgements, taking all creatures and God himſelf to witneſs, that the preaching of his Prophets, which they have abuſed, ſhall be revenged.
* *Deut.* 32. 1. *Iſa.* 1. 2.
† Heb. *the fulneſs thereof.*
* *Iſa.* 26. 21.
* *Pſal.* 115. 3.
c *Meaning*, hereby that God will come to judgement againſt the ſtrong cities and holds.
* *Deut.* 32. 13. & 33. 29.
* *Pſal.* 97. 5.
† Heb. *a deſcent.*
d Samaria, which ſhould have been an exemple to all Iſrael of true religion and juſtice, was the puddle and ſtews of all idolatry and corruption, and boaſted themſelvs of their father Jacob.
e *That is*, the Idolatry and infection.
f Which they gathered by evil practiſes, and thought that their idols had enriched them therewith, for their ſervice done unto them.
g The gain that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.
† Heb. *daughters of the owl.*
‡ Or, ſhe is *grievouſly ſick of her wounds.*
* 2 *Sam.* 1. 20.
h Leſt the Philiſtins our enemies rejoyce at our deſtruction
i Which was a city near to Jeruſalem, *Joſh.* 18. 23. there called Ophrah, and ſignifieth duſt: therefore he willed them to mourn, and rowl themſelvs in the duſt, for their duſty city.
* *Jer.* 6. 26.
‡ Or, *thou that dwelleſt fairly.*
† Heb. *inhabiteſs.*
k Theſe were cities whereby the enemy ſhould paſs, as he came to Judah.
* *Iſa.* 47. 3.
‡ Or, *the countrey of flocks.*
‡ Or, *a place near.*
l He ſhall not depart before he hath overcome you, ad ſo you ſhall pay for his tarrying
‡ Or, *was grieved.*
m For Rabſhaketh had ſhut up Jeruſalem, that they could not ſend to ſuccour them.
n To flee away: for Sennacherib laid ſiege firſt to that city, and remained herein when he ſent his captains and army againſt Jeruſalem.
o Thou firſt receiveſt the idolatry of Jeroboam, and ſo didſt infect Jeruſalem.
‡ Or, *for.*
p Thou ſhalt bribe the Philiſtins thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem.
‡ That *is*, *a lie.*
q He propheſieth againſt his own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heir to poſſeſs it.
‡ Or, *the glory of Iſrael ſhall come, &c.*
r For ſo they thought themſelvs for the ſtrength of their city.
* *Iſa.* 22. 12.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity, and work evil upon their beds: [a] when the morning is ligh, they practiſe it, becauſe it is in the power of their hand.

2 And they covet * fields, and take *them* by violence: and houſes, and take *them* away: ſo they ‡ oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD, Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament † with a doleful lamentation, *and* ſay, [b] We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! ‡ turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall * caſt a cord by lot in [c] the congregation of the LORD.

6 ‡ † * [d] Propheſy ye not, *ſay they to them that* propheſy: [e] they ſhall not propheſy to them, *that* they ſhall not take ſhame.

a Aſſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.
* *Iſa.* 5. 8.
‡ Or, *defraud.*
† Heb. *with a lamentation of lamentations.*
b Thus the Jews lament, and ſay, that there is no hope of reſtitution ſeeing their poſſeſſions are divided among the enemies.
‡ Or, *in ſtead of reſtoring.*
* *Deut.* 32. 8, 9.
c Ye ſhall have no more lands to divide as you had in times paſt, and as you uſed to meaſure them in the jubile.
‡ Or, *propheſy not as they propheſy.*
† Heb. *drop, &c.*
* *Iſa.* 30. 10.
d Thus the people warn the Prophets that they ſpeak to them no more, for they cannot abide their threatnings.
e God ſaith that they ſhall not propheſy, nor receive any more of their rebukes or taunts.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD ‡ straitned? *are* these his doings? do not my words do good to him [g] that walketh † uprightly?

8 Even † [h] of late my people is risen up as an enemy: ye pull off the [i] robe † with the garment, from them that pass by securely, as men averse from war.

9 The ‡ women of my people have ye cast out from their pleasant houses, from their children have ye taken away [k] my glory for ever.

10 Arise ye and depart, for this *is* not *your* [l] rest: because it is polluted, it shall destroy *you* even with a sore destruction.

11 If a man ‡ [m] walking in the spirit and falshood, do lie, *saying*, [n] I will prophesie unto thee of wine and of strong drink; he shall even be the Prophet of this people.

12 ¶ I will surely [o] assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The [p] breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it, and their King shall pass before them, and the LORD [q] on the head of them.

CHAP. III.

1 *The cruelty of the Princes.* 5 *The falshood of the Prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye Princes of the house of Israel: *is it* nor for you to know [a] judgement?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones.

3 Who also eat the [b] flesh of my people, and flay their skin from off them, and they break their bones and chop *them* in pieces, as for the pot, and as flesh within the cauldron.

4 Then [c] shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselvs ill in their doings.

5 ¶ Thus saith the LORD concerning the Prophets that make my people err, that * [d] bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.

6 Therefore [e] night *shall be* unto you † that ye shall not have a vision, and it shall be dark unto you, † that ye shall not divine, and the Sun shall go down over the Prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all [f] cover their † lips, for *there is* no answer of God.

8 ¶ But truely I am full [g] of power by the Spirit of the LORD, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhor judgement, and pervert all equity.

10 They build up Zion with * † [h] bloud, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the Priests thereof, teach for hire, and the Prophets thereof divine for money: yet will they [i] lean upon the LORD, † and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [k] plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forrest.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the Church.*

BUt * in the [a] last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the [b] hills, and people shall flow unto it.

2 And many nations shall come and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will [c] teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and [d] rebuke strong nations afar off, and they shall beat their swords into * plowshares, and their spears into ‡ [e] pruning-hooks; nation shall not lift up a sword against nation, neither shall they [f] learn war any more.

4 But they shall sit every man under his vine, and under his fig-tree: and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk [g] every one in the name of his God, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted.

7 And I will make her that * halted [h] a remnant, and her *that was* cast far off, a strong nation; and the LORD * shall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O [i] tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even [k] the first dominion, the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is* [l] *there* no King in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for

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g That is, which is just and lawful, both to govern my people aright, and also to discharge your own conscience?
h The Prophet condemneth the wicked Governours, not onely of covetousness, theft and murther, but compareth them to wolvs, lyons, and most cruel beasts.
i That is, when I shall visit their wickedness: for though I hear the godly before they cry, *Isa.* 65. 24. yet I will not hear their though they cry, *Isa.* 1. 15. & *Ezek.* 8. 18. *Lam.* 2. 12. 1 *Pet.* 3. 11, 12.
k *Chap.* 2. 11.
l They devour all their substance, and then flatter them, promising that all shall go well: but if one refrain from their bellies, then they invent all ways to mischief.
m As you have loved to walk in darkness, and to prophesie lies, so God shall reward you with gross blindness and ignorance, so that when all others shall see the bright beams of God's graces, ye shall as blind men grope as in the night. † Heb. *from a vision*, † Heb. *from divining*, f When God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false Prophets, and did belie the word of God. † Heb. *upper lip*, g The Prophet being assured of his vocation by the Spirit of God, setteth himself alone against all the wicked, shewing how God, both gave him gifts, ability and knowledge, to discern between good and evil, and also constancy to reprove the sins of the people, and not to flatter them.
n That is, shew himself to be a Prophet.
o He sheweth what Prophets they delight in, *that is*, in flatteries, which tell them pleasant tales, and speak of their commodities.
p To destroy thee.
q The enemy shall break their gates and walls, and lead them into Caldea.
r To drive them forward, and to help their enemies.
a That thing which is just and lawful, both to govern my people aright, and also to discharge your own conscience?
b The Prophet condemneth the wicked Governours, not onely of covetousness, theft and murther, but compareth them to wolvs, lyons, and most cruel beasts.
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g Ot, *shortned.*
h Are these your works according to his Law?
i Do not the godly find my words comfortable?
† Heb. *uprights.*
† Heb. *yesterday.*
k That is, aforetime.
l The poor can have no commodity by them, but they spoil them as though they were enemies.
† Heb. *over against a garment.*
m Ot, *wives.*
n That is, their substance, and living, which is God's blessing, and as it were, part of his glory.
o Jerusalem shall not be your safeguard, but the cause of your destruction.
p Ot, *walk with the wind and by lyes.*
q That is, shew himself to be a Prophet.
r He sheweth what Prophets they delight in, *that is*, in flatteries, which tell them pleasant tales, and speak of their commodities.
s To destroy thee.
t The enemy shall break their gates and walls, and lead them into Caldea.
u To drive them forward, and to help their enemies.
a When Christ shall come, and the Temple shall be destroyed.
b Read *Isa.* 2. 2.
c He sheweth that there is no true Church but where as the people are taught by God's pure word.
d By his corrections and threatnings he will bring the people into subjection, which are in the utmost corners of the world.
* *Isa.* 2. 4. *Joel* 3. 10.
‡ Or, *Sithes.*
e They shall abstain from all evil doing, and exercise themselvs in godliness and well-doings to others.
f Read *Isa.* 2. 4.
g He sheweth that the people of God ought to remain constant in their Religion, albeit all the world should give themselvs to their superstition and idolatry.
* *Zeph.* 3. 19.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live again and grow into a great people.
* *Dan.* 7. 14. *Luke* 1. 33.
i *Meaning*, Jerusalem, where the Lord's flock was gathered.
k The flourishing state of the kingdom, as it was under David and Salomon, which thing was accomplished to the Church, by the coming of Christ.
l In the mean season he sheweth that they should endure great troubles and temptations when they saw themselvs neither to have King nor counsel.

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now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon, there shalt thou be delivered: there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they [m] know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheavs unto the floor.

13 Arise and thresh, [n] O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

m He sheweth that the faithful ought not to measure God's judgements by the brags and threatnings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance

n God giveth his Church this victory so oft as he overcometh their enemies: but the accomplishment hereof shall be at the last coming of Christ.

CHAP. V.

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

NOw gather thy self in troups, O daughter of [a] troups: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

a He forewarneth them of the dangers that shall come before they enjoy these comforts, shewing that forasmuch as Jerusalem was accustomed with her garrisons to trouble others, the Lord would now cause other garrisons to vex her, & that her rulers should be smitten on the face most contemptuously.

2 But thou Beth-lehem Ephratah, *though* thou be [b] little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be Ruler in Israel: whose [c] goings forth *have been* from of old, from † everlasting.

b For so the Jews divided their country, that for every thousand there was a chief captain, and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God will raise up his captain and gouvernour therein: and thus it is not the left by reason of this benefit, as *Matth.* 2. 6. *Joh.* 7. 42.

c He sheweth that the coming of Christ and all his ways were appointed of God from all eternity. † Heb. *the days of eternity.*

3 Therefore will he give them up until the time *that* [d] she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

d He compareth the Jews to women with child, who for a time should have great sorrows, but at length they should have a comfortable deliverance, *John* 16. 21.

4 ¶ And he shall [e] stand and ‡ feed in the strength of the LORD, in the majesty of the name of the LORD his God, and they shall abide: for now shall he be great unto the ends of the earth.

e *That is*, Christ's kingdom shall be stable and everlasting, and his people as well the Gentiles as the Jews shall dwell in safety. ‡ Or, *rule.*

5 And this *man* [f] shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight † principal men.

f This Messiah shall be a sufficient safegard for us, and though the enemy invade us for a time, yet shall God stir up many which shall be able to deliver us.

6 And they shall † waste the land of [g] Assyria with the sword, and the land of Nimrod ‡ in the entrances thereof: thus shall he deliver *us* from the [h] Assyrian when he cometh into our land, and when he treadeth within our borders.

7 And the [i] remnant of Jacob shall be in the midst of many people, as a dew from the LORD, as the showrs upon the graft, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forrest, as a young lion among the flocks of ‡ sheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD that I will cut off thy [k] horses out of the midst of thee, and I will destroy thy chariots:

k I will destroy all things wherein thou puttest thy confidence, as thy vain confidence and idolatry, and so will help thee.

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchrafts out of thine hand, and thou shalt have no *more* soothsayers.

13 Thy graven images also will I cut off, and thy ‡ standing images out of the midst of thee, and thou shalt no more worship the work of thine hands.

‡ Or, *statues.*

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ‡ cities.

‡ Or, *enemies.*

15 And I will execute vengeance in anger and fury upon the heathen, [l] *such* as they have not heard.

l It shall be so terrible that the like hath not been heard of.

CHAP. VI.

1 *God's controversie for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEar ye now what the LORD saith, Arise, contend thou ‡ before the * [a] mountains, and let the hills hear thy voice.

‡ Or, *with.* * *Isa.* 1. 2.

a He taketh the high mountains and hard rocks to witness against the obstinacy of his people.

2 Hear ye, O mountains, the LORD's controversie, and ye strong foundations of the earth: for the LORD hath a controversie with his people, and he will plead with Israel.

3 O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me.

4 For I [b] brought thee up out of the land of * Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam.

b I have not hurt thee, but bestowed infinite benefits upon thee. * *Exod.* 12. 51. & 14. 30. * *Numb.* 22. 5. & 23. 7.

5 O my people, remember now what * Balak King of Moab consulted, and what Balaam the son of Beor answered him from * [c] Shittim unto Gilgal, that ye may know the [d] righteousness of the LORD.

* *Num.* 25. *Josh.* 5.

c *That is*, remember my benefits from the beginning, how I delivered you from Balaam's curse, and also spared you from Shittim, which was in the plain of Moab, till I brought you into the land promised.

d *That is*, the truth of his promise, and his manifold benefits toward you.

6 ¶ Wherewith * shall I come before the LORD, *and* bow my self before the high God? shall I come before him with burnt-offerings, with calvs † of a year old?

* Thus the people by hypocrisy ask how to please God, and are content to offer sacrifices, but will not change their lives. † Heb. *sons of a year?*

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oyl? shall I give my [e] first-born *for* my transgression, the fruit of my † body *for* the sin of my soul?

† There is nothing so dear to man but the hypocrites will offer it unto God, if they think thereby to avoid his anger: but they will never be brought to mortify their own affections, and to give themselvs willingly to serve God as he commandeth. † Heb. *belly.* * *Deut.* 10. 12.

8 He hath * shewed thee, O man, what *is* good; and what doth the LORD require of thee, [g] but to do justly, and to love mercy, and to † walk humbly with thy God?

g The Prophet in few words calleth them to the observation of the second table, to know if they will obey God aright or no, saying, that God hath prescribed them to do this. † Heb. *humble* thy self *to walk.*

9 The LORD's voice crieth unto the [h] city, and ‡ *the man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

h *Meaning*, that when God speaketh to any city or nation, the godly will acknowledge his Majesty, and consider not the mortal man that bringeth the threatning, but God that sendeth it. ‡ Or, *thy name shall see that which is:*

10 ¶ ‡ *Are* there yet the treasures of wickedness in the house of the wicked, and the † scant measure *that is* abominable?

‡ Or, is there *yet unto every man an house of the wicked*, &c. † Heb. *measure of leanness,*

† Heb. *Princes of men.* † Heb. *eat up.* g These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians, which were the chief at that time. ‡ Or, *with her own naked sword;* h By these Governours will God deliver us, when the enemy cometh into our land. i This remnant, or Church which God shall deliver, shall onely depend on God's power and defence, as doth the grass of the field, and not on the hope of man. ‡ Or, *Goats.*

11 ‡ Shall

11 ‡ Shall I count *them* pure with the wicked balances, & with the bag of deceitful weights?

12 For the rich men [i] thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied, and [k] thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt [l] take hold, but ſhalt not deliver: and *that* which thou deliverеſt will I give up to the ſword.

15 Thou ſhalt * ſow, but thou ſhalt not reap: thou ſhalt tread the olivs, but thou ſhalt not anoint thee with oyl; and ſweet wine, but ſhalt not drink wine.

16 ¶ For ‡ the [m] ſtatutes of * Omri are kept, and all the works of the houſe of * Ahab, and ye walk in their counſels, that I ſhould make thee a ‡ deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

a Or, *ſhall I be pure with*, &c.

i *That is*, of Jeruſalem.

k Thou ſhalt be conſumed with inward grief and evils.

l *Meaning*, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

* *Deut.* 28. 38. *Hag.* 1. 6.

‡ Or, *he doth much keep the*, &c.

m You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and to excuſe your doings, you alledge the King's authority by his ſtatutes, and alſo wiſdom and policy in ſo doing, but you ſhall not eſcape puniſhment, but as I have ſhewed you great favour, and taken you for my people, ſo ſhall your plagues be accordingly. *Luk.* 12. 47. * 1 *King.* 16. 25, 26. * 1 *King.* 16. 30, &c. ¢ Or, *aſtoniſhment.*

CHAP. VII.

1 *The Church complaining of her ſmall number,* 3 *and the general corruption,* 5 *putteth her confidence, not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promiſes,* 16 *by confuſion of the enemies,* 18 *and by his mercies.*

WO is me, for I am † as [a] when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe-fruit.

2 The * ‡ good *man* is periſhed out of the earth: and *there is* none upright among men: [b] they all ly in wait for bloud: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the Prince asketh, and the Judge *asketh* for a reward: and the [c] great *man* he uttereth † his miſchievous deſire: ſo [d] they wrap it up.

4 The beſt of them *is* as [e] a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of [f] thy watchmen, *and* thy viſitation cometh: now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For * the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter in Law againſt her mother in Law; a man's enemies *are* the men of his own houſe.

† Heb. *the gatherings of ſummer.*

a The Prophet taketh upon him the perſon of the earth which complaineth that all her fruits are gone, ſo that none is left: *that is*, that there is no godly man remaining: for all are given to cruelty and deceit, ſo that none ſpareth his own brother.

* *Pſal.* 12. 1. *Iſa.* 57. 1.

‡ Or, *godly*, or *merciful.*

b He ſheweth that the Prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

c *That is*, the rich man that is able to give money, abſtaineth from no wickedneſs nor injury.

† Heb. *the miſchief of his ſoul:*

d Theſe men agree among themſelvs, and conſpire with one conſent to do evil.

e They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thorns and briers to prick.

f *Meaning*, of the Prophets and Governours. * *Matth.* 10. 21, 35, 36. *Luk.* 12. 53.

7 Therefore I [g] will look unto the LORD: I will wait for the God of my ſalvation: my God will hear me.

8 ¶ Rejoyce not againſt me, [h] O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 ‡ Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her, which ſaid unto me, * Where is the LORD thy God? mine eyes ſhall behold her, now † ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* [i] the day that thy * walls are to be built, *in* that day ſhall [k] the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from [l] Aſſyria, ‡ and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 ‡ Notwithſtanding the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of [m] their doings.

14 ¶ ‡ [n] Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 [o] According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 ¶ The nations ſhall ſee & be confounded at all their might: they ſhall [p] lay their hand upon *their* mouth, [q] their ears ſhall be deaf.

17 They ſhall [r] lick the * duſt like a ſerpent, they ſhall move out of their holes like ‡ worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that * pardoneth iniquity, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all [t] their ſins into the depths of the ſea.

20 Thou wilt perform the [u] truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

g The Prophet ſheweth, that the onely remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

h This is ſpoken in the perſon of the Church, which calleth the malignant Church her enemy.

‡ Or, *and thou wilt ſee her that is mine enemy, and cover her with ſhame.*

* *Pſal.* 79. 10. & 115. 2. *Joel* 2. 17.

† Heb. *ſhe ſhall be for a treading down.*

i *To wit*, when God ſhall ſhew himſelf a deliverer of his Church, and a deſtroyer of his enemies.

* *Amos* 9. 11, &c.

k *Meaning*, the cruel Empire of the Babylonians.

l When the Church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither holds, rivers, ſeas, nor mountains ſhall be able to let them.

‡ Or, *even to.*

‡ Or, *after that it hath been.*

m Afore this grace appear, he ſheweth how grievouſly the hypocrites themſelvs ſhall be puniſhed, ſeeing that the earth it ſelf, which cannot ſin, ſhall be made waſte, becauſe of their wickedneſs.

‡ Or, *rule.*

n The Prophet prayeth to God to be merciful unto his Church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficial unto them as in time paſt.

o God promiſeth to be favourable to his people, as he had been aforetime.

p They ſhall be as dumb men, and dare brag no more.

q They ſhall be aſtonied & afraid to hear men ſpeak, leaſt they ſhoud hear of their deſtruction.

r They ſhall fall flat on the ground for fear. * *Pſal.* 72. 9. ‡ Or, *creeping things*: * *Exod.* 34. 6, 7. ſ As though he would not ſee it, but wink at it. t *Meaning*, of his elect. u The Church is aſſured that God will declare in effect the truth of his merciful promiſe, which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHUM.

THE ARGUMENT.

AS they of Nineveh shewed themselves prompt and ready to receive the word of God at Jonah's preaching, and so turned to the Lord by repentance: so after a certain time, rather giving themselves to worldly means to increase their dominion, than seeking to continue in the fear of God, and trade wherein they had begun, they cast off the care of Religion, and so returned to their vomit, and provoked God's just judgement against them, in afflicting his people. Therefore their city Nineveh was destroyed, and Meroch-baladan King of Babel (or as some think Nebuchad-nezzar) enjoyed the Empire of the Assyrians; But because God hath continual care of his Church, he stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he propheſied about the time of Hezekiah, and not in the time of Manasseh his son, as the Jews write.

CHAP. I.

1 *The Majesty of God in goodness to his people, and severity against his enemies.*

THE [a] burden of Nineveh. [b] The Book of the vision of Nahum the [c] Elkoshite.

2 ‡ God *is* * [d] jealous, and the LORD revengeth, the LORD revengeth, and † *is* [e] furious, the LORD will take vengeance on his adversaries; and he reserveth *wrath* for his enemies.

3 The [f] LORD *is* * slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind, and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6 [g] Who can stand before his indignation? and who can † abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, [h] a ‡ strong hold in the day of trouble, and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the [i] place thereof, and darkness shall pursue his enemies.

9 What do ye [k] imagin against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* [l] folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There [m] is *one* come out of thee, that imagineth evil against the LORD: † a wicked counseller.

12 Thus saith the LORD, ‡ Though *they be* [n] quiet, and likewise many, yet thus shall they be † cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be [o] sown: out of the house of thy Gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the * mountains the feet of him that bringeth good tidings, that publisheth [p] peace: O Judah, † keep thy solemn feasts, perform thy vows: for † the wicked shall no more pass through thee, he is utterly cut off.

CHAP. II.

1 *The fearful and victorious armies of God against Nineveh.*

‡ HE [a] that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns strong: fortify *thy* power mightily.

2 For the LORD hath [b] turned away ‡ the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and [c] marred their vine-branches.

3 The shield of his mighty men is made red, [d] the valiant men *are* ‡ in scarlet: the chariots *shall be* with ‡ flaming torches in the day of his preparation, and [e] the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: † they shall seem like torches, they shall run like the lightnings.

5 [f] He shall recount his ‡ worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the † defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ‡ dissolved.

7 And ‡ Huzzab shall be ‡ led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabring upon their breasts.

a Read *Isa.* 13. 1.
b The vision or revelation, which God commanded Nahum to write concerning the Ninevites.
c That *is*, born in a poor village in the tribe of Simeon.
‡ Or, *the Lord is a jealous God, and a revenger*, &c.
* *Exod.* 20. 5.
d *Meaning*, of his glory.
† Heb. *that hath fury.*
e With his, he is but angry for a time, but his anger never asswageth toward the reprobate, though for a time he deferr it.
f Thus the wicked would make God's mercy an occasion to sin, but the Prophet willeth them to consider his force and justice.
* *Exod.* 34. 6, 7.
g If all creatures be at God's commandment, and none is able to resist his wrath, shall man flatter himself, and think by any means to escape when he provoketh his God to anger?
† Heb. *stand up.*
h Least the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertain unto them, and that he hath care over them.
‡ Or, *strength.*
i Signifying, that God will suddenly destroy Nineveh, and the Assyrians, in such sort, as they shall ly in perpetual darkness, and never recover their strength again.
k He sheweth that the enterprises of the Assyrians against Judah and the Church were against God, and therefore he would so destroy them at once, that he should not need to return the second time.
l Though the Assyrians think themselves like thorns that prick on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be understood either of Sennacherib, or of the whole body of the people of Nineveh.
† Heb. *a counseller of Belial.*
‡ Or, *if* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away:*
n Though they think themselves in most safety, and of greatest strength, yet when God shall pass by, he will destroy them: notwithstanding, he comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.
† Heb. *thorn.*
o *Meaning*, Sennacherib, who should have no more children, but be slain in the house of his Gods.
2 *King.* 19. 36, 37.
* *Isa.* 52. 7. *Rom.* 10. 15.
p Which peace the Jews should enjoy by the death of Sennacherib.
† Heb. *feast.*
† Heb. *Belial.*
‡ Or, *the disperser*, or *hammer.*
a *That is*, Nebuchad-nezzar is in a readiness to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his own people Judah and Israel, he will now punish the enemies by whom he scourged them, read *Isa.* 10. 12.
‡ Or, *the pride of Jacob as the pride of Israel.*
c Signifying, that the Israelites were utterly destroyed.
d Both to fear the enemy, and also that they themselves should not so soon espy blood one of another to discourage them.
‡ Or, *died scarlet.*
‡ Or, *fiery torches.*
e *Meaning*, their spears should shake and crash.
† Heb. *their shew.*
f Then the Assyrians shall seek by all means to gather their power, but all things shall fail them.
‡ Or, *gallants.*
† Heb. *covering*, or *coverer.*
‡ Or, *molten.*
‡ Or, *that which was established*, or, *there was a stand made.*
‡ Or, *discovered.*

8 But

8 But Nineveh *is* [g] † of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry;* but none ſhall † look back.

9 [h] Take ye the ſpoil of ſilver, take the ſpoil of gold: ‡ for *there is* none end of the ſtore, *and* glory out of all the † pleaſant furniture.

10 [i] She is empty, and void, and waſte, and the * heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces [k] of them all gather blackneſs.

11 Where *is* the [l] dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lion's whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſs, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the [m] ſmoak, and the ſword ſhall devour the young lions, and I will cut off thy prey from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

g The Aſſyrians will flatter themſelves, and ſay, that Nineveh is ſo ancient that it can never periſh, and is as a fiſh-pool, whoſe waters they that walk on the banks cannot touch, but they ſhall be ſcattered, and ſhall not look back, though men would call them.

i Or, *from the days*, that *she* hath been.

k Or, *cauſe them to turn.*

h God commandeth the enemies to ſpoil Nineveh, and promiſeth them infinite riches and treaſures.

l Or, *and their infinite ſtore, &c.*

† Heb. *veſſels of deſire.*

n That is, Nineveh, and the men thereof ſhall be after this ſort.

* Na. 13. 7, 8.

k Read *Joel* 2. 6.

m *Meaning*, Nineveh, whoſe inhabitants were cruel like the lions, and given to all oppreſſion, and againſt no violence or tyranny to private lot their wives and children. m *That is*, Aſſoon as my wrath beginneth to kindle.

n Signifying the heralds, which were accuſtomed to proclaim war. Some read *of thy gum*, wherewith Nineveh was wont to bruiſe the bones of the poor.

CHAP. III.

The miſerable ruin of Nineveh.

† Heb. *city of blood.*

WO to the ‡ * bloudy city, it *is* all full of lies *and* robbery, [a] the prey departeth not.

* Ezek. 24. 9.

a It never ceaſeth to ſpoil and rob.

2 The noiſe of a whip, [b] and the noiſe of the ratling of the wheels, and of the praunſing horſes, and of the jumping chariots.

b He ſheweth how the Caldeans ſhall haſte, and how courageous their horſes ſhall be in beating the ground, when they come againſt the Aſſyrians.

3 The horſman lifteth up both † the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of careaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes.

† Heb. *the flame of the ſword, and the lightning of the ſpear.*

4 Becauſe of the multitude of the whoredoms of the [c] well-favoured harlot, the miſtreſs of witchcraft, that ſelleth nations through her whoredoms, and families through her witchcrafts.

c He compareth Nineveh to an harlot, which by her beauty and ſubtility enticeth young men and bringeth them to deſtruction.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and * I will diſcover thy skirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

* Iſa. 47. 3. Ezek. 16. 37.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than ‡ † [d] populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the Sea, *and* her wall *was* from the Sea?

‡ Or, *nouriſhing.*

† Heb. *No-Amon;* d *Meaning*, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite. Put and Lubim were † thy helpers.

† Heb. *in thy help.*

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be * drunken: thou ſhalt be hid; thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

* Jer. 25. 17.

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars.

14 Draw the waters for the ſiege, fortifie thy ſtrong holds: go into clay, and tread the morter, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the [e] cankerworm: make thy ſelf many as the cankerworm, make thy ſelf many as the locuſts.

e Signifying, that God's judgements ſhould ſuddenly deſtroy the Aſſyrians as theſe vermin are with rain or change of weather.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the cankerworm ‡ ſpoileth and flieth away.

‡ Or, *ſpreadeth himſelf.*

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers which camp in the hedges in the cold day: *but* when the Sun ariſeth they flee away: and their place is not known where they *are.*

18 Thy [f] ſhepherds ſlumber, O King of Aſſyria: thy ‡ nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathered *them.*

f Thy Princes and counſellers.

‡ Or, *valiant.*

19 *There is* no † healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee; for upon [g] whom hath not thy wickedneſs paſſed continually?

† Heb. *wrinkling.*

g *Meaning*, that there was no people to whom the Aſſyrians had not done hurt.

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HABAKKUK.

THE ARGUMENT.

THe Prophet complaineth unto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none end. Therefore he had this revelation shewed him of God, that the Caldeans should come and take them away captives, so that they could look for none end of their troubles as yet, because of their stubbornness and rebellion against the Lord. And least the godly should despair, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his own example, and sheweth them a form of prayer, wherewith they should comfort themselvs.

CHAP. I.

1 *Unto Habakkuk, complaining of the iniquity of the land,* 5 *is shewed the fearful vengeance by the Caldeans.* 12 *He complaineth that vengeance should be executed by them who are far worse.*

THe burden which Habakkuk the Prophet did see.

2 O LORD, how long shall I crie, and thou wilt not hear! *even* cry out unto thee [a] *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the Law is slacked, and judgement doth never go forth: for the * wicked doth [b] compass about the righteous: therefore ‡ [c] wrong judgement proceedeth.

5 ¶ * Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* [d] ye will not believe, though it be told *you.*

6 For lo, I raise up the Caldeans, that bitter and hasty nation, which shall march through the † breadth of the land, to possess the dwelling places *that are* not theirs.

7 They *are* terrible and dreaful: ‡ [e] their judgement and their dignity shall proceed of themselvs.

8 Their horses also are swifter than the leopards, and are more † fierce than the * evening wolves: and their horsmen shall spread themselvs, and their horsmen shall come from far, they shall flie as the eagle *that* hasteth to eat.

9 They shall come all for violence: ‡ † their faces shall sup up *as* the [f] east wind, and they shall gather the captivity [g] as the sand.

10 And they shall scoff at the Kings, and the Princes *shall be* a scorn unto them: they shall deride every strong hold, for they shall heap [h] dust and take it.

11 Then shall *his* [i] mind change, and he shall pass over, and offend, *imputing* this his power unto his God.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine holy one? we shall [k] not die: O LORD, thou hast ordained them for judgement, and O † mighty God, thou hast † established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on ‡ iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth the man *that is* more righteous than he?

14 And makest men as the [l] fishes of the sea, as the ‡ creeping things *that have* no ruler over them.

15 They take up all of them with the angle: they catch them in their net, and gather them in their ‡ drag; therefore they rejoyce and are glad.

16 Therefore they sacrifice unto their [m] net, and burn incense unto their drag: because by them their portion *is* fat, and their meat ‡ † plenteous.

17 Shall they therefore empty their net, and not [n] spare continually to slay the nations?

CHAP. II.

1 *Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.* 5 *The judgement upon the Caldean for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*

I Will * stand upon my [a] watch, and set me upon the † tower, and will watch to see what he will say ‡ unto me, and what I shall answer ‡ † when I am reproved,

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] end it shall speak, and not lie: though it tarry, wait for it; because it will * surely come, it will not tarry.

4 Behold, [d] his soul *which* is lifted up, is not upright in him: but the * just shall live by his faith.

a The Prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love but in stead hereof reigneth cruelty, theft, contention, and strife.

* Job 21. 7. Jer. 12. 1.
b To suppress him, if any should shew himself zealous of God's cause.
‡ Or, *wrested.*
c Because the Judges which should redress this excess, are as evil as the rest.
* Act. 13. 41.
d As in times past you would not believe God's word, so shall ye not now believe the strange plagues which are at hand.
† Heb. *breadths.*
‡ Or, *from them shall proceed the judgement of these and the captivity of these.*
e They themselvs shall be your judges in this cause, and none shall have authority over them to controll them.
† Heb. *sharp.*
* Zeph. 3. 3.
‡ Or, *the supping up of their faces, &c.* or *their faces shall look toward the east.*
† Heb. *the opposition of their faces toward the east.*
f For the Jews most feared this wind, because it destroyed their fruits.
g They shall be so many in number.
h They shall cast up mounts against it.
i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the praise hereof to their idols.

k He assureth the godly of God's protection, shewing that the enemy can do no more than God hath appointed, and also that their sins required such a sharp rod.
† Heb. *rock.*
† Heb. *founded.*
‡ Or, *grievance.*
l So that the great devoureth the small, and the Caldeans destroy all the world.
‡ Or, *moving.*
‡ Or, *fine-net.*
m *Meaning,* that the enemies flatter themselvs, and glory in their own force, power and wit.
‡ Or, *dainty.*
† Heb. *fat.*
n *Meaning,* that they should not.

* Isa. 21. 8.
a I will renounce mine own judgement, and onely depend on God, to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations.
† Hed. *fenced place.*
‡ Or, *in me.*
‡ Or, *when I am argued with.*
† Heb. *upon my reproof,* or, *arguing.*
b Write it in great letters, that he that runneth may read it.
c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to man's hasty affection, yet the issue of both is certain at his time appointed.
* Hebr. 10. 37.
d To trust in himself, or in any worldly thing is never to be quiet: for the onely rest is to stay upon God by faith.
* John 3. vers. 36. Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38.

5 ¶ ‡ Yea

5 ¶ ‡ Yea also, because he transgresseth by wine, [c] *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‡ Wo to him that increaseth *that which is* not his: [f] how long? and to him that ladeth himself with thick clay.

7 Shall [g] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's † bloud, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that * ‡ coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the † power of evil.

10 Thou [h] hast consulted shame to thy house, by cutting off many people, and hast sinned *against* thy soul.

11 For the [i] stone shall cry out of the wall, and the ‡ beam out of the timber shall ‡ answer it.

12 ¶ Wo to him that buildeth a town with * † bloud, and stablisheth a city by iniquity.

13 Behold, *is it* not of the [k] LORD of hosts, that the people shall labour in the very fire, and the people shall weary themselves ‡ for very vanity?

14 For the earth shall [l] be filled ‡ with the * knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour [m] drink: that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness.

16 Thou art filled ‡ with shame [n] for glory: * drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the [o] violence of Lebanon shall cover thee: and the spoil of beasts, *which* made them afraid because of men's bloud, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven [p] image, that the maker thereof hath graven it; the molten image, and a * teacher of lies, that † the maker of his work trusteth therein, to make *him* dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: [q] behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it:

20 But * the LORD *is* in his holy temple: † let all the earth keep silence before him.

CHAP. III.

1 *Habakkuk in his prayer, trembleth at God's majesty.*
17 *The confidence of his faith.*

A Prayer of Habakkuk the Prophet ‡ upon [a] Sigionoth.

2 [b] O LORD, I have heard † thy speech *and* was afraid: O LORD, ‡ revive the [c] work in the midst of the years, in the midst of the years make known; in wrath remember mercie.

3 God came from ‡ [d] Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light, [e] he had ‡ horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the pestilence, and ‡ burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his [f] ways are everlasting.

7 I saw the tents of ‡ Cushan ‡ [g] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the [h] rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride [i] upon thine horses, *and* ‡ thy chariots of salvation?

9 Thy [k] bowe was made quite naked, *according* to the [l] oaths of the tribes, *even they* word. Selah. ‡ Thou [m] didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled, the everflowing of the water [n] passed by: the deep uttered his voice, *and* lift up his hands on high.

11 The [o] Sun *and* Moon stood still in their habitation: ‡ [p] at the light of thine * arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger:

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine [q] anointed, thou woundedst the head out of the house of the wicked, by † discovering the foundation unto the [r] neck. Selah.

14 Thou didst [s] strike through with his staves the head of his villages: they † came out as a whirlwind to scatter me: their rejoycing *was* as to devour the poor secretly.

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‡ Or, *how much more.*
c He compareth the proud and covetous man to a drunkard that is without reason & sense, whom God will punish and make him a laughing stock to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
‡ Or, *woe, &c.*
f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and covetousnes, they heap but upon themselves more heavy burdens: for the more they get, the more are they troubled.
g *That is*, the Medes and Persians that should destroy the Babylonians.
† Heb. *bloods.*
h 2 Sa. 12.
‡ Or, *gaineth an evil gain.*
† Heb. *palm of the hand.*
i Signifying, that the covetous man is the ruin of his own house, when as he thinketh to enrich it by cruelty & oppression.
‡ The stones of the house shall cry, saying, that they are built of bloud, and the wood shall answer, and say the same of it self.
‡ Or, *joint*, or *spelling.*
‡ Or, *witness against it.*
k Exod. 24. 9. Numb. 33. 1.
† Heb. *bloods.*
l Meaning, that God will not defer his vengeance long, but come and destroy all their labours, as though they were consumed with fire.
‡ Or, *in vain?*
l In the destruction of the Babylonians his glory shall appear through all the world.
‡ Or, *by knowing the glory of the Lord.*
* Isa. 11. 9.
m He reproacheth thus the King of Babylon, who as he was drunken with covetousnes and cruelty, so he provoked others to the same, & inflamed them by his rage, and so in the end brought them to shame.
‡ Or, *more with shame than with glory.*
n Whereas thou thoughtest to have glory of these thy doings, they shall turn to thy shame, for thou shalt drink of the same cup with others in thy turn.
* Jer. 25. 26, 27.
o Because the Babylonians were cruel, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them.
p He sheweth that the Babylonian Gods could nothing avail them: for they were but blocks, and stones, read Jer. 10. 8.
* Jer. 10. 8, 14. Zech. 10. 2.
† Heb. *the fashioner of his fashion.*
q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

‡ Or, *according to variable songs*, or *tunes*, called in Hebrew *Shigionoth.*
a The Prophet instructeth his people to pray unto God, not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraid, when they heard God's threatnings, and prayed.
† Heb. *thy report*, or *thy hearing.*
‡ Or, *preserve alive.*
c *That is*, the state of thy Church, which is now ready to perish before it come to half a perfect age, which should be under Christ.
‡ Or, *the south.*
d Teman and Paran were near Sinai, where the Law was given: whereby is signified, that his deliverance was as present now, as it was then.
e Whereby is meant a power that was joyned with his brightness, which was hid to the rest of the world, but was revealed in mount Sinai to his people, *Psal.* 31. 16.
‡ Or, *bright beams out of his side.*
‡ Or, *burning diseases.*
f Signifying, that God hath wonderful means, and ever had a marvellous power when he would deliver his Church.
‡ Or, *Ethiopia.*
‡ Or, *under affliction*, or *vanity.*
g The iniquity of the King of Syria in vexing thy people, was made manifest by the judgment, to the comfort of thy Church, *Judg.* 3. 10. and also of the Midianites, which destroyed themselves, *Judg.* 7. 22.
h *Meaning*, that God was not angry with the waters, but that by this means he would destroy his enemies and deliver his Church.
i And so didst use all the elements as instruments for the destruction of thine enemies.
‡ Or, *thy chariots were salvation.*
k *That is*, thy power.
l For he had not onely made a covenant with Abraham, but renewed it with his posterity.
‡ Or, *thou didst cleave the river of the earth.*
m Read *Num.* 20. 11.
n He alludeth to the red Sea, and Jordan, which gave passage to God's people, and shewed signs of their obedience, as it were, by lifting up of their hands.
o As appeareth *Josh.* 10 12.
‡ Or, *thine arrows walked in the light, &c.*
p According to thy commandment the Sun was directed by the weapons of thy people, that fought in thy cause as though it durst not go forward.
* *Josh.* 10. 11.
q Signifying, that there is no salvation but by Christ.
† Heb. *making naked.*
r From the toe to the toe thou hadst destroyed the enemies
s God destroyed his enemies both great and small with their own weapons, though they were never so fierce against his Church
† Heb. *were tempestuous.*

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15 Thou didſt walk through the Sea with thine horſes, *through* the ‡ heap of great waters.

‡ Or, *mud.*

16 When I [t] heard, my belly trembled: my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in [u] the day of trouble: when he cometh up [x] unto the people, he will ‡ invade them with his troups.

t He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of God's judgements.

u He theweth that the faithful can never have true reſt, except they feel before the weight of God's judgements.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall † fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoyce in the LORD, I will joy [y] in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like * hinds *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on my † ſtringed inſtruments.

x *That is*, the enemy: but the godly ſhall be quiet, knowing that all things ſhall turn to good unto them. ‡ Or, *cut them in pieces.*

† Heb. *lie.*

y He declareth wherein ſtandeth the comfort and joy of the faithful, though they ſee never ſo great affliction prepared.

* 2 *Sam.* 22. 34. *Pſal.* 18. 33.

z The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God for this great deliverance of his Church.

† Heb. *neginoth.*

ZEPHANIAH.

THE ARGUMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, ſhewing that their countrey ſhould be utterly deſtroyed, and they carried away captivs by the Babylonians. Yet for the comfort of the faithful, he propheſied of God's vengeance againſt their enemies, as the Philiſtins, Moabites, Aſſyrians, and others, to aſſure them that God had a continual care over them. And as the wicked ſhould be puniſhed for their ſins and tranſgreſſions, ſo he exhorteth the godly to patience, and to truſt to find mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

CHAP. I.

God's ſevere judgement againſt Judah for divers ſins.

THE word of the LORD which came unto Zephaniah, the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amaria, the ſon of Hizkiah, in the days of Joſiah, the ſon of Amon King of Judah.

‡ Heb. *by taking away I will make an end.*

† Heb. *the face of the land.*

2 ‡ I will utterly conſume all *things* from off † the land, ſaith the LORD.

a Not that God was angry with theſe dumb creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

3 I will conſume man and beaſt: I will conſume the [a] fowls of the heaven, and the fiſhes of the ſea, and the ‡ ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

‡ Or, *idols.*

b Which were an order of ſuperſtitious Prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar Chaplains, read 2 *Kings* 23. 5. *Hoſea* 10. 5.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] Chemarims with the Prieſts:

‡ Or, *to the Lord.*

c He alludeth to their idol Molech, which was forbidden, *Levit.* 20. *verſ.* 2. yet they called him their King, and made him as a God; therefore he here noteth them that will both ſay they worſhip God, and yet will ſwear by idols, and ſerve them: which halting is condemned, as *Exek.* 20. 39. 1 *Kings* 18. 21. 2 *Kings* 17. 33.

5 And them that worſhip the hoſt of heaven upon the houſe-tops; and them that worſhip, *and* that ſwear ‡ by the LORD, and that ſwear by [c] Malcham:

† Or, *ſanctified*, or *prepared.*

† Heb. *viſit upon.*

6 And them that are turned back from the LORD, and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand; for the LORD hath prepared a ſacrifice, he hath † bid his gueſts.

8 And it ſhall come to paſs in the day of the LORD's ſacrifice, that I will † puniſh the Princes, and the King's children, and all ſuch as are clothed with [d] ſtrange apparel.

d *Meaning*, the courtiers, which did imitate the ſtrange apparel of other nations to win their favour thereby, and to appear glorious in the eyes of all others, read *Exek.* 23. 14.

9 In the ſame day alſo will I puniſh all thoſe that [e] leap on the threſhold, which fill their maſters houſes with violence and deceit.

e He meaneth the ſervants of the rulers which invade other men's houſes, and rejoyce, and leap for joy, when they catche any prey to pleaſe their maſter withall.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the [f] fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

f Signifying, that all the corners of the city of Jeruſalem ſhould be full of trouble.

11 Howl, ye inhabitants of [g] Makteſh, for all the merchants people are cut down: all they that bear ſilver are cut off.

g This is meant of the ſtreet of the merchants which was lower than the reſt of the place about it.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with [h] candles, and puniſh the men *that are* † ſetled [i] on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

h So that nothing ſhall eſcape me.

† Heb. *curdled*, or *thickened.*

i By their proſperity they are hardned in their wickedneſs.

* *Deut.* 28. 30, 39. *Amos* 5. 11.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but * not inhabit *them*; and they ſhall plant vineyards, but not drink of the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the [k] mighty man ſhall cry there bitterly.

k They that truſted in their own ſtrength and contemned the Prophets of God.

15 That day *is* a day of * wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs.

* *Jerem.* 30. 7. *Joel* 2. 11. *Amos* 5. 18.

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they

they have sinned against the LORD, and their bloud shall be poured out as dust, and their flesh as the dung.

11 *Prov. 11. 4. Ezek. 7. 19.* *Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath, but the whole land shall be *devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

*Chap. 3. 8.

CHAP. II.

1 An exhortation to repentance. 4 The judgement of the Philistins, 8 of Noah and Ammon, 12 of Ethiopia and Assyria.

1 He exhorteth them to repentance and willeth them to descend into themselvs, and gather themselvs together, least they be scattered like chaff.

GAther [a] your selvs together, yea, gather together, O nation ‡ not desired.

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

‡ Or, *not desirous.*

3 Seek ye the LORD, all ye meek of the earth, which [b] have wrought his judgement, seek righteousness, seek meekness: it may be, ye shall be hid in the day of the LORD'S anger.

[a] *That is*, Jerusalem.

[b] *That is*, which have lived uprightly and godly, according as he prescribeth by his word.

4 ¶ For [c] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

c He comforteth the faithful in that, that God would change his punishments from them unto the Philistins their enemies and other nations.

5 Wo unto the inhabitants of the sea-[d] coast, the nation of the Cherethites: the word of the Lord *is* against you: O Canaan, the land of the Philistins, I will even destroy thee, that there shall be no inhabitant.

[d] *That is*, Galilee: by these nations he meaneth the people that dwelt next to the Jews, and in stead of friendship were their enemies: therefore he calleth them Canaanites, whom the Lord appointed to be slain.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the * remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening: ‡ for the LORD their God shall visit them, and turn away their captivity.

* Beth-eweth why God would destroy their enemies, because their countrey, might be a resting place for his Church.

‡ Or, when, &c.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and [f] magnified *themselvs* against their border.

f Their nations purposed to take from the Jews that countrey, which the Lord had given them.

9 Therefore *as* I live, saith the LORD of hosts the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation, the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 Thus shall they have for their pride, because they have reproached and magnified *themselvs* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: [g] for he will † famish all the Gods of the earth, and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

g When he shall deliver his people and destroy their enemies & idols, his glory shall shine throughout all the world.

† Heb. *make lean.*

12 ¶ Ye Ethiopians also, *ye shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations; both the ‡ [h] cormorant and the bittern shall lodge in the ‡ upper lintels of it: *their* voice shall sing in the windows, desolations *shall be* in the thresholds: ‡ for he shall uncover the cedar work.

‡ Or, *pelican.*

h Read, *Isa.* 34. 11.

‡ Or, *troops*, or, *chapiters.*

‡ Or, *when he hath uncovered.*

15 This *is* the [i] rejoycing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! * every one that passeth by her, shall hiss *and* wag his hand.

i *Meaning*, Nineveh, which rejoycing so much of her strength and prosperity, should be thus made waste and God's people delivered.

* *Isa.* 47. 8.

CHAP. III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restauration of Israel, 14 and to rejoyce for their salvation by God.

WO to ‡ † her that is filthy and polluted, to the oppressing a city.

‡ Or, *shameful.*

† Heb. *dove.*

2 She obeyed not the voice: she received not ‡ correction: she trusted not in the LORD: she drew not near to her God.

[a] *That is*, Jerusalem.

‡ Or, *instruction.*

3 * Her Princes within her *are* roaring lions, her judges *are* evening wolves, they [b] gnaw not the bones till the morrow.

* *Ezek.* 22. 27. *Micah* 3. 9, 10.

b They are so greedy that they eat up bones and all.

4 Her * Prophets *are* light *and* treacherous persons: her Priests have polluted the sanctuary, they have done * violence to the law.

* *Jer.* 23. 11. *Hos.* 9. 7.

* *Ezek.* 22. 26.

5 [c] The just Lord *is* in the midst thereof: he will not do iniquity: † every morning doth he bring his judgement to light, he faileth not, but the unjust knoweth no shame.

c The wicked thus boasted that God was ever among them, but the Prophet answereth, that that cannot excuse their wickedness: for God will not bear with their sins: yet that he did patiently abide, and sent his Prophets continually to call them to repentance, but he profited nothing.

† Heb. *morning by morning.*

6 I have [d] cut off the nations: their ‡ towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

d By the destruction of other nations he sheweth that the Jews should have learned to fear God.

‡ Or, *corners.*

7 I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but * they rose early, *and* corrupted all their doings.

e They were most earnest and ready to do wickedly.

f Seeing ye will not repent, you shall look for my vengeance as well as other nations.

* *Chap.* 1. 18.

8 ¶ Therefore [f] wait ye upon me, saith the LORD, untill the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: so all the earth shall be devoured with the fire of my * jealousy.

9 For [g] then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to serve him with one † consent.

g Least any should think then that God's glory should have perished when Judah was destroyed, he sheweth that he will publish his grace through all the world.

† Heb. *lip.*

10 From beyond the rivers of Ethiopia, my suppliants, *even* the [h] daughter of my dispersed shall bring mine offering.

† Heb. *shoulder.*

h *That is*, the Jews shall come as well as the Gentiles: which is to be understood under the time of the Gospel.

11 In that day shalt thou not be ashamed for [i] all thy doings, wherein thou hast transgressed against me: for then I will take away, out of the midst of thee them that rejoyce in thy pride, and thou shalt no more be haughty † because of my holy fountain.

i For they shall have full remission of their sins: and the hypocrites which boasted of the temple, which was also thy pride in times past, shall be taken from thee.

† Heb. *in my holy.*

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall

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feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O * daughter of Zion, ſhout O Iſrael, be glad and rejoyce with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy [k] judgements, he hath caſt out thine [l] enemy: the King of Iſrael, *even* the LORD *is* in the midſt of [m] thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and* to Zion, Let not thine hands be ‡ ſlack.

17 The LORD thy God in the midſt of thee *is* mighty: he will ſave, he will rejoyce over thee with joy: ‡ he will reſt in [n] his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* † the reproach of [o] it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will [p] ſave her that halteth, and gather her that was driven out, and † I will get them praiſe and fame in every [q] land, † where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD.

* *Iſa.* 12. 6. & 54. 1.
k *That is*, the puniſhment for thy ſin.
l As the Aſſyrians, Caldeans, Egyptians and other nations.
m To defend thee as by thy ſins thou haſt put him away, and left thy ſelf naked, as *Exod.* 33. 25.
‡ Or, *faint.*
† Heb. *he will be ſilent.*
n Signifying, that God delighteth to ſhew his love and great affection toward his Church.
† Heb. *the burden upon it* was *reproach.*
o *That is*, them that were had in hatred, and reviled for the Church and becauſe of their Religion.
p I will deliver the Church which now is afflicted as *Micah* 4. 6, 7.
† Heb. *I will ſet them for a praiſe.*
q As among the Aſſyrians and Caldeans, which did mock them and put them to ſhame.
† Heb. *of their ſhame.*

HAGGAI.

THE ARGUMENT.

WHen the time of the ſeventy years captivity propheſied by Jeremiah, was expired, God raiſed up Haggai, Zechariah, and Malachi to comfort the Jews, and to exhort them to the building of the Temple, which was a figure of the ſpiritual Temple & Church of God, whoſe perfection and excellency ſtood in Chriſt. And becauſe that all were given to their own pleaſures & commodities, he declareth that that plague of famin, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned God's honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, foraſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

CHAP. I.

1 *Haggai reproveth the people for neglecting the building of the houſe.* 7 *He inciteth them to the building.* 12 *He promiſeth God's aſſiſtance to them being forward.*

a Who was the ſon of Hyſtaſpis, and the third King of the Perſians, as ſome think.

IN the ſecond year of [a] Darius the King, in the ſixth moneth, in the firſt day of the moneth, came the word of the LORD † by Haggai the Prophet unto [b] Zerubbabel the ſon of Shealtiel, ‡ Governour of Judah, and to Joſhua the ſon of Joſedech the high Prieſt, ſaying,

† Heb. *by the hand of Haggai.*
b Becauſe the building of the Temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies, and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhall we think of other Governours, whoſe doings are either againſt God, or very cold in his cauſe.
‡ Or, *Captain.*

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that [c] the LORD's houſe ſhould be built.

3 Then came the word of the LORD by Haggai the Prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your [d] cieled houſes, and this houſe *lie* waſte?

5 Now therefore, thus ſaith the LORD of hoſts, † Conſider your ways.

6 [e] Ye have * ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag † with holes.

c Not that they condemned the building thereof, but they preferred policy and private profit to Religion, being content with ſmall beginnings.
d Shewing, that they ſought not onely their neceſſities, but their very pleaſures before God's honour.
† Heb. *ſet your heart on your ways.*
e Conſider the plagues of God upon you for preferring your policies to his Religion, and becauſe ye ſeek not him firſt of all. * *Deut.* 28. 38. *Aſch.* 6. 14, 15. † Heb. *pierced through.*

7 ¶ Thus ſaith the LORD of hoſts, Conſider your ways.

8 Go [f] up to the mountain, and bring wood, and build the houſe; and [g] I will take pleaſure in it, and I will [h] be glorified, ſaith the LORD.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did ‡ blow [i] upon it: why? ſaith the LORD of hoſts; becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore * the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon *that* which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high Prieſt, with all the remnant of the people obeyed the [k] voice of the LORD their God, and the words of Haggai the Prophet, (as the LORD their God had ſent him) and the people did fear before the LORD.

13 Then ſpake Haggai the LORD's meſſenger in the LORD's meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up [l] the ſpirit of Zerubbabel the ſon of Shealthiel, Governour of

f *Meaning*, that they ſhould leave off their own commodities and go forward in the building of God's Temple, and in the ſetting forth of his Religion.
g *That is*, I will hear your prayers according to my promiſe, 1 *King.* 8. verſ. 21, 29.
h *That is*, my glory ſhall be ſet forth by you.
‡ Or, *blow it away.*
i And ſo bring it to nothing.
* *Deut.* 28. 23.
k This declared, that God was the author of the doctrin, and that he was but the miniſter, *Exod.* 14. 31. *Judg.* 7. 10. *Acts* 15. 28.
l Which declareth, that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts and give them new ſpirits, *Joh.* 6. 44.

of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high Prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the LORD of hoſts their God.

15 In the four and twentieth day of the ſixth moneth, in the ſecond year of Darius the King.

CHAP. II.

1 He encourageth the people to the work, by promiſe of greater glory to the ſecond Temple, than was in the firſt. 10 In the type of holy things and unclean, he ſheweth their ſins hindred the work. 20 God's promiſe to Zerubbabel.

IN the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the LORD † by the Prophet Haggai, ſaying,

† Heb. *by the hand of.*

2 Speak now to Zerubbabel the ſon of Shealtiel Governour of Judah, and to Joſhua the ſon of Joſedech the high Prieſt, and to the reſidue of the people, ſaying,

3 Who *is* left among you that ſaw this [a] houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

a For the people, according as Ezr. 3. 11. and Ezek. 41. 1. had propheſied, thought this Temple ſhould have been more excellent than Solomon's Temple, which was deſtroyed by the Babylonians, but the Prophets meant the ſpiritual Temple, the Church of Chriſt.

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD, and be ſtrong, O Joſhua, ſon of Joſedech the high Prieſt, and be ſtrong all ye people of the land, ſaith the LORD, and [b] work: for *I am* with you, ſaith the LORD of hoſts.

b That is, go forward in building the Temple.

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my Spirit remaineth among you: fear ye not.

c Hag. 12. 26. d He exhorteth them to patience, though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

6 For thus ſaith the LORD of hoſts, * [c] Yet once, it *is* a little while, and I will ſhake the heavens, and the Earth, and the Sea, and the dry land:

7 And I will ſhake all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the LORD of hoſts.

d Meaning, Chriſt, whom all ought to look for and deſire; or by deſire, he may ſignify all precious things, as riches and ſuch like.

8 The [e] ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

e Therefore when his time cometh, he can make all the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond Temple doth not ſtand in material things, neither can be built.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts: and in this place will I give [f] peace, ſaith the LORD of hoſts.

f Meaning, all ſpiritual bleſſings and felicity purchaſed by Chriſt, Phil. 4. 7.

10 ¶ In the four and twentieth *day* of the ninth *moneth*, in the ſecond year of Darius, came the word of the LORD by Haggai the Prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Ask now the Prieſts *concerning* the Law, ſaying,

12 If one bear [g] holy fleſh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? and the Prieſts anſwered and ſaid, No.

g *That is*, the fleſh of the ſacrifices, whereby he ſignifieth that that thing which of it ſelf is good, cannot make another thing ſo, and therefore they ought not to juſtify themſelves by their ſacrifices and ceremonies: but contrary, he that is unclean, and not pure of heart, doth corrupt thoſe things, and make them deteſtable unto God, which elſe are good and godly.

13 Then ſaid Haggai, If one *that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? and the Prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD, and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this [h] day and upward, from before a ſtone was laid upon a ſtone in the Temple of the LORD.

h Conſider how God did plague you with famin afore you began to build the Temple.

16 [i] Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

i *That is*, before the building was begun.

17 ¶ I ſmote you * with blaſting, and with mildew, & with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the LORD.

* Amos 4. 9.

18 Conſider now from [k] this day, and upward from the four and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORD's Temple was laid, conſider *it*.

k From the time they began to build the Temple, he promiſed that God would bleſs them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

19 *Is* the [l] ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſs *you*.

l He exhorteth them to patience, and to abide till the harveſt came, and then they ſhould ſee God's bleſſings.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the moneth, ſaying,

21 Speak to Zerubbabel Governour of Judah, ſaying, I [m] will ſhake the heavens and the earth:

m I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the [n] kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

n Hereby he ſheweth that there ſhall be no let or hinderance when God will make this wonderful reſtitution of his Church.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a [o] ſignet: for I have choſen thee, ſaith the LORD of hoſts.

o Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

TWo moneths after that Haggai had begun to propheſy, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirm the ſame doctrin. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent unfainedly, and not abuſe this great benefit of God in their deliverance: which was a figure of that true deliverance, that all the faithful ſhould have from death and ſin by Chriſt. But becauſe they ſtill remained in their wickedneſs, and coldneſs to ſet forth God's glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he ever mixeth the promiſe of grace, that they might by this means be prepared to receive Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

1 Zechariah exhorteth to repentance. 7 The viſion of the horſes. 12 At the Prayer of the Angel comfortable promiſes are made to Jeruſalem. 18 The viſion of the four horns, and the four carpenters.

IN the eighth moneth, in the ſecond year of [a] Darius, came the word of the LORD unto [b] Zechariah, the ſon of Barachiah, the ſon of Iddo the Prophet, ſaying,

2 The LORD hath been † [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts, * [d] Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former Prophets have cried, ſaying, Thus ſaith the LORD of hoſts, * Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, ſaith the LORD.

5 Your fathers, where [e] *are* they? and the Prophets, do they live for ever?

6 But my word and my ſtatutes, which I commanded my ſervants the Prophets, did they not ‡ take hold of [f] your fathers? and [g] they returned and ſaid, * Like as the LORD of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh moneth, which *is* the moneth [h] Sebat, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo the Prophet, ſaying,

8 I [i] ſaw by night, and behold, [k] a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* [l] red horſes, ‡ ſpeckled and white.

9 Then ſaid I, O my Lord, what *are* theſe? And the Angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man, that ſtood among the myrtle-trees, anſwered and ſaid, Theſe *are they* whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the Angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the [m] Angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the LORD anſwered the Angel that talked with me, with good words, *and* comfortable words.

14 So the Angel that communed with me ſaid unto me, Crie thou, ſaying, Thus ſaith the LORD of hoſts, I am * [n] jealous for Jeruſalem, and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a [o] little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line [p] ſhall be ſtretched forth upon Jeruſalem.

17 Crie yet, ſaying, Thus ſaith the LORD of hoſts, My cities through † proſperity ſhall yet [q] be ſpread abroad, and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lift I up mine eyes, and ſaw, and behold [r] four horns.

19 And I ſaid unto the Angel that talked with me, What *be* theſe? and he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And

a Who was the ſon of Hyſtaſpis.
b This was not that Zechariah whereof is mentioned, 2 *Chron.* 24. 20. but had the ſame name, and is called the ſon of Barachiah, as he was, becauſe he came of thoſe progenitors, as of Jojada or Barachiah and Iddo.
† Heb. *with diſpleaſure.*
c He ſpeaketh this to fear them with God's judgements, that they ſhould not provoke him as their fathers had done, whom he ſo grievouſly puniſhed.
* *Mal.* 3. 7.
d Let your fruits declare that you are God's people, and that he hath wrought in you by his ſpirit and mortified you: for elſe man hath no power to return to God, but God muſt convert him, as *Jer.* 31. 18. *Lament.* 5. 21. *Iſa.* 21. 8. *&* 45. 21.
* *Iſa.* 31. 6. *&* 18. 11. *Hoſ.* 14. 1.
e Though your fathers be dead, yet God's judgements in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrin remaineth for ever, 2 *Pet.* 1. 15.
‡ Or, *overtake.*
f Seeing ye ſaw the force of my doctrin in puniſhing your fathers, why do not ye fear the threatnings contained in the ſame, and declared by my Prophets?
g As men aſtoniſhed with my judgements, and not that they were touched with true repentance.
* *Lament.* 1. 18.
h Which containeth part of January and part of February.
i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appear to man's eyes; which is here meant by the night, by the bottom, and by the mirtle trees which are ſo black, and give a dark ſhadow: yet he compareth God to a King, who hath his poſt and meſſengers abroad, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſs.
k Who was the chief among the reſt of the horſe-men.
l These ſignified the divers offices of God's Angels, by whom God ſometime puniſheth, and ſometime comforteth, and bringeth forth his works in divers ſort.
‡ Or, *bay.*
m *That is*, Chriſt the Mediatour prayed for the ſalvation of his Church, which was now troubled when all the countreys about them were at reſt.
* *Chap.* 8. 2.
n Though for a time God deſert his help and comfort from his Church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt merciful father his children, or an husband his wife, and when it is expedient for them his help is ever ready.
o In deſtroying the reprobate I ſhewed my ſelf but a little angry toward my Church: but the enemy would have deſtroyed them alſo, & conſidered not the end of my chaſtiſements.
p To meaſure out the buildings.
† Heb. *good.*
q The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to contain theſe bleſſings that God will ſend, but ſhall even break for fulneſs.
r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

20 And the LORD shewed me four [f] carpenters.

21 Then said I, What come these to do? and he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up *their* horn over the land of Judah to scatter it.

f These carpenters or smiths are God's instruments, which with their mallets and hammers break these hard and strong horns, which would overthrow the Church, and declare that no enemie's horn is so strong, but God hath an hammer to break it in pieces.

CHAP. II.

1 *God in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

I Lift up mine eyes again, and looked, and behold, a [a] man with a measuring-line in his hand.

2 Then said I, Whither goest thou? and he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the Angel that talked with me: went forth, and another Angel went out to meet him,

4 And said unto him, Run, speak to this [b] young man, saying, [c] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattel therein.

5 For I, saith the LORD, will be unto her a wall of [d] fire round about, and will [e] be the glory in the midst of her.

6 ¶ Ho, ho, *come* [f] *forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four [g] winds of the heaven, saith the LORD.

7 [h] Deliver thy self, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [i] glory hath he sent me unto the nations which spoiled you, for he that * toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will shake mine hand [l] upon them, and [m] they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath [n] sent me.

10 ¶ * Sing and rejoyce, O daughter of Zion: for lo, I come, and I * will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joyned to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of † his holy habitation.

a *That is*, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God, and so called.

b *Meaning*, himself Zechariah.

c Signifying, the spiritual Jerusalem and Church under Christ, which should be extended by the Gospel through all the world, and should need no mural walls, nor trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies.

d To defend my Church, to scar the enemies, and to destroy them if they approach near.

e In me they shall have their full felicity, and glory.

f He calleth to them which partly for fear, and partly for their own ease, remained still in captivity, and so preferred their own private commodities to the benefits of God's promises in his Church.

g As it was I that scattered you, so have I power to restore you.

h By flying from Babylon and coming to the Church.

i Seeing that God hath begun to shew his grace among you by delivering you, he continueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

* *Deut.* 32. 10. *Psalm* 17. 8. k Ye are so dear unto God, that he can no more suffer your enemies to hurt you, than a man can abide to be thrust in the eye. *Psal.* 17. 8. l Upon the heathen your enemies. m They shall be your servants as you have been theirs. n This must necessarily be understood of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his Church, and to govern them. * *Isa.* 12. 6. & 54. 1. * *Lev.* 26. 12. *Ezek.* 37. 27. 2 *Cor.* 6. 16. † Heb. *the habitation of his holiness.*

CHAP. III.

1 *Under the type of Joshua, the restauration of the Church.* 8 *Christ the Branch is promised.*

AND he shewed me Joshua the high Priest, [a] standing before the Angel of the LORD, and ‡ [b] Satan standing at his right hand † to resist him.

a He prayed to Christ the Mediator for the state of the Church.

2 And the [c] LORD said unto Satan, * The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem, rebuke thee: *is* not this a [d] brand pluckt out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the Angel.

4 And he answered, and spake unto those that stood before him, saying, Take away the [e] filthy garments from him. And unto him he said, Behold, I have [f] caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them [g] set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments, and the Angel of the LORD stood by.

6 And the Angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my ‡ charge, then thou shalt also [h] judge my house, and shalt also keep my [i] courts, and I will give thee † places to walk among [k] these that stand by.

8 Hear now, O Joshua the high Priest, thou and thy fellows that sit before thee: for they *are* † [l] men wondred at: for behold, I will bring forth [m] my servant the BRANCH.

9 For behold, the [n] stone that I have laid before Joshua; upon one stone *shall be* seven eyes, behold, I will [o] engrave the graving thereof, saith the LORD of hosts, and I will [p] remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the [q] vine, and under the fig-tree.

‡ *That is*, an adversary.

b Which declareth that the faithful have not only war with flesh and bloud, but with Satan himself, and spiritual wickedness, *Ephes.* 6. 12.

† Heb. *to be his adversary.*

c *That is*, Christ speaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he sheweth himself to be the continual preserver of his Church.

* *Jude* 9.

d *Meaning*, that Jehoshua was wonderfully preserved in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments and precious stones that the Priests did wear before the captivity: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent, when Christ shall make the full restitution of his Church.

f He sheweth of what apparel he speaketh, which is when our filthy sins are taken away and we are clad with God's mercies, which is meant of the spiritual restitution.

g The Prophet prayeth that besides the raiment, the Priest might also have tire for his head accordingly, *That is*, that the dignity of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any mean reformation in Religion, seeing the Prophet desireth the perfection, and obtaineth it. ‡ Or, *ordinance*, h *That is*, have rule and government in my Church, as thy predecessors have had. i Whereby he meaneth to have the whole charge and ministery of the Church. † Heb. *walks.* k *That is*, the Angels who represented the whole number of the faithful: signifying, that all the godly should willingly receive him. † Heb. *men of wonder:* l Because they follow my word, they are contemned in the world, and esteemed as monsters *Isa.* 8. 18. m *That is*, Christ, who did so humble himself, that not onely he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned, *Isa.* 11. *vers.* 1. *Jerem.* 23. 5. & 33. 14. 15. *Chap.* 6. 11. *Luk.* 1. 78. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giveth light unto all others, and that all ought to seek light at him, *Chap.* 4 10. o *That is*, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I have punished this land for a time, yet I will, even now be pacified, and visit their sins no more. q Ye shall then live in peace and quietness, *that is*, in the kingdom of Christ, *Isa.* 2. 2. *Mich.* 4. 4. *Hag.* 2. 10.

CHAP. IV.

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation:* 11 *By the two olive-trees, the two anointed ones.*

AND the Angel that talked with me, came again and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? and I said, I have looked, and behold, a [a] candlestick all *of* gold, † with a bowl upon the top of it, and his seven lamps thereon, and ‡ seven [b] pipes to the seven lamps, which *were* upon the top thereof:

a Which was even in the mids of the Temple, signifying that the graces of God's Spirit should shine there in most abundance, and in all perfection.

† Heb *with her bowl*, ‡ Or, *seven several pipes to the Lamps*, &c. b Which conveyed the oil that dropped from the trees into the lamps, so that the light never failed, and this vision was to confirm the faithful; that God hath sufficient power in himself to continue his graces, and to bring his promise to pass, though he had no help of man.

3 And

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the Angel that talked with me, saying, What *are* these, my Lord?

5 Then the Angel that talked with me, answered, and said unto me, Knowest thou not what these be? and I said, No, my Lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto [c] Zerubbabel, saying, Not by ‡ might, nor by [d] power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O [e] great mountain? before Zerubbabel *thou shalt become* a plain, and [f] he shall bring forth the head-stone thereof with shoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and [g] thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of [h] small things? ‡ for they shall rejoyce, and shall see the † [i] plummet in the hand of Zerubbabel *with* [k] those seven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What be *these* two olive-branches, which † through the two golden pipes ‡ empty † the golden *oyl* out of themselvs?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my Lord.

14 Then said he, These *are* the two † [l] anointed ones, that stand by the Lord of the whole earth.

c Who was a figure of Christ: and therefore this doctrin was directed to all the Church, who are his body and members.
‡ Or, *army*.
d He sheweth that God's power onely is sufficient to preserve his Church, though he use not man's help thereunto.
e He compareth the power of the adversaries to a great mountain, who thought the Jews nothing in respect of them, and would have hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let in the building of his spiritual Temple, but all in vain.
f Though the enemies think to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall rejoyce, and pray unto God that he would continue his grace and favour toward the Temple.
g *Meaning*, the Prophet, that I am Christ sent of my Father for the building and preservation of my spiritual Temple.
h Signifying, that all were discouraged at the small and poor beginning of the Temple.
‡ Or, *sith the seven eyes of the* LORD *shall rejoyce*, † Heb. *stone of tin* i Whereby he signifieth the plummet and line, *that is*, that Zerubbabel which represented Christ, should go forward with his building, to the joy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k *That is*, God hath seven eyes: *meaning*, a continual providence, so that neither Satan nor any power in the world can go about to bring any thing to pass to hinder his work, *Chap.* 3. 9. † Heb. *by the hand.* ‡ Or, *empty out of themselves* oil into *the gold.* † Heb. *the gold.* † Heb. *sons of oil.* l Which were ever green and full of oil, so that still they poured forth oil into the lamps: signifying that God will continually maintain and preserve his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 By the flying roll, is shewed the curse of thievs and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THen I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying [a] roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for ‡ every one that [b] stealeth, shall be cut off *as* on this [c] side, according to it: and every one that [d] sweareth, shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the Angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? and he said, This *is* an [e] ephah that goeth forth. He said moreover, This *is* their [f] resemblance through all the earth.

7 And behold, there was lift up a ‡ [g] talent of lead: and this *is* a [h] woman that sitteth in the midst of the ephah.

8 And he said, This *is* [i] wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes and looked, and behold, there came out two [k] women, and the wind *was* in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the Angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [l] To build it an house in the land of Shinar, and it shall be established, and set there upon her own base.

a Because the Jews had provoked God's plagues by contemning his words, and casting off all judgements and equity, he sheweth that God's curses written in this Book had justly light both on them, and their fathers: but now if they would repent, God would send the same among the Chaldeans their former enemies. ‡ Or, *every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth: b *That is*, useth any injury toward his neighbour. c *Meaning*, whersoever he be in the world.
d He that transgresseth the first table, and serveth not God aright, but abuseth God's name.
e Which was a measure, in dry things containing about ten pottels.
f *That is*, all the wickedness of the ungodly is in God's sight, which he keepeth in a measure, and can shut it or open it at his pleasure.
‡ Or, *weighty piece.*
g To cover the measure.
h Which representeth iniquity, as in the next verse.
i Signifying, that Satan should not have such power against the Jews to tempt them, as he had in time past, but that God would shut up iniquity in a measure, as in a prison.
k Which declareth, that God would execute his judgements by the means of weak and infirm means.
l To remove the iniquity and afflictions that came for the same from Judah, to place it for ever in Babylon.

CHAP. VI.

1 The vision of the four chariots. 9 By the crowns of Joshua, is shewed the Temple and kingdom of Christ the Branch.

AND I turned, and lift up mine eyes, and looked, and behold, there came four [a] chariots out from between two [b] mountains, and the mountains *were* mountains of brass.

2 In the first chariot *were* [c] red horses, and in the second chariot [d] black horses,

3 And in the third chariot [e] white horses, and in the fourth chariot grisled and ‡ [f] bay horses.

4 Then I answered, and said unto the Angel that talked with me, What *are* these, my Lord?

5 And the Angel answered and said unto me, These *are* the [g] four ‡ spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein, go forth into the north countrey, and the white go forth after them; and the grisled go forth toward the [h] south countrey.

7 And the [i] bay went forth, and sought to go, that they might walk to and fro through the earth; and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north

a By chariots here, as by horses afore, he meaneth the swift messengers of God, to execute and declare his will.
b By the brasen mountains he meaneth the eternal counsel and providence of God, whereby he hath from before all eternity decreed what shall come to pass, and that which neither Satan nor all the world can alter.
c Which signified the great cruelty and persecutions that the Church had endured under divers enemies.
d Signifying, that they had endured great afflictions under the Babylonians.
e These represented their state under the Persians, which restored them to liberty.
‡ Or, *strong.*
f Which signified that God would sometime give his Church rest, and pour his plagues upon their enemies, as he did in destroying Nineveh and Babylon, and others their enemies. g *Meaning*, all the actions, and motions of God's Spirit, which according to his unchangeable counsel he causeth to appear through all the world. ‡ Or, *winds.* h *That is*, toward Egypt, and other countreys there about. i *That is*, they of divers colours, which ask leave, to signifie that Satan hath no power to hurt or afflict till God give it him, *Job* 1. 12.

north countrey have quieted my [k] ſpirit in the north countrey.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedajah, which are come from Babylon, and come thou the ſame day, and go into the houſe [l] of Joſiah the ſon of Zephaniah:

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the [m] head of Joſhua, the ſon of Joſedech the high Prieſt.

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold the man whoſe name *is* the *[n] BRANCH, and he ſhall ‡ grow up [o] out of his place, and he ſhall [p] build the Temple of the LORD:

13 Even he ſhall build the Temple of the LORD, and he ſhall bear the [q] glory, and ſhall ſit and rule upon his throne, and he ſhall be a Prieſt upon his throne, and the counſel of peace ſhall be between them [r] both.

14 And the crowns ſhall be to [s] Helem, and to Tobijah, and to Jedajah, and to [t] Hen the ſon of Zephaniah for a [u] memorial in the Temple of the LORD.

15 And they *that are* [x] far off ſhall come and build in the Temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently [y] obey the voice of the LORD your God.

k By punishing the Caldeans, mine anger ceased, and you were delivered.

l To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, and doubted of the restitution of the kingdom, and of the Priesthood, & hurt others by their example.

m Because this could not be attributed to any one according to the law, therefore it followeth that Jehoshua must represent the Messiah, who was both Priest and King.

n Chap. 3. 8.

o Meaning Christ, of whom Jehoshua was the figure: for in Greek they were both called Jesus.

p Or, *branch up from under him.*

q That is, of him self without the help of man.

r Which declareth that none could build this Temple, wherof Haggai speaketh, but only Christ: and therefore it was spiritual, and not material, *Hagg.* 2. 10.

s Whereof Jehoshua had but a shadow.

t The two offices of the Kingdom and Priesthood shall be so joyned together, that they shall be no more dissevered.

u Who was also called Heldai.

t He was also called Joshia.

u That they may acknowledge their infirmity, which looked that all things should have been restored incontinently: and of their their infidelity these two crowns shall remain as tokens, *Acts* 1. 6.

x *That is*, the Gentiles by the preaching of the Gospel shall help toward the building of this spiritual Temple.

y If ye will believe and remain in the obedience of faith.

CHAP. VII.

1 The captivs enquire of faſting. 4 Zechariah reproveth their faſting. 8 Sin the cauſe of their captivity.

AND it came to paſs in the fourth year of King Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the nineth moneth, *even* in [a] Chiſleu.

2 When [b] they had ſent unto the houſe of God, Sherezer, and Regem-melech, and their men † to pray before the LORD.

3 *And* to ſpeak unto the Prieſts which *were* in the houſe of the LORD of hoſts, and to the Prophets, ſaying, Should I [c] weep in the fifth moneth, [d] ſeparating my ſelf, as I have done theſe ſo many [e] years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the [f] Prieſts, ſaying, When ye * faſted and mourned in the fifth and ſeventh *moneth*, even thoſe ſeventy years, did ye at all faſt unto me, [g] *even* to me?

6 And when ye did eat, and when ye did drink, ‡ did not ye eat [h] *for your ſelvs*, and drink *for your ſelvs*?

7 ‡ *Should ye* not *hear* the words which the LORD [i] hath cried † by the former Prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth of the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, † [k] Execute true judgement, and ſhew mercy and compaſſions every man to his brother.

10 And * oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagin evil againſt his brother in yout heart.

11 But they refuſed to hearken, and † [l] pulled away the ſhoulder, and † ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leaſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his [m] ſpirit † by the former Prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo * they cried, and I would not hear, ſaith the LORD of hoſts.

14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate [n] after them, that no man paſſed through nor returned; for they laid the † pleaſant land [o] deſolate.

a Which contained part of November, and part of December.

b *That is*, the reſt of the people that remained yet in Caldea, ſend to the Church at Jeruſalem, for the reſolution of theſe queſtions, becauſe theſe faſts were conſented upon by the agreement of the whole Church, the one in the moneth that the Temple was deſtroyed, and the other when Gedaliah was ſlain, *Jer.* 41. 42.

† Heb. *to intreat the face of the* LORD.

c By weeping and mourning, appear what exerciſes they uſed in their faſting.

d *That is*, prepare my ſelf with all devotion to this faſt.

e Which was now ſince the time the Temple was deſtroyed.

f For there were both of the people and of the Prieſts, which doubted as touching this controverſy, beſides them that yet remained in Caldea, and reaſoned of it, as one of the chief points of their Religion. * *Iſa.* 58. 5.

g For they thought they had deſerved toward God, becauſe of this faſt, which they invented of themſelvs: and though faſting of it ſelf be good, yet becauſe they thought it a ſervice toward God, and truſted therein, it is here reproved.

‡ Or, be *not ye they that, &c.*

h Did ye not eat and drink for your own commodity and neceſſity? and ſo likewiſe ye did abſtain according to your own fantaſies, and not after the preſcript of my law.

‡ Or, are *not* theſe *the words.*

i Hereby he condemneth their hypocriſy, which thought by their faſting to pleaſe God, and by ſuch things as they invented, and in the mean ſeaſon would not ſerve him as he had commanded.

† Heb. *by the hand of, &c.*

† Heb. *judge judgement of truth.*

k He ſheweth that they did not faſt with a ſincere heart, but for hypocriſy, and that it was not done of a pure Religion, becauſe that they lacked theſe offices of charity, which ſhould have declared that they were godly, *Matt.* 23 23.

* *Exod.* 22. 21, 22. *Iſa.* 1. 23. *Jer.* 5. 28.

† Heb. *they gave a back-ſliding ſhoulder.*

l And would not carry the Lord's burden, which was ſweet and eaſy, but would bear their own, which was heavy and grievous to the fleſh, thinking to merit thereby: which ſimilitude is taken of oxen, which ſhrink at the yoke, *Nehem* 9. 29.

† Heb. *made heavy.*

m Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God, that ſpake in them.

† Heb. *by the hand of, &c.*

* *Prov.* 1. 28. *Iſa.* 1. 15. *Jer.* 11. 11. & 14. 12.

n *That is*, after they were carried captive.

† Heb. *land of deſire.*

o By their ſins, whereby they provoked God to anger.

CHAP. VIII.

1 The reſtauration of Jeruſalem. 9 They are encouraged to the building by God's favour to them. 16 Good works are required of them. 18 Joy and enlargement are promiſed.

AGAIN the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts, *I was [a] jealous of Zion, with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of [b] truth; and the mountain of the LORD of hoſts, the holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old [c] men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand † for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be ‡ [d] marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

to believe that God can perform that which he hath promiſed, though it poſſible to man, *Rom.* 4. 20. *Geneſ.* 18. 14.

* *Chap.* 1. 14.

a I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury.

b Becauſe ſhe ſhall be faithful and loyal toward me her husband.

c Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerve them ſo long as nature would ſuffer them to live and increaſe their children in great abundance.

† Heb. *for multitude of days.*

‡ Or, *hard*, or *difficult.*

d He ſheweth wherein our faith ſtandeth, *that is*, ſeem never ſo im-

7 Thus saith the LORD of hosts, behold, I will save my people from the east-country, and from † the west-country.

† Heb. *the country of the going down of the Sun.*

8 And I will bring them, and they shall [e] dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness.

e So that their return shall not be in vain: for God will accomplish his promise, and their prosperity shall be sure and stable.

9 ¶ Thus saith the LORD of hosts, Let your [f] hands be strong, ye that hear in these days these words by the mouth of the Prophets, which *were* in the day that the foundation of the house of the LORD of hosts was laid, that the Temple might be built.

f Let neither respect of your private commodities, neither counsel of others, nor fear of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets which encourage you thereunto.

10 For before these days ‡ there was no * hire [g] for man, nor any hire for beast, neither *was there any* peace to him that went out, or came in, because of the affliction: for I set all men, every one against his neighbour.

‡ Or, *the hire of man became nothing, &c.*

* *Hag.* 1. 6.

g For God cursed your work so, that neither man nor beast had profit of their labours.

11 But now I *will* not *be* unto the residue of this people, as in the former days, saith the LORD of hosts.

12 For the seed *shall be* † prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these *things*.

† Heb. *of peace.*

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish [h] you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

h Read *Ezek.* 18. *vers.* 20.

15 So again have I thought in these days [i] to do well unto Jerusalem, and to the house of Judah: fear ye not.

i Which declareth that man cannot turn to God till he change man's heart by his Spirit, and so begin to do well, which is to pardon his sins, and to give him his graces.

16 ¶ These *are* the things that ye shall do, * Speak ye every man the truth to his neighbour; † execute the judgement of truth and peace in your gates.

* *Ephes.* 4. 25.

† Heb. *judge truth, and the judgement of peace.*

17 And let none of you imagin evil in your heart against his neighbour, and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *moneth*, and the fast of the fifth, and the fast of the seventh, and the fast of the [k] tenth shall be to the house of Judah joy and gladness, and cheerful † feasts, therefore love the truth and peace.

k Which fast was appointed when the city was besieged, and was the first fast of these four: and here the Prophet sheweth, that if the Jews will repent, and turn wholy to God, they shall have no more occasion to fast, or to shew signs of heaviness: for God will send them joy and gladness.

† Heb *solemn* or *set times.*

20 Thus saith the LORD of hosts, *It shall* yet *come to pass*, that there shall come [l] people, and the inhabitant of many cities.

l He declareth the great zeal that God should give the Gentiles, to come to his Church, and to joyn with the Jews in his true Religion, which should be in the kingdom of Christ.

21 And the inhabitants of ony *city* shall go to another, saying, * Let us go ‡ † speedily † to pray before the LORD, and to seek the LORD of hosts: I will go also.

* *Isa.* 2. 3. *Mich.* 4. 1, 2.

‡ Or, *continually.*

† Heb. *going.*

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

† Heb. *to intreat the face of the LORD.*

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 God defendeth his Church. 9 Zion is exhorted to rejoyce for the coming of Christ, and his peaceable kingdom. God's promises of victory and defence.

THE burden of the word of the LORD in the land of [a] Hadrach, and Damascus *shall be* the [b] rest thereof: when the [c] eyes of man, as of all the tribes of Israel *shall be* toward the LORD.

a Whereby he meaneth Syria.

b God's anger shall abide upon their chief city, and not spare so much as that.

c When the Jews shall convert and repent, then God will destroy their enemies.

2 And Hamach also shall border [d] thereby; Tyrus and Zidon, though it be [e] very * wise.

d *That is*, by Damascus, *meaning*, that Hamath or Antiochia should be under the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceived all others by their craft and subtility, which they cloked with this name of wisdom.

* *Ezek.* 28. 3, *&c.*

3 And Tyrus did build her self a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her [f] power in the sea, and she shall be devoured with fire.

f Though they of Tyrus think themselvs invincible by reason of the Sea, that compasseth them round about, yet they shall not escape God's judgements.

5 Ashkelon shall see it, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron: for her expectation shall be ashamed, and the King shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a [g] bastard shall dwell in Ashdod, and I will cut off the pride of the Philistins.

g *Meaning*, that all should be destroyed save a very few that should remain as strangers.

7 And I will take away his † bloud out of his mouth, and his abominations from between his [h] teeth: but he that remaineth, even he *shall be* for our God, and he shall be as governour in Judah, and [i] Ekron as a Jebusite.

† Heb. *bloods.*

h He promiseth to deliver the Jews when he shall take vengeance on their enemies for their cruelty, and wrongs done to them.

i As the Jebusites had been destroyed, so should Ekron and all the Philistins.

8 And I will encamp about [k] mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressour shall pass through them any more: for now [l] have I seen with mine eyes.

k He sheweth that God's power onely shall be sufficient to defend his Church against all adversaries, be they never so cruel, or assemble their power never so often.

l *That is*, God hath now seen the great injuries and afflictions wherewith they have been afflicted by their enemies.

9 ¶ * Rejoyce greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: [m] he *is* just, & ‡ having salvation, lowly, and riding upon an [n] ass, and upon a colt the foal an ass.

* *Isa.* 62. 11. *Matt.* 21. 5. *Joh.* 12. 15.

m *That is*, he hath righteousness and salvation in himself for the use and commodities of his Church.

‡ Or, *saving himself.*

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the [o] battel-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion *shall be* * from [p] sea *even* to sea, and from the [q] river *even* to the ends of the earth.

n Which declareth that they should not look for such a King as should be glorious in the eyes of man, but should be poor, and yet in himself have all power to deliver his: and this is meant of Christ, as *Matt.* 21. 5.

o No power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably govern them by his word.

* *Psal.* 72. *vers.* 8.

11 [r] *As for* thee also, ‡ by the bloud of thy covenant, I have sent forth thy * [s] prisoners out of the pit, wherein *is* no water.

p *That is*, from the red Sea to the Sea called Syriacum, and by these places which the Jews knew, he meaneth an infinite space and compass over the whole world.

q *That is*, from Euphrates.

r *Meaning*, Jerusalem, or the Church which is saved by the bloud of Christ, whereof the bloud of the sacrifice was a figure, and is here called the covenant of the Church, because God made it with his Church, and left it with them for the love that he bare unto them.

‡ Or, *whose covenant is by bloud.*

* *Isa.* 61. 1.

12 ¶ Turn ye to the [t] strong hold, ye [u] prisoners of hope, even to day do I declare, *that* I will render [x] double unto thee:

s God sheweth that he will deliver his Church out of all dangers, seem they never so great.

t *That is*, into the holy land where the city and the Temple are, where God will defend you.

u *Meaning*, the faithful, which seemed to be in danger of their enemies on every side, and yet lived in hope that God would restore them to liberty.

x *That is*, double benefits, and prosperity in respect of that which your fathers enjoyed from David's time to the captivity.

13 [y] When I have bent Judah for me, filled the bow with Ephraim, and raised up thy

y I will make Judah and Ephraim, *that is*, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

sons,

ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man.

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them, and they ſhall devour, [z] and ‡ ſubdue with ſling-ſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ‡ ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the [a] ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men ‡ cheerful, and new wine the maids.

z He promiſeth that the Jews ſhall deſtroy their enemies, and have abundance and exceſs of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperancy, but to ſobriety, and a thankful remembrance of God's great liberality.
‡ Or, *ſubdue the ſtones of the ſling.*
‡ Or, *ſhall fill like the bowls, &c.*
a The faithful ſhall be preſerved, and reverenced of all, that the very enemies ſhall be compelled to eſteem them: for God's glory ſhall ſhine in them, as Joſephus declareth of Alexander the great, when he met Jadi the high Prieſt. ‡ Or, *grow*, or *ſpeak.*

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *As he viſited his flock for ſin, ſo he will ſave and reſtore them.*

ASk ye of the [a] LORD rain in the time of the latter rain, *ſo* the LORD ſhall make ‡ bright clouds, and give them ſhowrs of rain, to every one graſs in the field.

2 For [b] the *† idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they [c] went their way as a flock, they ‡ were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I † puniſhed the [d] goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as [e] his goodly horſe in the battel.

4 Out [f] of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every [g] oppreſſour together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the LORD *is* with them, and ‡ the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe [h] of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoyce, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoyce in the LORD.

8 I will [i] hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

a The Prophet reproveth the Jews, becauſe by their own infidelity they put back God's graces promiſed, and ſo ſmin came by God's juſt judgement: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and ſo he will give them abundance.
‡ Or, *lightnings.*
b He calleth to remembrance God's puniſhments in times paſt, becauſe they truſted not in him, but in their idols and ſorceters, who ever deceived them.
* *Jer.* 10. 8. *Habac.* 2. 18.
† Heb. *teraphims.*
c *That is*, the Jews went into captivity.
‡ Or, *anſwered that, &c.*
† Heb. *viſited upon.*
d *Meaning*, the cruel Governours, which did oppreſs the poor ſheep: *Ezek.* 34. verſ. 16. 17.
e He will be merciful to his Church, & cherish them as a King or Prince doth his beſt horſe, which ſhall be for his own uſe in the warr.
f Out of Judah ſhall the chief Governour proceed, who ſhall be as a corner to uphold the building, and as a nail to faſten it together.
g Over their enemies.
‡ Or, *they ſhall make the riders on horſes aſhamed.*
h *That is*, the ten tribes, which ſhould be gathered under Chriſt, to the reſt of the Church.
i Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiſs he can call them from all places ſuddenly.

9 And I will [k] ſow them among the people: and they ſhall remember me in far countreys, and they ſhall live with their children, and [l] turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

k Though they ſhall yet be ſcattered and ſeem to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my name, which was accompliſhed under the Goſpel among whom it was firſt preached.
l Not that they ſhould return into their countrey, but be gathered and joyned in one faith, by the doctrin of the Goſpel.
m He alludeth to the deliverance of the people out of Egypt, whereas the Angel ſmote the flouds and rivers.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 3 *The elect being cared for, the reſt are rejected.* 10 *The ſlaves of Beauty and Bands broken by the rejection of Chriſt.* 15 *The type and curſe of a fooliſh ſhepherd.*

OPen thy doors, O [a] Lebanon, that the fire may devour thy cedars.

2 Howl [b] fir-tree, for the cedar is fallen; becauſe the ‡ mighty are ſpoiled: howl, O ye oaks of Bashan, for ‡ the [c] forreſt of the vintage is come down.

3 § *There is* a voice of the howling of the ſhepherds; for their [d] glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the [e] ſlaughter:

5 Whoſe poſſeſſours ſlay them, [f] and hold themſelvs not guilty: and they that ſell them ſay, [g] Bleſſed *be* the LORD, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, [h] I will † deliver the men every one into his neighbour's hand, and into the hand of his [i] King: and they ſhall ſmite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of ſlaughter, ‡ *even* you, [k] O poor of the flock: and I took unto me [l] two ſtaves; the one I called Beauty, and the other I called ‡ Bands, and I fed the flock.

8 [m] Three ſhepherds alſo I cut off in one moneth, and my ſoul † loathed [n] them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: * that that dieth, let it die: and that that is to be cut

a Becauſe the Jews thought themſelvs ſo ſtrong by reaſon of this mountain, that no enemy could come to hurt them, the Prophat ſheweth, that when God ſendeth the enemies, it ſhall ſhew it ſelf ready to receive them.
b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.
‡ Or, *gallants*
‡ Or, *the defenced forreſt.*
c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out
d *That is*, the renown of Judah and Iſrael ſhould perish.
e Which being now deſtinate to be ſlain, were delivered as out of the lion's mouth
f Their Governours deſtroy them without any remorſe of conſcience, or yet thinking that they do evil.
g He noteth the hypocrites, which ever have the name of God in their mouths, though in their life and doings they deny God, attributing their gain to God's bleſſings, which cometh of the ſpoil of their brethren.
h I will cauſe one to deſtroy another. † Heb. *make to be found.*
i Their Governours ſhall execute cruelty over them.
‡ Or, *verily the poor.*
k *That is*, the ſmall remnant whom he thought worthy to ſhew mercy unto.
l God ſheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his moſt beautiful order of government, neither continue in the bands of brotherly unitie, and therefore he breaketh both the one and the other. Some read, for *Bands*, *Deſtroyers*, but in the 14 verſe the firſt reading is confirmed.
‡ Or, *binders.*
m Whereby he ſheweth his care and diligence, that he would ſuffer them to have no evil rulers, becauſe they ſhould conſider his great love.
† Heb *was ſtraitned for them.*
n *Meaning* the people, becauſe they would not acknowledge theſe great benefits of God.
* *Jerem.* 15. 2.

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off, let it be cut off; and let the rest eat, every one the flesh † of another.

† Heb. *of his fellow*, or *neighbour.*

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‡ so the ° poor of the flock that waited upon me, knew that it *was* the word of the LORD.

‡ Or, *the poor of the flock, &c. certainly knew.*

° He sheweth that the lest part ever profit by God's judgements.

12 And I said unto them, † If ye think good, give *me* my ᵖ price; and if not, forbear: so they * weighed for my price thirty *pieces* of silver.

† Heb. *if it be good in your eyes.*

ᵖ Besides their ingratitude, God accuseth them of malice & wickedness, which did not onely forget his benefits, but esteemed them as things of nought.

* *Matt.* 26. 15.

13 And the LORD said unto me, Cast it unto the *ᵠ potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

* *Matt.* 27. 9, 10.

ᵠ Shewing, that it was too little to pay his wages, which could scarce suffice to make a few tiles for to cover the Temple.

14 Then I cut asunder mine other staff, *even* ‡ Bands, that I might break the brotherhood between Judah and Israel.

‡ Or, *binders.*

15 ¶ And the LORD said unto me, Take unto thee yet the ʳ instruments of a foolish shepherd.

ʳ Signifying, that they should have a certain kind of regiment, and outward shew of government: but in effect, it should be nothing, for they should be wolvs, and devouring beasts in stead of shepherds.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit *those that be* ‡ cut off, neither shall seek the young one, nor heal *that that is* broken, nor ‡ feed that that ˢ standeth still: but he shall eat the flesh of the fat: and tear their claws in pieces.

‡ Or, *hidden.*

‡ Or, *bear.*

ˢ And is in health and sound.

17 * Woe to the idol shepherd that leaveth the flock: the sword *shall be* upon his ᵗ arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

* *Jer.* 23. 1. *Ezek.* 34. 2. *John* 10. 12.

ᵗ By the arm he signifieth strength, as he doth wisdom and judgement by the eye: *that is*, the plague of God shall take away both thy strength and judgement.

CHAP. XII.

1 Jerusalem a cup of trembling to her self, 3 and a burdensom stone to her adversaries. 6 The victorious restoring of Judah. 9 The repentance of Jerusalem.

THE burden of the word of the LORD for ᵃ Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

ᵃ *That is*, the ten tribes, which neglected God's benefits in delivering their brethren, and had rather remain in captivity, than to return home, when God called them.

2 Behold, I will make Jerusalem a ᵇ cup of ‡ trembling unto all the people round about, ‡ when they shall be in the siege both against Judah, *and* against Jerusalem.

ᵇ Jerusalem shall be defended against all her enemies: so shall God defend all Judah, and shall destroy the enemies.

‡ Or. *slumber*, or *poison.*

‡ Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*

3 ¶ And in that day will I make Jerusalem a burdensom stone for all people; all that burden themselvs with it, shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

‡ Or, *there is strength to me* and *to the inhabitants, &c.*

5 And the Governours of Judah shall say in their heart, ‡ The ᶜ inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

ᶜ Every captain that had many under him afore, shall now think that the small power of Jerusalem shall be sufficient to defend hem against all enemies, because the Lord is among them.

6 ¶ In that day will I make the Governours of Judah like a hearth of fire among the wood, & like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited again, in her own place, *even* in Jerusalem.

7 The LORD also shall save the ᵈ tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify *themselvs* against Judah.

ᵈ The people, which are now as it were dispersed by the fields, and lie open to their enemies, shall be no less preserved by my power than if they were under their Kings, (which is meant by the house of David) or in their defenced cities.

8 In that day shall the LORD defend the inhabitants of Jerusalem, and he that is ‡ † feeble among them at that day shall be as David; and the house of David *shall be* as God, as the Angel of the LORD before them.

‡ Or, *abject.*

† Heb. *fallen.*

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of ᵉ grace and of supplications, and they shall * look upon me whom they have ᶠ pierced, and they shall mourn for ᵍ him, as one mourneth for *his* onely *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

ᵉ They shall have the feeling of my grace by faith, and know that I have compassion on them.

* *Joh.* 19. 34, 37. *Revel.* 1. 7.

ᶠ *That is*, whom they have continually vexed with their obstinacy, and grieved my spirit, *Isa.* 19. 37. where it is referred to Christ's body, which here is referred to the Spirit of God.

11 In that day shall there be a great * mourning in Jerusalem, * as the ʰ mourning of ⁱ Hadadrimmon in the valley of Megiddon.

ᵍ They shall turn to God by true repentance, whom before they had so grievously offended by their ingratitude.

* *Acts* 2. 37.

* 2 *Chron.* 35. 24.

12 And the ʰ land shall mourn, † every family ˡ apart, the family of the ᵐ house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

ʰ They shall lament and repent exceedingly for their offences against God.

13 The family of the house of Levi apart, and their wives apart: the family ⁿ of Shimei apart, and their wives apart:

14 All the families that ° remain, every family apart, and their wives apart.

ⁱ Which was the name of a town and place near to Megiddo, where Josiah was slain, 2 *Chron.* 35. 22. ᵏ *That is*, in all places where the Jews shall remain. † Heb. *families*, *families.* ˡ Signifying that this mourning or repentance should not be a vain ceremony; but every one touched with his own grief shall lament. ᵐ Under these certain families he containeth all the tribes, and sheweth that both the Kings and the Priests had by their sins pierced Christ. ⁿ Called also Simeon ° *To wit*, which were elect by grace, and preserved from the common destruction.

CHAP. XIII.

1 The foundation of purgation for Jerusalem, 2 from idolatry, and false prophesy. 7 The death of Christ, and the trial of a third part.

IN that day there ᵃ shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for † uncleanness.

ᵃ He sheweth what shall be the fruit of the repentance, *to wit*, remission of sins, by the bloud of Christ, which shall be a continual running fountain and purge them from all uncleanness.

† Heb. *separation for uncleanness.*

* *Ezek.* 30. 13.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will * cut off the ᵇ names of the idols out of the land, and they shall no more be remembred: and also I will cause the ᶜ Prophets, and the unclean spirits to pass out of the land.

ᵇ He promiseth that God will also purge them from all superstition, and that their Religion shall be pure

3 And it shall come to pass, *that* when any shall yet ᵈ prophesy, then his father and his mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother, that begat him, ᵉ shall thrust him through when he prophesieth.

ᶜ *Meaning*, the false Prophets and teachers, who are the corrupters of all Religion, whom the Prophet here calleth unclean spirits.

ᵈ *That is*, when they shall prophesy lies, and make God, who is the authour of truth, a cloke

4 And it shall come to pass in that day, *that* the Prophets shall be ᶠ ashamed every one of

thereunto. ᵉ He sheweth what zeal the godly shall have under the kingdom of Christ, *Deut.* 13. *vers.* 6, 9. ᶠ God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more wear Prophets apparel to make their doctrin seem more holy.

his

his vision, when he hath prophesied: neither shall they wear † a rough garment † to deceive.

5 But he shall say, I *am* no [g] Prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

6 And one shall say unto him, What *are* these [h] wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my [i] shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, [k] two parts therein shall be cut off, *and* die, but the third shall be left therein.

9 And I will bring the third part through the fire, and will * refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

† Heb. *a garment of hair.*

† Heb. *to lie.*

g They shall confess their former ignorance, and be content to labour for their living.

h Hereby he sheweth, that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children that became false Prophets, that the marks and signs should remain for ever.

i The Prophet warneth the Jews, that before this great comfort should come under Christ, there should be an horrible dissipation among the people: for their poisonours and traitours should be destroyed, and the people should be so scattered they: and the Evangelist applieth this to Christ, because he was the head of all pastours, *Matth.* 26. 31. *Mark* 14. 27.

k The greatest part shall have no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that onely God's power and mercy do preserve them. * 1 *Pet.* 1. 6, 7.

CHAP. XIV.

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEhold, the day of the LORD cometh, & thy spoil shall be [a] divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battel, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he [b] fought in the day of battel.

4 ¶ And his feet shall stand in that day upon the [c] mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, *and there shall be* a very great [d] valley, and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the [e] valley of ‡ the mountains: ‡ for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the [f] earthquake in the days of Uzziah King of Judah: and the LORD [g] my God shall come, & all the saints with thee.

6 And it shall come to pass in that day, that the light shall not be † clear, *nor* † dark.

7 But ‡ it shall be * one day which shall be known to the LORD, [h] not day, nor night: but it shall come to pass *that* at * evening-time it shall be light.

a He armeth the godly against the great temptations that should come before they enjoyed this prosperous estate, promised under Christ, that when these dangers should come, they might know that they were warned of them before.

b As your fathers and you have had experience, both at the red Sea, and at all other times.

c By this manner of speech the Prophet sheweth God's power and care over his Church, and how he will, as it were by miracle, save it.

d So that out of all the parts of the world, they shall see Jerusalem, which was before hid with this mountain; and this he meaneth of the spiritual Jerusalem, the Church.

e He speaketh of the hypocrites, which could not abide God's presence, but should flee into all places, where they might hide them among the mountains.

‡ Or, *my mountains:*

‡ Or, *when he shall touch the valley of the mountains to the place separated.*

f Read *Amos* 1. 1.

g Because they did not credit the Prophet's words, he turneth to God, and comforteth himself in that he knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to perform this great thing. † Heb. *precious* † Heb. *thickness.* ‡ Or, *the day shall be one.* * *Rev.* 22. 5. h Signifying, that there should be great troubles in the Church, and that the time hereof, is in the Lord's hands, yet at length (which were meant by the evening) God would send comfort, * *Isa.* 30. 19. *Rev.* 21. 23.

8 And it shall be in that day, *that* [i] living * waters shall go out from Jerusalem: half of them toward the ‡ former Sea, and half of them toward the hinder Sea: in summer and in winter shall it be.

9 And the LORD shall be King over all the earth: in that day shall there be one [k] LORD, and his name one.

10 All the land shall be ‡ turned [l] as a plain from Geba to Rimmon, south of Jerusalem: & it shall be lifted up & ‡ inhabited in her place: from Benjamin's gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananiel unto the King's wine-presses.

11 And *men* shall dwell in it, and there shall be no more utter destruction, but Jerusalem ‡ shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people, that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [m] a great tumult from the LORD shall be among them, and they shall lay hold every one on [n] the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And ‡ Judah also shall fight ‡ at Jerusalem; and the wealth of all the heathen round about shall be gathered together, * gold, and silver, and apparel in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this [p] plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem, to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of [q] Egypt go not up, and come not, † that have no *rain*: there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ‡ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the ‡ [r] Bells of the horses, HOLINESS UNTO THE LORD; and the [s] pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the LORD of hosts: and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the * [t] Canaanite in the house of the LORD of hosts.

i *That is*, the spiritual graces of God, which should ever continue in most abundance. * *Ezek.* 47. 1. *Joel* 3. 18. *Rev.* 22. 1.

‡ Or, *eastern.*

k All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one Religion.

‡ Or, *compassed.*

‡ This new Jerusalem shall be seen through all the world, and shall excell the first in excellency, wealth, and greatness.

‡ Or, *shall abide.*

‡ Or, *shall abide.*

m God will not onely raise up war without, but sedition at home to try them.

n To hurt, and oppress him.

‡ Or, *then also O Judah shalt.*

‡ Or, *against.*

o The enemies are rich, and therefore shall not come for a prey, but to destroy and shed blood.

p As the men should be destroyed, *verse* 12.

q By the Egyptians, which were greatest enemies to true Religion, he meaneth all the Gentiles.

† Heb. *upon whom there is not.*

‡ Or, *sin.*

‡ Or, *bridles.*

r Signifying, that to what service they were put now (whether to labour, or to serve in war) they were now holy because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

* *Isa.* 35. 8. *Joel* 3. 17. *Rev.* 21. 27. & 22. 15.

t But all shall be pure and clear and there shall neither be hypocrite, nor any that shall corrupt the true service.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more untill John Baptist was sent, which was either a token of God's wrath, or an admonition that they should with more fervent desires look for the coming of Messiah. He confirmeth the same doctrin, that the two former do; but chiefly he reproveth the Priests for their covetousness, and for that they served God after their own fantasies, and not according to the prescript of his word. He also noteth certain peculiar sins, which were then among them, as marrying of idolatrous and many wives, murmurings against God, impatiency, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget hit promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

1 *Malachi complaineth of Israel's unkindness,* 6 *of their irreligiousness,* 12 *and profaneness.*

a Read *Isa.* 13. 1.
† Heb. *by the hand of Malachi.*

THe [a] burden of the word of the LORD to Israel † by Malachi.

2 I have loved you, saith the LORD: yet ye say, [b] Wherein hast thou loved us? *was* not Esau Jacob's brother? saith the LORD: yet I * loved Jacob,

b Which declareth their great ingratitude that did not acknowledge this love, which was so evident, in that he chose Abraham from out of all the world, and next, chose Jacob the younger brother, of whom they came, and left Esau the elder.
* *Rom.* 9. 13.

3 And I [c] hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness.

c For besides that the signs of my hatred appeared even when he was made servant unto his younger brother, being yet in his mother's belly, and also afterward in that he was put from his birthright, yet even now before your eyes the signs hereof are evident, in that his country lyeth waste, and he shall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, are by my grace and love toward you delivered, read *Rom.* 9. 13.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of the wickedness, and the people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified ‡ † from the border of Israel.

‡ Or, *upon.*
† Heb. *from upon.*

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, [d] O Priests, that despise my name: and ye say, [e] Wherein have we despised thy name?

d Besides the rest of the people, he condemneth the Priests chiefly, because they should have reproved others for their hypocrisy, and obstinacy against God, and not have hardened them by their example to greater evils. e He noteth their gross hypocrisy, which would not see their faults, but most impudently covered them, and so were blind guids.

7 ‡ Ye offer [f] polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* [g] contemptible.

‡ Or, *bring unto* &c.
f Ye receive all manner of offerings for your own greediness, & do not examin whether they be according to my Law or no. g Not that they said thus, but by their doings they declared no less.

8 And if ye offer the blind † for sacrifice, *is it* not [h] evil? and if ye offer the lame & sick, *is it* not evil? offer it now unto thy Governour, will he be pleased with thee, or accept thy person? saith the LORD of hosts.

† Heb. *to sacrifice.*
h You make it no fault: whereby he condemneth them that think it sufficient to serve God, partly, as he hath commanded, and partly, after man's fantasy, and so come not to that pureness of Religion, which he requireth, and therefore in reproach he sheweth them that a mortal man would not be content to be so served.

9 And now I pray you, [i] beseech † God that he will be gracious unto us: this hath been † by your means: will he regard your [k] persons? saith the LORD of hosts.

i He decideth the Priests, who bare the people in hand that they prayed for them, and sheweth that they were the occasions that these evils came upon the people.
† Heb. *the face of God.*
† Heb. *from your hand.*
k Will God consider your office and state, seeing you are so covetous, and wicked?

10 Who *is there* even among you [l] that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought, I have no pleasure in you, saith the LORD of hosts, neither will I accept an * offering at your hand.

l Because the Levites, who kept the doors, did not try whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doors, than to receive such as were not perfect.
* *Isa.* 1. 11. *Jer.* 6. 20. *Amos* 5. 21.

11 For from the rising of the Sun even unto the going down of the same, my name *shall be* [m] great among the Gentiles, and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the Law, framed his words to the capacity of the people, and by the altar and sacrifice he meaneth the spiritual service of God which should be under the Gospel, when an end should be made to all these legal ceremonies by Christ's onely sacrifice.

12 ¶ But ye have profaned it, in that ye say; The table of the LORD *is* [n] polluted, and the fruit thereof, *even* his meat is contemptible.

n Both the Priests and the people were infected with this errour, that they passed not what they offered: for they thought that God was well content with the lean as with the fat: but in the mean season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and covetousness.

13 Ye said also, Behold, what a [o] weariness *is it*, and ‡ ye have snuffed at it, saith the LORD of hosts, and ye brought *that which was* torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hands? saith the LORD.

o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God, for that which was left profitable, was thought good enough for the Lord.
‡ Or, *whereas you might have blown away.*

14 But cursed *be* the deceiver, ‡ which hath in his flock [p] a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

‡ Or, *in whose flock is.*
p *That is*, hath ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

CHAP. II.

1 *He sharply reproveth the Priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

ANd now, O ye [a] Priests, this commandment *is* for you.

a He speaketh unto them chiefly, but under them he containeth the people also.

2 If

2 * If ye will not hear, and if ye will not lay *it* to heart, to give glory [b] unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your [c] blessings; yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will ‡ corrupt [d] your seed, and †spread dung upon your faces, *even* the [e] dung of your solemn feasts, and ‡ *one* shall take you away with it.

4 And ye shall know that I have [f] sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [g] My covenant was with him of life and peace, and I [h] gave them to him, *for* the fear wherewith he feared me, and was afraid before [i] my name.

6 The Law of [k] truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the Priest's [l] lips should keep knowledge, and they should seek the Law at his mouth: for he *is* the [m] messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to ‡ stumble at the Law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‡† have been partial in the Law.

10 * Have we not all one [n] father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of [o] our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD which he ‡ loved, and hath married the [p] daughter of a strange God.

12 The LORD will cut off the man that doth this: ‡ the master and the scholar out of the tabernacles of Jacob, and him that [q] offereth an offering unto the LORD of hosts.

13 And this have ye done again, [r] covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, [s] Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy [t] companion, and the wife of thy [u] covenant.

15 And did not [x] he make one? yet had he the ‡ [y] residue of the spirit: and wherefore one? that he might seek † a godly [z] seed: therefore take heed to your [a] spirit, and let none deal ‡ treacherously against the wife of his youth.

16 For the LORD the God of Israel saith, ‡ that he [b] hateth † putting away: for *one* covereth [c] violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that you deal not treacherously.

17 ¶ Ye have [d] wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* when ye say, Every one that [e] doth evil, *is* good in the sight of the LORD, and he delighteth in them; or [f] where *is* the God of judgement?

CHAP. III.

1 *Of the messenger, Majesty, and grace of Christ.* 7 *of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEhold * I will send my [a] messenger, and he shall prepare the way before me: and [b] the LORD whom ye seek, shall suddenly come to his Temple: even the [c] messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who [d] may abide the day of his coming, and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's sope.

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons [e] of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD as in the days of old, and as in ‡ former years.

5 And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, & against false swearers, and against those that ‡ oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not: therefore ye sons of Jacob [f] are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* [g] return unto me, and I will return unto you, saith the LORD of hosts: but ye said, Wherein shall we return?

8 ¶ Will a [h] man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? [i] In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even*, this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the * windows of heaven, and † pour you out a blessing, that

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* *Levi* 26. &c. *Deut.* 28. 15. &c.
b To serve me according to my word.
c *That is*, the abundance of God's benefits,
‡ Or, *reprove.*
d Your seed sown shall come to no profit.
† Heb. *scatter.*
e You boast of your holiness, sacrifices and feasts, but they shall turn to your shame, and be as vile as dung.
‡ Or, *it shall take you away to it.*
f The Priests objected against the Prophet that he could not reprove them, but he must speak against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing slandered when those villains and thing are called by their own names.
g He sheweth what were the two conditions of the covenant made with the tribe of Levi: on God's part, that he would give them long life and felicity, and on their part, that they should faithfully serve him according to his word.
h I prescribed Levi a certain Law to serve me.
i He served me and set forth my glory with all humility and submission.
k He sheweth that the Priests ought to have knowledg to instruct others in the word of the Lord.
l He is as the treasure house of God's word, and ought to give to every one according to their necessity, and not to; reserve it for himself.
m Shewing, that whosoever doth not declare God's will, is not his messenger and Priest.
‡ Or, *fall in the Law:*
‡ Or, *lifted up the face against.*
† Heb. *accepted faces.*
* *Ephes.* 4. 6.
n The Prophet accuseth the ingratitude of the Jews toward God and man: for seeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themselves to God to be an holy people.
‡ Or, *ought to love,*
p They have joyned themselvs in marriage with them that are of another Religion. ‡ Or, *him that maketh, and him that answereth.* q *That is*, the Priests. r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seem to sacrifice in vain.
s This is another fault, whereof he accuseth them, *that is*, that they brake the Laws of marriage. t As the one half of thy self. u She that was joyned to thee by a solemn covenant, and by the invocation of God's name. x Did not God make man and woman as one flesh and not many? ‡ Or, *excellency.* y By his power and vertue he could have made many women for one man. † Heb. *a seed of God:* z Such as should be born in lawful and moderate marriage, wherein is no excess of lusts.
a Contain your selvs within your bounds, and be sober in mind, and bridle your affections.
‡ Or, *unfaithfully.*
‡ Or, *if he hate her, put her away.*
b This sheweth that whatsoever Moses permitted them in this case for the hardness of their heart, yet it excused them not before God but still it was sin.
† Heb. *to put.*
c He thinketh it sufficient to keep his wife still, albeit he take others.
d Ye murmured against God, because he heard not you assoon as ye called. e In thinking that God favoured the wicked, and had not respect to them that serve him. f Thus they blaspheme God in condemning his power and justice, because he judged not according to their fantasies.
* *Matth.* 11. 10. *Mark.* 1. 2. *Luk.* 1. 76. & 7. 27.
a This is meant of John Baptist, as Christ expounded, *Luk* 7. 27.
b *Meaning*, Messias, as *Ps.* 40. 1, 7. *Dan.* 9. 17, 25, 26.
c *That is*, Christ, by whom the covenant was made and ratified, who is called the Angel or messenger of the covenant, because he reconcileth us to his Father: and is Lord or King, because he hath the government of his Church.
d He sheweth that the hypocrites, which wish so much for the Lord's coming, will not abide, when he draweth near: for he will consume them, and purge his, and make them clean.
e He beginneth at the Priests, that they might be lights and shine unto others.
‡ Or, *ancient.*
‡ Or, *defraud.*
f They murmured against God because they saw not his help ever present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them: and so his mercy toward them never changeth.
g Read *Zech.* 1. 3.
h There are none of the heathen so barbarous that will defraud their Gods of their honour, or deal deceitfully with them.
i Whereby the service of God should have been maintained, and the Priests and the poor relieved. * *Gen.* 7. 11. † Heb. *empty out.*

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that *there shall* not *be* [k] *room* enough *to receive it.*

11 And I will rebuke the [l] devourer for your sakes: and he shall not † destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsom land, saith the LORD of hosts.

13 ¶ Your words have been * stout [m] against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it*, that we have kept † his ordinance, and that we have walked † mournfully before the LORD of hosts?

15 And now we call the proud happy: yea, they that work wickedness † are set up; yea, *they that* * tempt God are even [n] delivered.

16 ¶ [o] Then they that feared the LORD, spake often one to another, and the LORD hearkened, and heard *it*, and a [p] book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day [q] when I make up my ‡ jewels, and I will [r] spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

k Not having respect how much ye need, but I will give you in all abundance: so that ye shall lack place to put my blessings in.
l *Meaning*, the caterpillar, and whatsoever destroyeth corn and fruits.
† Heb. *corrupt.*

* *Job* 21. 14.
m The Prophet condemneth them of double blasphemy against God: first, in that they said, that God had no respect to them that served him, and next, that the wicked were more in his favour than the godly.
† Heb. *his observation.*
† Heb. *in black.*
† Heb. *are built.*
* *Psal.* 95. 9.
n They are not onely preferred to honour, but also delivered from dangers.
o After these admonitions of the Prophet, some were lively touched, and incouraged others to fear God.
p Both because the thing was strange that some turned to God in that great and universal corruption, and also that this might be an example of God's mercies to all penitent sinners.
q When I shall restore my Church according to my promise, they shall be as mine own proper goods.
‡ Or, *special treasure*, with my Spirit.
r *That is*, forgive their sins, and govern them

CHAP. IV.

1 *God's judgement on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the Law, and telleth of Elijah's coming and office.*

FOr behold, the day cometh that shall [z] burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name, shall the * [b] Sun of righteousness arise with healing in his wings; and ye shall [c] go forth and grow up as calvs of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I will do *this*, saith the LORD of hosts.

4 ¶ [d] Remember ye the * Law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgements.

5 ¶ Behold, I will send you * [e] Elijah the Prophet, before the coming of the great and [f] dreadful day of the LORD.

6 And he shall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, least I come [h] and smite the earth with a curse.

z He prophesieth of God's judgements against the wicked, who would not receive Christ, when as God should send him for the restauration of his Church.
* *Luk.* 1. 78.
b *Meaning*, Christ, who with his wings, or beams of his grace should lighten and comfort his Church, *Ephes.* 5. 14. and he is called the Sun of righteousness; because in himself he hath all perfection, and also the justice of the Father dwelleth in him, whereby he regenerateth us into righteousness cleanseth us from the filth of this world, and reformeth us to the image of God.
c Ye shall be set at liberty and increase in the joy of the Spirit, 2 *Cor.* 3. 17.
d Because the time was come that the Jews should be destitute of Prophets untill the time of Christ, because they should with more fervent minds desire his coming, the Prophet exhorteth them to exercise themselvs diligently in studying the Law of Moses in mean season, whereby they might continue in the true Religion, and also be armed against all temptations.
* *Exod.* 20. 3. e *Mark.* 9. *vers.* 11. *Luk* 1. 17. e This Christ expoundeth of John Baptist, *Matt.* 11. 13, 14. who both for his zeal, and restoring of Religion, is aptly compared to Elijah. f Which as it is true for the wicked, so doth it waken the godly, and call them to repentance. g He sheweth wherein John's office should stand: in the turning of men to God, and joyning of the fathers and children in one unity of faith: so that the father shall turn to the Religion of his son, which is converted unto Christ, and the son shall embrace the faith of the true fathers, Abraham, Isaac and Jacob. h The second point of his office was, to denounce God's judgements against them that would not receive Christ.

The end of the Prophets.

APOCRYPHA.

I. ESDRAS.

CHAP. I.

1 Josias his charge to the priests and Levites. 7 A great passover is kept. 32 His death is much lamented. 34 His successours. 53 The temple, citie, and people are destroyed. 56 The rest are carried unto Babylon.

1 Kings 23. 21. 2 Chron. 35. 1.

AND Josias held the * feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first moneth,

2 Having set the priests according to their daily courses, being arayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites the holy ministers of Israel, that they should hallow themselvs unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said*, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignitie of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passeover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there, Josias gave thirty thousand lambs, and kids, and three thousand calvs: these things were given of the kings allowance, according as he promised to the people, to the priests, and to the Levites.

‖ Or, *Jeiel.*

8 And Helkias, Zacharias, and ‖ Sielus, the governours of the temple, gave to the priests for the passover, two thousand and six hundred sheep, and three hundred calvs.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram; captains over thousands, gave to the Levites for the passeover, five thousand sheep, and ‖ seven hundred calvs.

‖ Or, *five hundred calvs*, 2 Chron. 35. 9.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: † and thus did they in the morning.

† 2 Chron. 35. 12. *and so of the bullocks.*

12 And they rosted the passeover with fire, as appertaineth: as for the sacrifices, they sod them in brasse pots, and pans ‖ with a good savour,

‖ Or, *with good speed, or, willingly*, 2 Chron. 35. 13.

13 And set them before all the people, and afterward they prepared for themselvs, and for the priests their brethren the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselvs, and the priests their brethren the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment * of David, to wit, Asaph, Zacharias, and Jeduthun, who was * of the kings retinue.

* 2 Chron. 35. 15. *of David and Asaph.*

16 Moreover the porters were at every gate, it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

* 2 Chron. 35. 15. *the kings sonne.*

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the LORD, according to the commandment of king Josias.

19 So the children of Israel which were present, held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with an heart full of godlines.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and ‖ did wickedly against the Lord above all people and kingdoms, and how they grieved him ‖ exceedingly, so that the words of the Lord rose up against Israel.

‖ Or, *were ungodly.* ‖ Or, *sensibly.*

25 * Now after all these acts of Josias, it came to pass that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

* 2 Chron. 35. 20.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea the Lord is with me hasting me forwards depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremie, spoken by the mouth of the Lord:

29 But joyned battel with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battel; for I am very weak: and immediately his servants took him away out of the battel.

31 Then gat he up upon his second chariot, and being brought back to Jerusalem, died, and was buried in his fathers sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremie the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 * And the people took Joachaz the son of Josias, and made him king in stead of Josias his father, when he was twenty and three years old.

* 2 King. 23. 30. 2 Chron. 36. 1.

35 And he reigned in Judea and in Jerusalem three moneths: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was † Joacim when he was made king in the land of Judea and Jerusalem, and he did evil before the Lord.

† 2 Chron. 36. 4, 5. *Jehoiakim*, Or, *Eliakim.*

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him unto Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness, and impiety, are written in the chronicles of the kings.

2 43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three moneths and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon, with the holy veſſels of the Lord,

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremie from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governours alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord which was ſanctified in Jeruſalem.

50 Nevertheleſs, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them and his tabernacle alſo.

51 But they had his meſſengers in deriſion; and look when the Lord ſpake unto them, they made a ſport of his prophets:

52 So farr forth, that he being wroth with his people for their great ungodlineſs, commanded the kings of the Caldees to come up againſt them;

53 Who ſlew their young men with the ſword, yea even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor childe among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the kings treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt it, brake down the walls of Jeruſalem, ſet fire upon her towers.

56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the * word of the Lord ſpoken by the mouth of Jeremie:

* Jer. 25. 11. and 29. 10.

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe ‖ reſt until the full term of ſeventy years.

‖ Or, *keep ſabbath.*

CHAP. II.

1 Cyrus is moved by God to build the temple, 5 and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the veſſels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

* 2 Chron. 36. 22. Ezra 1. 1, &c.

IN the * firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed that he had promiſed by the mouth of Jeremie;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael the moſt high Lord, hath made me king of the whole world,

4 And commanded me to build him an houſe at Jeruſalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for ‖ he is the Lord that dwelleth in Jeruſalem.

‖ Or, *this.*

6 Whoſoever then dwell in the places about, let them help him (thoſe I ſay that are his neighbours) with gold and with ſilver,

7 With gifts, with horſes, and with cattel, and other things, which have been ſet forth by vow, for the temple of the Lord at Jeruſalem.

8 ¶ Then the chief of the familes of Judea, and of the tribes of Benjamin ſtood up: the prieſts alſo and the Levites, and all they whoſe minde the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem,

† Heb *ſubſtance*, Ezra 1. 6.

9 And they that dwelt round about them, and helped them in all things with ſilver and gold, with † horſes and cattel, and with very many free gifts of a great number whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to † Sanabaſſar the governour of Judea.

† *Shaſhbazar: Greek, the firſt part of the word is corruptly joyned to the word going before,* Ezra 1. 8.

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, † cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver † two thouſand four hundred and ten, and a thouſand other veſſels.

† Heb. *knives,* Ezra 1. 2.

14 So all the veſſels of gold and of ſilver, which were carried away, were † five thouſand four hundred threeſcore and nine.

† Ezra 1. 10. *but four hundred and ten.*

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 * But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and † Rathumus, Beeltethmus, and † Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following;

† Ezra 11. *but five thouſand four hundred.*

17 To king Artaxerxes our lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their counſel, and the judges that are in Celoſyria and Phenice.

* Ezra 4. 7.

† *Bahumus, and the name which followeth, is but an epithet to the former,* Ezra 4. 9.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

† *Shimſhai,* Ezra 4. 8.

19 Now if this city, and the walls thereof be made up again, they will not onely refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the kings pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter,

21 But to ſpeak unto our lord the king, to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt finde in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always warres therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee, (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria and Syria, and Phenice, after this matter;

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch; and it hath been found, that that city was from the beginning, practiſing againſt kings,

27 And the men therein were given to rebellion, and warr, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it:

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſt towards Jeruſalem with a troop of horſemen, and ‖ a multitude of people in battel aray, began to hinder the builders; and the building of the temple at Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

‖ Or, *a great number of ſouldiers.*

CHAP. III.

4 Three ſtrive to excel each other in wiſe ſpeech. 9 They referre themſelves to his judgment of the king. 18 The firſt declareth the ſtrength of wine.

NOw when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia,

2 And

2 And to all the governours and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the kings body, spake one to another,

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser then the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said, that when the king is risen, some will give him the writings, and of whose side the king and the three princes of Persia shall judge, that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest, but above all things, truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings and delivered them unto him, and so he read them.

14 And sending forth, he called all the princes of Persia and Media, and the governours, and the captains, and the lieutenants, and the chief officers,

15 And sat him down in the ‖ royal seat of judgment, and the writings were read before them:

‖ Or, equit.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherless child, to be all one: of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembreth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembreth neither king nor governour; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king. 14 The third the force of women, 33 and of truth. 41 The third is judged to be wisest, 47 and obtaineth letters of the king to build Jerusalem. 58 He praiseth God, and sheweth his brethren what he had done.

THen the second that had spoken of the strength of the king, began to say,

‖ Or, have the command,

2 O ye men, do not men excel in strength, that ‖ bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them, they do.

4 If he bid them make warr the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the kings commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no souldiers, and have not to do with warrs, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare: 3

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build:

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest.

11 And these keep (watch) round about him, neither ‖ may any one depart, and do his own business, neither disobey they him in any thing.

‖ Or, can.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that † excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

† Heb. is of force.

15 Women have born the king and all the people, that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men, these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her, then unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own countrey, and cleaveth unto his wife.

21 He sticks not to spend his life with his wife, and remembreth neither father nor mother, nor countrey.

22 By this also you must know, that women have dominion over you: do ye not labour and toyl, and give and bring all to the woman?

23 Yea a man taketh his sword, and goeth his way to rob, and to steal, to sail upon the sea, and upon rivers:

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better then father or mother.

26 Yea many there be that have ‖ run out of their wits for women, and become servants for their sakes.

‖ Or, grown desperate.

27 Many also have perished, have erred, and sinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the kings concubine, the daughter of the admirable ‖ Bartacus, sitting at the right hand of the king,

‖ Josephus Antiq. lib. 1. cap. 4. Rabsaces Themasius.

30 And taking the crown from the kings head, and setting it upon her own head; she also stroke the king with her left hand.

31 And yet ‖ for all this, the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might ‖ be reconciled to him again.

‖ Or, bereaved.

‖ Or, be friends with him.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger then all things.

36 All the earth ‖ calleth upon the truth, and the heaven blesseth it, all works shake and tremble at it, and with it is no unrighteous thing.

‖ Or, praiseth the truth, Athanasius.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their

4 wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh.

38 As for the truth it endureth, and is always ſtrong, it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Ask what thou wilt more then is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed to build Jeruſalem in the day when thou cameſt to thy kingdom,

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple which the Edomites burnt when Judea was made deſolate by the Caldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thy ſelf: I deſire therefore that thou make good the vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven.

47 Then Darius the king ſtood up and kiſſed him, and wrote letters for him unto all the treaſurers and lieutenants, and captains, and governours, that they ſhould ſafely convey on their way both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria, and Phenice, and unto them in Libanus, that they ſhould bring cedar-wood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer,
‖ Or, ſteward. no ruler, no lieutenant, nor ‖ treaſurer, ſhould forcibly enter into their doors;

50 And that all the countrey which they hold, ſhould be free without tribute, and that the Edomites ſhould give over the villages of the Jews which then they held:

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter.

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city,
‖ Or, portions of Land. ‖ penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven, toward Jeruſalem, and praiſed the King of heaven,

59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers; becauſe he had given them freedom and liberty.

63 To go up, and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſick and gladneſs ſeven days.

CHAP. V.

The names and number of the Jews that returned home. 50 The altar is ſet up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFter this were the principal men of the families choſen according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants and maid-ſervants, and their cattel.

2 And Darius ſent with them a thouſand horſe-men, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up, according to their families, amongſt their tribes, after their ſeveral heads.

5 The prieſts the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and ‖ Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

‖ Joachim and Zorobabel. This place is corrupt: for Joachim was the ſon of Joſedech, Nehem. 12. 10. and not Zorobabel, who was of the tribe of Judah.

6 *a* Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the moneth Niſan, which is the firſt moneth.

7 And theſe are they of Jewry that came up from the captivity, where they dwelt as ſtrangers, whom Nabuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and *b* Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, *c* Aſpharaſus, *d* Reelus, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governours ſons of *e* Phoros, two thouſand an hundred ſeventy and two: the ſons of *f* Saphat, *g* four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11 The ſons of Phaath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of *h* Zathui, nine hundred fourty and five: the ſons of *i* Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred fourty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of *k* Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonicam, ſix hundred ſixty and ſeven: the ſons of *l* Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four:

15 The ſons of *m* Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two:

16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty two: and the ſons of *n* Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of *o* Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of *p* Bethſamos, fourty and two:

19 They of *q* Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred fourty and three: they of Pira, ſeven hundred:

10 They of Chadias, and Ammidioi, four hundred twenty and two: they of *r* Cirama, and *ſ* Gabdes, ſix hundred twenty and one:

21 They of *t* Macalon, an hundred twenty and two: they of *u* Betolius, fifty and two: the ſons of *x* Nephis, an hundred fifty and ſix.

22 The ſons of *y* Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerichus, two hundred fourty and five:

23 The ſons of *z* Annaas, three thouſand three hundred and thirty.

24 The prieſts: the ſons of *a* Jeddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of *b* Meruth, a thouſand fifty and two:

25 The ſons of *c* Phaſſaron, a thouſand fourty and ſeven: the ſons of *d* Carme, *e* a thouſand and ſeventeen:

a Jeſdras.
b Seraiah.
c Or, Miſpar.
d Or, Bethlaiah.
e Pareſh. Ezra 2. 3. Nehem. 7. 8. where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.
f Shephatiah.
g Or, three hundred ſeventy two.
h Zattu.
i Zacchai.
k Aſgad.
l Bigui.
m Aterhezekiah.
n Bezai.
o Bethlehem.
p Azmaveth.
q Kiriathjearim.
r Rama.
ſ Gaba.
t Michmas.
u Bethel.
x Magbis.
y Lodhaddid.
z Senaah.
a Jedaiah.
b Immer.
c Peſhur.
d Harim.
e Or, 217. according to ſome copies.

26 The

26 The Levites: the ſons of *f* Jeſſue, and Cadmiel, and Bathuias, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of *g* Salum, the ſons of *h* Jatal, the ſons of Talmon, the ſons of *i* Dacobi, the ſons of *k* Teta, the ſons of *l* Sami, in all an hundred thirty and nine.

29 The ſervants of the temple; the ſons of *m* Eſau, the ſonnes of *n* Aſipha, the ſons of Tabaoth, the ſons of *o* Ceras, the ſons of *p* Sud, the ſons of *q* Phaleas, the ſons of Labana, the ſons of *r* Graba,

30 The ſons of *ſ* Acua, the ſons of Uta, the ſons of *t* Cetab, the ſons of Agaba, the ſons of *u* Subai, the ſons of Anan, the ſons of *x* Cathua, the ſons of *y* Geddur:

31 The ſons of *z* Airus, the ſons of *a* Daiſan, the ſons of *b* Noeba, the ſons of Chaſeba, the ſons of *c* Gazera, the ſons of *d* Azia, the ſons of *e* Phinees, the ſonnes of Azara the ſons of *f* Baſtai, the ſons of *g* Aſana, the ſons of *h* Meani, the ſons of *i* Naphiſi, the ſons of *k* Acub, the ſons of *l* Acipha, the ſons of *m* Aſſur, the ſons of Pharacim, the ſons of *n* Baſaloth.

32 The ſons of *o* Meeda, the ſons of Coutha, the ſons of *p* Charea, the ſons of *q* Charcus, the ſons of *r* Aſerer, the ſons of *ſ* Thomoi, the ſons of *t* Naſith, the ſons of Atipha.

33 The ſons of the ſervants of Solomon: the ſonnes of *u* Azaphion, the ſons of *x* Pharira, the ſons of *y* Jeeli, the ſons of *z* Lozon, the ſons of *a* Iſdael, the ſons of *b* Sapheth.

34 The ſons of *c* Hagia, the ſonnes of *d* Phacareth, the ſons of Saby, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventie and two.

36 Theſe came up from Thermeleth, and Thelerſas, Charaathalar leading them, and Aaler.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of *e* Ladan, the ſons of *f* Ban, the ſons of *g* Necodan, ſix hundred fiftie and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of *h* Obdia: the ſons of *i* Accoz, the ſons of *k* Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing of the prieſthood.

40 For unto them ſaid ‖ Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high prieſt, clothed with † doctrine and truth.

41 So of Iſrael from them of twelve years old and upward, they were all in number fourty thouſand, beſides men-ſervants, and women-ſervants, two thouſand three hundred and ſixtie.

42 Their ‖ men-ſervants and handmaids were ſeven thouſand three hundred fourty and ſeven: the ſinging-men and ſinging-women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred fourty and five mules, * five thouſand five hundred twentie and five ‖ beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their abilitie,

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts, and the Levites, and the people in Jeruſalem, and in the countrey: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh moneth was at hand, and when the children of Iſrael were every man in his own place, they came all together with one conſent into the open place of the firſt ‖ gate which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael, 5

49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmitie with them, and oppreſſed them, and they offered ſacrifices according to the time. and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, at it is commanded in the law, and *offered* ſacrifices daily, as was meet:

52 And after that, the ‖ continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts. ‖ Or, *daily ſacrifice.*

53 And all they that had † made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh moneth, although the temple of the Lord was not yet built. † Gr. *hallowed.*

54 And they gave unto the maſons and carpenters, money, meat and drink with cheerfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave carts that they ſhould bring cedar-trees from Libanus, which ſhould be brought by flotes to the haven to Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond moneth, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salatiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts, and the Levites, and all they that were come unto Jeruſalem out of the captivitie:

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond moneth, in the ſecond year after they were come to Jewry and Jeruſalem.

58 ‖ And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Joda the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord ‖ ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord. ‖ See Ezra 3. 9. ‖ Or, *overſeers, or encouragers of them that wrought in the houſe of the Lord.*

59 And the prieſts ſtood arayed in their veſtments with muſicall inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, ‖ according as David the king of Iſrael had ordained. ‖ Or, *after the manner of David king of Iſrael.*

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 * Alſo of the prieſts and Levites, and of the cheif of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying, * Ezr. 3. 12. 13.

64 But many with trumpets and joy ſhouted with loud voice,

65 Inſomuch that the trumpets might not be ‖ heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar off. ‖ Or, *diſcerned.*

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivitie did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of ‖ Azbazareth the kings of the Aſſyrians, who brought us hither. ‖ Or *Aſſanaddon*, Chap. 4. 3.

70 Then Zorobabel and Ieſus, and the chief of the families of Iſrael ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We our ſelvs alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Iudea, and holding them ſtrait, hindred their building:

73 And by their ſecret plots, and popular perſwaſions and commotions, they hindered the finiſhing of the building, all the time that king Cyrus lived: ſo they were hindred from building for the ſpace of two years ‖ untill the reign of Darius. ‖ Or, *until the ſecond year of Darius*, Ezr. 4. 5, 6, 7.

6 CHAP. VI.

1 *The prophets ſtir up the people to build the temple.* 8 *Darius is ſolicited to hinder it.* 27 *But he doth further it by all means,* 32 *and threatneth thoſe that ſhall hinder it.*

NOw in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of ‖ Addo the prophets propheſied unto the Jews, in Jewry and Jeruſalem, in the name of the Lord God of Iſrael ‖ which was upon them.

‖ Or, *Iddo.*

‖ Or, *which was called on them.*

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the phophets of the Lord being with them; *and* helping them.

* Ezra 5. 3. ‖ Or, *Tatnai.* ‖ Or, *Shetherbozenai.*

3 * At the ſame time came unto them, ‖ Siſinnes the governour of Syria and Phenice, with ‖ Sathrabuzanes, and his companions, and ſaid unto them,

4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Nevertheleſs the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindred from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governour of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and ſent unto Darius; To king Darius, greeting.

8 Let all things be known unto our lord the king, that being come into the countrey of Judea, and entred into the city of Jeruſalem, we found in the city of Jeruſalem the ancients of the Jews that were of the captivity,

9 Building an houſe unto the Lord, great and new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made.

11 Then asked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord which made heaven and earth.

14 And as for this houſe, it was builded many years ago by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon, of the Caldees:

16 Who pulled down the houſe and burnt it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the countrey of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to ‖ Zorobabel and to Sanabaſſarus the ruler,

‖ Or, *Zorobabel, which is alſo Sanabaſſar the ruler, ſo as Zorobabel ſeemeth to be added to the text, Ezra 1. 8.*

19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended.

21 Now therefore if it ſeem good unto the king, let ſearch be made among the ‖ records of king Cyrus.

Or, *rolls.*

22 And if it be found, that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignifie unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace which is in the countrey of Media, there was found a ‖ roll wherein theſe things were recorded.

‖ Or, *place.*

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again where they do ſacrifice with continual fire.

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that countrey, and the expenſes thereof to be given out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

22 And alſo, he commanded that Siſinnes the governour of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governour of Judea, and the elders of the Jews, to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed.

29 And out of the tribute of Celoſyria and Phenice, a portion carefully to be given theſe men, for the ſacrifices of the Lord, *that is*, to Zorobabel the governour, for bullocks, and rams, and lambs:

30 And alſo corn, ſalt, wine and oyl, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That ‖ offerings may be made to the moſt high God, for the king, and for his children, and that they may pray for their lives.

‖ Or, *drink-offerings.*

32 And he commanded, that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeiſed for the king.

33 The Lord therefore whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

CHAP. VII.

1 *Siſinnes and others help forward the building.* 5 *The temple is finiſhed, and dedicated.* 10 *The paſſeover is kept.*

THen * Siſinnes the governour of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commadments of king Darius,

* Ezra 6. 13.

2 Did very carefully overſee the holy works, aſſiſting the ancients of the Jews, and governours of the temple.

3 And ſo the holy works proſpered, when Aggeus, and Zacharias the prophets propheſied.

4 And they finiſhed theſe things, by the commandment of the Lord God of Iſrael, and with ‖ the conſent of Cyrus, Darius, and Artaxerxes, kings of Perſia.

‖ Or, *the decree.*

5 And thus was the holy houſe finiſhed in † the three and twentieth day of the moneth Adar, in the ſixth year of Darius king of the Perſians.

† Heb. *the third day,* Ezra 6. 15.

6 And the children of Iſrael, the prieſts and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moſes.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the ‖ chief of the tribes of Iſrael.

‖ Or, *tribes.*

9 The prieſts alſo and the Levites ſtood arayed in their veſtments according to their † kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

† Heb. *diviſions.* Ezra 6. 18.

10 And the children of Iſrael ‖ that were of the captivity, held the paſſeover the fourteenth day of the firſt moneth, after that the prieſts and the Levites were ſanctified.

‖ Or, *with thoſe that, &c.*

11 They that were of the captivity, were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſeover for all them of the captivity, and for their brethren the prieſts, and for themſelvs.

13 And

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelvs from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord:

‖ Or, minde. 15 For that he had turned the ‖ counſel of the king of Aſſyria towards them to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras bringeth the kings commiſſion to build. 8 The copy of it. 28 He declareth the names and number of thoſe that came with him: 61 and his journey. 71 He lamenteth the ſins of his people, and ſweareth the prieſts to put away their ſtrange wives.

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon ‖ Azarias. of ‖ Ezerias, the ſon of Helchiah, the ſon of Salum,

‖ Oziah. ‖ Meraioth. ‖ Tezi. Some copies want theſe names. 2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of ‖ Ezias, the ſon of ‖ Memeroth, the ſon of Zaraias, the ſon of ‖ Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron † the chief prieſt.

† Heb. waſpſ, Ezra 7. 1. 3 This Eſdras went up from Babylon, as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael.

4 And the king did him honour: for he found grace in his ſight in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters,

‖ Or, Nethinims. † See Ezra 7. 7, 8, 9. and ‖ miniſters of the temple unto Jeruſalem.

6 In † the ſeventh year of the reigne of Artaxerxes, in the fifth moneth (this was the kings ſeventh year) for they went from Babylon in the firſt day of the firſt moneth, and came to

‖ Or, ſucceſs. Jeruſalem, according to the ‖ proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 Now the copy of the ‖ commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Eſdras the prieſt and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order, that ſuch of the nation of the Jews, and of the prieſts and Levites being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore as have a minde thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellers;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and

‖ Or, got. ſilver that in the countrey of Babylon can be ‖ found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people, for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining.

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God, which is in Jeruſalem.

‖ Or, with the reſt of, Ezra 7. 18. 16 And whatſoever thou and thy brethren will do ‖ with the ſilver and gold, that do, according to the will of thy God.

17 And the holy veſſels of the Lord which are given thee for the uſe of the temple of thy God which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the kings treaſury.

19 And I king Artaxerxes, have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed,

‖ Or, meaſures, or, ſalt, Ezr 7. 22. 20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat even to an hundred ‖ cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons. 7

22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, † all thoſe that know the law of thy God; and thoſe that know it not, thou ſhalt teach.

† Heb. of thoſe that know, Ezra 7. 25.

24 And * whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money, or by impriſonment.

* Ezra 7. 26. ‖ Or, Daniel. ‖ Or, Chattus.

25 ¶ Then ſaid Eſdras the ſcribe, Bleſſed be the onely Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem.

* Ezra 8. 3. of the ſons of Shecheniah of the ſons of Paroſh.

26 And hath honoured me in the ſight of the king and his counſellers, and all his friends and nobles.

‖ Zerachaiah. ‖ Or, of the ſons of Shethaniah the ſon of Jahaziel.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me:

28 And theſe are the chief according to their families and ſeverall dignities, that went up with me from Babylon in the reign of king Artaxerxes.

† Heb. fifty men. ‖ Or, Athaliah. ‖ Or, Zebadiah.

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, ‖ Gamael: of the ſons of David, ‖ Lettus * the ſon of Sechenias:

‖ Or, fourſcore men.

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

‖ Or, Obadiah. ‖ Or, Jahiel.

31 Of the ſons of Pahath Moab, Eliaonias, the ſon of ‖ Zaraias, and with him two hundred men:

‖ Or, eighteen men.

32 ‖ Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: of the ſons of Adin, Obeth the ſon of Jonathan, and with him † two hundred and fifty men:

‖ Or, of the ſons of Shimith the ſon of Joſiphiah.

33 Of the ſons of Elam, Joſias ſon of ‖ Gotholias, and with him ſeventy men:

‖ Or, Azgad.

34 Of the ſons of Saphatias, ‖ Zaraias ſon of Michael, and with him ‖ threeſcore and ten men:

‖ Or, Catan.

35 Of the ſons of Joab, ‖ Abadias ſon of ‖ Jezelus, and with him two hundred and ‖ twelve men:

‖ Or, Shemaia.

36 ‖ Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

‖ Or, ſixty men.

† Heb. Biggai.

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

‖ Or, to the river called Ahava, Ezra 8. 15.

38 Of the ſons of ‖ Aſtath, Johannes, *ſon of* ‖ Acatan, and with him an hundred and ten men:

‖ Or, he numbred the people and the prieſts: but found none of the ſons of Levi.

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Jeuel, and ‖ Samaias, and with them ‖ ſeventy men:

‖ Or, Ariel. ‖ Or, Shemaiah.

40 Of the ſons of † Bago, Uthi the ſon of Iſtalcurus, and with him ſeventy men.

‖ Or, Jarib. Theſe mens names with their generations are rightly diſtinguiſhed, Ezra 8. 16.

41 And theſe I gathered together ‖ to the river called Theras, where we pitched our tents three days; and then ‖ I ſurveyed them.

42 But when I had found there none of the prieſts and Levites,

‖ Or, Iddo. ‖ Or, of. ‖ Or, Caſiphia.

43 Then ſent I unto Eleazar and ‖ Iduel, and ‖ Maſman,

‖ Or, the Nethinims at the place of Caſiphia.

44 And Alnathan, and Mamaias, and ‖ Joribas, and Nathan, Eunathan, Zecharias and Moſollamon, principal men and learned.

‖ Or, Mechli ‖ Or, Sherebiah, Ezra 8. 18.

45 And I bade them that they ſhould go unto ‖ Saddeus the captain, ‖ who was in the place of ‖ the treaſury:

‖ Or, alſo Heſhabiah, and with him Jeſhaiah of the ſons Merari with his brethren, Ezra 8. 19.

46 And commanded them that they ſhould ſpeak unto Daddeus, and to ‖ his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts office in the houſe of the Lord.

47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of ‖ Moli the ſon of Levi, the ſon of Iſrael, ‖ Aſebebia and his ſons, and his brethren, who were eighteen.

48 ‖ And Aſebia, and Annuus, and Oſaias his brother of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

8 50 And there I ‖ vowed a fast unto the young men before
‖ Or, *proclaimed.* our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children and for the
† Heb. *substance.* † cattel.

42 For I was ashamed to ask the king, foot-men, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord, as touching these things, and found him favourable unto us.

‖ *Serebias and Hassibias.* 54 Then I separated twelve of the chief of the priests, ‖ Esebrias, and Assanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

† Heb. *two vessels,* Ezra 8. 27. 57 And twenty golden vessels, and † twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both you are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first moneth, and came to Jerusalem by the mighty hand
‖ Or, *dangers in the way.* of our Lord, which was with us: and from the ‖ beginning of our journey, the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered into the house of our
‖ Or, *unto Merimoth the son of Urias the priest.* Lord on the fourth day ‖ unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with
‖ Or. *Noadiah the son of Binnui.* them were Josabad the son of Jehu, and ‖ Moeth the son of Sabban, Levites: all was *delivered them* by number and weight,

64 And all the weight of them was written up the same houre.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourescore and sixteen rams,

† Heb. *seventy seven lambs, twelve he goats for a sin-offering,* Ezra 8. 35. 66 † Threescore and twelve lambs, goats for a peace-offering, twelve, all of them a sacrifice to the Lord.

64 And they delivered the kings commandments unto the kings stewards, and to the governours of Celosyria and Phenice, and they honoured the people, and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherestes, Jebusites, and the Moabites, Egyptians, and Edomites.

* Ezra 9. 2. 70 * For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land, and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity.

71 And assoon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad, and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilest I mourned for the iniquity: but I sat still full of heavines, until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded, and ashamed before thy face;

75 For our sins ‖ are multiplied above our heads, and our ‖ Or, *have abounded.* ignorances have reached up unto heaven.

76 For ever since the time of our fathers we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers, we with our brethren, and our kings, and our priests, were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root, and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us † food in the time of our servitude. † Heb. *life,* Ezra 9. 8.

82 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

28 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not joyn your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, you shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

27 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle our selvs with the uncleanness of the nations of the land.

88 ‖ Mightest not thou be angry with us to destroy us, till ‖ Or, *be not angry, &c.* thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel called out and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel ‖ aloft.

‖ Or, *exalted,* Deut. 28. 13. Baruch 2. 5. 93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites † of all Israel, to do after these things; and † Heb. *and all Israel,* Ezra 10. 5. *so* they sware.

CHAP. IX.

1 *Esdras assembleth all the people.* 10 *They promise to put away the strange wives.* 20 *The names and number of them that did so.* 40 *The law of Moses is read and declared before all the people.* 49 *They weep, and are put in minde of the feast-day.*

THen Esdras rising from the court of the temple, went to the chamber of Joanan the son of Eliasib.

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem, to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders thar bare rule appointed, their cattel should be seised to the use of the temple, and himself ‖ *Utterly destroyed,* Josh. 10. 8. ‖ cast out from them that were of the captivity.

5 And

5 And in three dayes were all they of the tribe of Judah and Benjamin gathered together at Jeruſalem the twentieth day of the ninth moneth.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſinnes of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate your ſelves from the heathen of the land, and from the ſtrange women.

10 Then cried the whole multitude and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpred far:

12 Therefore let the rulers of the multitude ‖ ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed, ‖ Or, ſtand.

13 And with them the rulers and judges of every place, till we turn away the wrath of of the Lord from us for this matter.

14 Then Jonathan the ſonne of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity, did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth moneth, they ſat together to examine the matter. ‖ Or, Maaſai.

17 So their cauſe that held ſtrange wives was brought to an end, in the firſt day of the firſt moneth. ‖ Or, Jarib. ‖ Or, Gedaiah. ‖ Heb. a name.

18 And of the prieſts that were come together, and had ſtrange wives, there were found; ‖ Or, partizans.

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; ‖ Matthelas, and Eleazar, and ‖ Joribus, and ‖ Joadanus. a Harim. b Maaſiah. c Iſhiel. d Uzziah. e Jaſibus. f Jechabed. g Eliaſab. h Kelaiah. i Kelaiah. k Pelaiah. l Eliaſhib. m Tdem. n Pareſh. o Ramiah. p Jeſiah. q Miamin. r Malchiah. ſ Shemaiah. t Addi. u Zatu. x Elioenai. y Eliaſhib. z Mattaniah. a Zabad. b Aziza. c Zabbai. d Athlai. e Bani f Meſhullam. g Melluch. h Adaiah. i Jaſhub. k Sheal.

20 And they gave their hands to put away their wives, and to offer † rames, to make reconcilement for their ‖ errours.

21 And of the ſons of Emmer; Ananias, and Zabdeus, and *a* Eanes, and *b* Sameius, and *c* Hiereel, and *d* Azarias.

22 And of the ſons of *e* Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and *f* Ocidelus, and *g* Talſas.

23 And of the Levites; Jozabad, and Semis, and *h* Colius, who was called *i* Calitas, and *k* Patheus, and Judas, and Jonas.

24 Of the holy ſingers; *l* Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and *m* Tolbanes.

26 Of them of Iſrael, of the ſons of *n* Phoros, *o* Hiermas, and *p* Eddias, and Melchius, and *q* Maelus, and Eleazar, and *r* Aſibias, and Baanias.

27 Of the ſons of Ela, Matthanias, Zacharias, and *ſ* Hierielus, and Hieremoth, and *t* Aedias.

28 And of the ſons of *u* Zamoth, *x* Eliadas, *y* Eliſimus, *z* Othonias, Jarimoth, and *a* Sabatus, and *b* Sardeus.

29 Of ſons of Bebai, Johannes, and Ananias, and *c* Joſabad, and *d* Amatheis.

30 Of the ſons of *e* Mani, *f* Olamus, *g* Mamuchus, *h* Jedeus, Jaſubus, *i* Jaſael, and Hieremoth.

31 † And of the ſons of Addi, Naathus, and Mooſias, Lacunus, and Naidas, and Mathanias, and Seſthell, Balnuus, and Manaſſeas.

32 And of the ſons of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus. † Of the names in verſ. 31, 32, 34, 35, ſee Ezra 10. 30, 31, 34, &c.

33 And of the ſons of Aſom, *k* Altaneus, and *l* Matthias, and *m* Bannaia, Eliphalat, and Manaſſes, and Semei. *k* Mattenai. *l* Mattithiah. *m* Zaccai.

34 And of the ſonnes of Maani, Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Samis, Selemias, Nathanias: and of the ſonnes of Ozora, Seſis, Eſril, Azaelus, Samatus, Zambis, Joſiphus.

35 And of the ſonnes of Ethma, Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael dwelt in Jeruſalem, and in the countrey, in the firſt day of the ſeventh moneth: ſo the children of Iſrael were in their ‖ habitations. ‖ Or, villages.

38 * And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt. * Nehem. 8. 1.

39 And they ſpake unto Eſdras the prieſt and eader, that he would bring the law of Moſes that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law, in the firſt day of the ſeventh moneth.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt, and reader of the law ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him Matathias, Sammus, Ananias, Azarias, Urias, ‖ Ezecias, ‖ Balaſamus, upon the right hand. ‖ Or, Hilkiah.

44 And upon his left hand ſtood ‖ Phaldaius, Miſael, Melchias, ‖ Lothaſubus, and ‖ Nabarias. ‖ Or, Maaſiah.

45 Then took Eſdras the book of the law before the multitude: for he ſat † honourably in the firſt place in the ſight of them all. ‖ Or, Pedaiah. ‖ Or, Haſhum. ‖ See Nehem. 8. 4. † Heb. above them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered, Amen; and lifting up their hands they fell to the ground. and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, ‖ Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites taught the law of the Lord, making them withall to underſtand it. ‖ Or, Herodijah.

49 ‖ Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying. ‖ Then Nehemiah and Ezra the prieſt and ſcribe, and the Levites that inſtructed the people, ſaid unto all the people. Nehem 8. 9.

50 This day is holy unto the Lord; (for they all wept when they heard the law)

51 Go then and eat the fat, and drink the ſweet, and ſend part to ‖ them that have nothing. ‖ Or, the poor.

52 For this day is holy unto the Lord, and be not ſorrowfull; for the Lord will bring you to honour.

53 So the Levites publiſhed al things to the people, ſaying, This day is holy to the Lord: be not ſorrowfull.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

II. ESDRAS.

CHAP. I.

1 *Eſdras is commanded to reprove the people.* 24 *God threatneth to caſt them off,* 35 *and to give their houſes to a people of more grace then they.*

THe ſecond book of the prophet * Eſdras, the ſonne of Saraias, the ſon of Azarias, the ſon of Helchias, the ſon of ‖ Sadamias, the ſon of Sadoc, the ſonne of Achitob. * Ezra. 7. 1. ‖ Or, Shallum.

2 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and * ſhew my people their ſinfull deeds, and their children their wickedneſs which they have done againſt me; that they may tell their children. * Iſa. 58 1.

6 Becauſe the ſins of their fathers are increaſed in them: for

10 for thy have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them unto whom I have done ſo much good?

* Exod. 14. 28. * Num. 21. 24. Joſh. 8. and 10. and 12.

10 Many kings have I deſtroyed for their ſakes; * Pharaoh with his ſervants, and all his power have I ſmitten down.

11 * All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

* Exod. 14. 29. ‖ Or *ſtreet.* * Exod. 1. 10. and 4. 14.

13 * I led you through the ſea, and in the beginning gave you a large and ſafe ‖ paſſage, * I gave you Moſes for a leader, and Aaron for a prieſt.

* Exod. 13. 21. * Exod. 16. 13. Pſal. 105. 40.

14 * I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The * quails were as a token for you, I gave you tents for your ſafeguard, nevertheleſs, you murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmure.

17 Where are the benefits that I have done for you? when you were hungry and thirſtie in the wilderneſs, * did you not cry unto me,

* Num. 14. 3.

18 Saying, Why haſt thou brought us into this wilderneſſe to kill us? it had been better for us to have ſerved de Egyptians, then to die in this wilderneſſe.

19 Then had I pity upon your mournings, and gave you manna to eat, * ſo ye did eat angels bread.

* Wiſd. 16. 20. * Num. 20. 11. Wiſd. 11. 4. ‖ Or, *abundantly.*

20 * When ye were thirſtie, did I not cleave the rock, and waters flowed out ‖ to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitfull land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: * what ſhall I yet do more for you? ſaith the Lord,

* Iſa. 5. 4.

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, ‖ in the river of the Amorites, being athirſt, and blaſpeming my name,

‖ Or, *at the bitter waters of Marah,* Exod. 15. 23.

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou * Juda wouldſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

* Exod. 32. 8.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

* Iſa. 1. 15.

26 * Whenſoever you ſhall call upon me, I will not heare you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not as it were forſaken me, but your own ſelvs, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſonnes, as a mother her daughters, & a nurſe her young babes;

‖ Or, *as I am your God.*

29 That ye would be my people, ‖ and I ſhould be your God, that ye would be my children, and I ſhould be your father?

* Matth. 23. 37.

30 * I gathered you together, as a hen gathereth her chickens under her wings: but now, what ſhall I do unto you? I will caſt you out from my face.

* Iſa. 1. 13.

31 * When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new moon, and your circumciſions have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate, I will caſt you out as the winde doth ſtubble.

34 And your children ſhall not be fruitfull, for they have deſpiſed my commandement, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come which not having heard of me, yet ſhall beleeve me; to whom I have ſhewed no ſignes, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoyce in gladneſſe: and though they have not ſeen me with bodily eyes, yet in ſpirit they beleeve the thing that I ſay.

38 And now brother, behold what glory: and ſee the people that cometh from the eaſt.

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas.

40 Nahum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malacie, which is called alſo an * angel of the Lord.

* Malac. 3. 1.

CHAP. II.

1 God complaineth of his people: 10 Yet Eſdras is willed to comfort them. 34 Becauſe they refuſed, the Gentiles are called. 43 Eſdras ſeeth the Son of God, and theſe that are crowned by him.

THus ſaith the Lord, I brought this people out of bondage, and I gave them my commandements by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels.

2 The mother that bare them, ſaith unto them, Go your way ye children, for I am a widow, and forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offspring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my ‖ covenant.

‖ Or, *Sacrament, or oath.*

8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember * what I did unto Sodom and Gomorrha:

* Gen. 19. 24.

9 Whoſe land lieth in clods of pitch, and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles, which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour, nor be weary.

13 Go, and ye ſhall receive: pray for few dayes unto you, that they may be ſhortened; the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

‖ Or, *bring them up with gladneſs, as a dove, make their feet faſt for, &c.*

15 Mother, embrace thy children, and ‖ bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known ‖ my name in Iſrael.

‖ Or, *thy name, O Iſrael.*

17 Fear not thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremie, after whoſe counſel I have ſanctified and prepared for thee, twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains, whereupon there grow roſes and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed. and let the blinde man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Where-

23 * Wheresoever thou findest the dead, † take them and bury them, and I will give thee the first place in my resurrection.
24 Abide still, O my people, and take thy rest, for thy quietness shall come.
25 Nourish thy children, O thou good nurse; stablish their feet.
26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.
27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.
28 The heathen shall envy thee, but the shall be able to do nothing against thee, saith the Lord.
29 My hands shall cover thee, so that thy children shall not see hell.
30 Be joyfull, O thou mother, with thy children; for I will deliver thee, saith the Lord.
31 Remember the children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am mercifull, saith the Lord Almighty.
32 Embrace the children untill I come, and ‖ shew mercy unto them: for my wells run over, and my grace shall not fail.
33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them they set me at nought, and despised the commandment of the Lord.
34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.
35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.
36 Flee the shadow of this world, receive the joyfulness of your glory: I testifie my Saviour openly.
37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.
38 Arise up and stand, behold the number of those that be sealed ‖ in the feast of the Lord.
39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.
40 Take thy number, O Sion, and † shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.
41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people which have been called from the beginning, may be hallowed.
42 * I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.
43 And in the midst of them there was a young man of a high stature, taller then all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.
44 So I asked the angel, and said, ‖ Sir, what are these?
45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.
46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?
47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord
48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 Esdras is troubled, 13 and acknowledgeth the sins of the people: 28 yet complaineth that the heathen were lords over them, being more wicked then they.

IN the thirtieth year after the ruine of the citie, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.
2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.
3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,
4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thy self alone) and commandedst the people,
5 * And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breath into him the breath of life, and he was made living before thee.
6 And thou leddest him into paradise, which thy right hand had planted, before the earth came forward.
7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.
8 * And every people walked after their own will, and did wonderfull things before thee, and despised thy commandments.
9 * And again in process of time thou broughtest the floud upon those that dwelt in the world, and destroyedst them.
10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.
11 Nevertheless, one of them thou leftest, namely, * Noah with his household, of whom came all righteous men.
12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly then the first.
13 Now when they lived so wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.
14 Him thou lovest, and unto him onely thou shewedst thy will:
15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.
16 * And unto him thou gavest Isahac, and * unto Isahac also thou gavest Jacob and Esau. As for Jacob, * thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.
17 And it came to pass, that when thou ledst his seed out of Egypt, * thou broughtest them up to the mount Sina.
18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.
19 And thy glory went through foure gates, of fire, and of earthquake, and of winde, and of cold; that thou mightest give the law unto the seed of Jacob, ‖ and diligence unto the generation of Israel.
20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.
21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.
22 Thus infirmitie was made permanent; and the law also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.
23 So the times passed away, and the yeares were brought to an end: * then didst thou raise thee up a servant, called David:
24 * Whom thou commandedst to build a citie unto thy name, and to offer incense and oblations unto thee therein.
25 When this was done many years, then they that inhabited the city forsook thee.
26 And in all things did even as Adam, and all his generations had done, for they also had a wicked heart.
27 And so thou gavest thy citie over into the hands of thine enemies.
28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?
29 For when I came thither, and had seen impieties without number, then my soul saw many evil doers in thes thirtieth year, so that my heart failed me.
30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destoyed thy people, and hast preserved thine enemies, and hast not signified it.
31 ‖ I do not remember how this way may be left: Are they then of Babylon better then they of Sion?
32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeved thy covenants as Jacob?

33 And

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23 * Tob. 1. 17, 18. † Digging my tomb.
32 ‖ Or, pack.
40 † Let. conclude.
42 * Revel. 7. 9.
44 ‖ Or, Lord.
3 11
5 * Gen. 2. 7.
8 * Gen. 7. 10.
11 * 1 Pet. 3. 20.
13 * Gen 12. 1. * Gen. 17. 5.
16 * Gen. 21. 2, 3. * Gen. 25. 25, 26. * Mal. 1. 2, 3. Rom. 9. 13.
17 * Exod. 19. 1. Deut. 4. 10.
19 ‖ And to all the generation of Israel, that they should keep it with diligence.
23 * 1 Sam. 16. 13.
24 * 2 Sam 5. 2. and 7. 5, 13.
31 ‖ Or, I conceive.

12 33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they ‖ flow in wealth, and think not upon thy commandments.

‖ Or, abound.

34 Weigh thou therefore our wickednes now in the balance, and theirs also that dwell in the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt finde that Israel by name hath kept thy precepts: but not the heathen.

CHAP. IIII.

1 The angel declareth the ignorance of Esdras in Gods judgements, 13 and adviseth him not to meddle with things above his reach. 23 Nevertheless Esdras asketh divers questions, and receiveth answers to them.

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord, and he answered me, & said, I am sent to shew thee three ways, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked hearth commeth.

5 And I said, Tell on my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the winde, or call me again the day that is past.

6 Then aswered I, and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire, and winde, and of the day where through thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the ‖ corruption that is evident in my sight?

‖ Or, *in corruption.*

12 Then said I unto him, It were better that we were not at all, then that we should live still in wickednes, and to suffer and not to know wherefore.

13 He answered me, and said, I went into a forrest into a plain, and the * trees took counsel,

* Judges 9. 2. 2 Chron. 25. 18.

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The flouds of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another countrey.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the flouds of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justifie? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they have both devised, for ‖ the ground is given unto the wood, and the sea also hath his place to bear his ‖ floods.

‖ Or, *the land.* ‖ Or, *waves.*

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thy self also?

21 For like as ‖ the ground is given unto the wood, and the sea to his flouds: even so * they that dwell upon the earth may understand nothing, but that which is upon the earth: he that dwelleth above the heavens, may onely understand the things that are above the height of the heavens.

‖ *The land.* * Isa. 55. 8, 9. John. 3. 31. 1 Cor. 2. 14.

22 Then answered I, and said I beseech thee, O Lord, let me have understanding.

23 For it was not my minde to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproch to the heathen, and for what cause the people whom thou hast loved, is given over unto ungodly nations, and why the law of our fore-fathers is brought to nought, and the written covenants come ‖ to none effect,

‖ Or, *no where.*

24 And we pass away out of the world as grashoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest the more thou shalt marvel, for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousnes and infirmities.

28 But as concerning the things whereof thou as kest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodlinesse hath it brought up unto this time? and how much shall it yet bring forth untill the ‖ time of threshing come?

‖ Or, *floor.*

31 Ponder now by thy self, how great fruit of wickednes the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask questions of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things ‖ Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

‖ Or, *Jeremiel.*

37 By measure hath he measured the times, and by number hath he numbred the times; and he doth not move nor stirre them, untill the said measure be fulfilled.

38 Then answered I, and said, O Lord, that beareſt rule, even we all are full of impietie.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sinnes of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with childe, & ask of her when she hath fulfilled her nine moneths, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave, the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haste to escape the necessitie of the travail: even so doth these places haste to deliver those things that are committed unto them.

43 From the beginning look what thou desireſt to see, it shall be shewed thee.

44 Then aswered I, and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come then is past, or more past then is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto you.

48 So I stood and saw, and behold an hot burning oven passed by before me: and it happened that when the flame was gone by, I looked, and behold, the smoke remained still.

49 After this there passed by before me a watry cloud, and sent down much rain with a storm, and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thy self; as the rain

rain is more then the drops, and as the fire is greater then the ſmoke; but the drops and the ſmoke remain behinde: ſo the
‖ Or, meaſure. ‖ quantitie which is paſt did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou,
‖ Or, who ſhall be? Manuſcript. untill that time? or ‖ what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou askeſt me, I may tell thee of them in part; but as touching thy life, I am not to ſhew thee, for I do not know it.

CHAP. V.

1 The ſignes of the times to come. 23. He asketh why God choosing but one people, did caſt them off. 30 He is taught, that Gods judgements are unſearchable, 46 and that God doeth not all at once.

NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth ‖ ſhall
‖ Or, ſhall be found with great wealth. * Matth. 24. 12. be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But * iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land ‖ that thou ſeeſt now to have root, ſhalt
‖ Or, that you treadſt upon and ſeeſt. thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the
‖ Or, ſaid. fire ſhall be oft ‖ ſent out again, and the wilde beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy another; then ſhall wit hide it ſelf, and underſtanding withdraw it ſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall ask another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At that ſame time ſhall men hope, but nothing obtain:
‖ Or, be diſtilled. they ſhall labour, but their ways ſhall not ‖ proſper,

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my minde was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been, and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of captivity?

18 Up then and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven dayes mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven dayes, ſo it was that the thought of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again,

23 And ſaid, O Lord that beareſt rule, of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one onely vine:

24 And of all lands of the whole world thou haſt choſen thee one pit: and of all the flowers thereof, one lilie:

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities thou haſt hallowed Sion unto thy ſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattel that are made, thou haſt provided thee one ſheep: 13

27 And among all the multitude of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and ‖ upon the one root haſt thou prepared ‖ Or, over, others, and why haſt thou ſcattered thy onely one people among many?

29 And they which did gainſay thy promiſes, and beleeved not thy covenants, have troden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou punish them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on my Lord: then ſaid he unto me, Thou all ſore troubled in minde for Iſraels ſake: loveſt thou that people better then he that made them?

34 And I ſaid, No Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgement.

35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore Lord? Whereunto was I born then? or why was not my mothers womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſom toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered,

37 Open me the places that are cloſed, and bring me forth the windes that in them are ſhut up, ſhew the image of a voice: and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me I am unwiſe: how may I then ſpeak of theſe things whereof thou askeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not finde out my judgement, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgement unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered and ſaid, Couldſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgement the ſooner?

44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and creature bare it: even ſo it might now alſo bear them that now be preſent an once.

46 And he ſaid unto me, Ask the wombe of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore, to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young childe may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I asked, & ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother of whom thou haſt told me that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Ask a woman that beareth children, and ſhe ſhall tell thee.

14 52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature.

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature then thoſe that were before you.

55 And ſo are they that come after you, leſs then ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

1 Gods purpoſe is eternal. 8 The next world ſhall follow this immediately. 13 What ſhall fall out at the laſt. 31 He is promiſed more knowledge, 38 and reckoneth up the works of the creation, 57 and complaineth that they have no part in the world for whom it was made.

‖ Or, *circle of the earth.*

AND he ſaid unto me, In the beginning, when the ‖ earth was made, before the borders of the world ſtood, or ever the windes blew,

2 Before it thundered and lightened, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the invention of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through one other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, * Jacobs hand held ‖ firſt the heel of Eſau.

* Gen. 25. 26.

‖ Or, *from the beginning.*

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the land: other queſtions, Eſdras ask thou not.

11 ¶ I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens whereof thou ſhewedſt me part the laſt night.

13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

‖ Or, *earthquake.*

14 And it ſhall be as it were a great ‖ motion, but the place where thou ſtandeſt, ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

‖ Or, *ſtanded.*

20 And when the world that ſhall begin to vaniſh away, ſhall be ‖ finiſhed, then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with childe ſhall bring forth untimely children, of three or four moneths old, and they ſhall live and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtory-houſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven dayes again; I ſhall tell the greater things ‖ by day, then I have heard.

‖ See chap. 13. v. 52.

32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtitie, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fullfill the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus, * Let heaven and earth be made, and thy word was a perfect work.

* Gen. 1. 1.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of mans voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up and kept them, to the intent that of theſe ſome being planted of God and tilled, might ſerve thee.

43 For aſſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderfull ſmell: and this was done the third day.

45 * Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

* Gen. 1. 14.

46 And gaveſt them a charge to do * ſervice unto man, that was to be made.

* Gen. 1. 25. Deut. 4. 19.

47 Upon the fifth day, thou ſaidſt unto the ſeventh part * where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

* Gen. 1. 20.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt ‖ Enoch, and the other Leviathan;

‖ *Behemoth.*

50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills:

52 But

52 But unto Leviathan thou giveſt the ſeventh part, namely the moiſt, and haſt kept him to be devoured of whom thou wilt and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattel, and creeping things:

54 And after theſe, Adam alſo whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likned the abundance of them unto a drop that falleth from a veſſel.

57 And now O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſtborn, thy onely begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why dowe not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

4 The way is narrow. 12 When it was made narrow. 28 All ſhall die, and riſe again. 33 Chriſt ſhall ſit in judgement. 46 God had not made paradiſe in vain. 62 and is merciſull.

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the night afore.

2 And he ſaid unto me, Up Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A citie is builded, and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a ‖ dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

‖ Or, ſtep ſtar.

8 And one onely path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this citie now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſraels portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of ſorrow and travel: they are but few and evil, full of perils, and very painfull.

13 For the entrances of the ‖ elder world were wide and ſure, & brought immortal fruit.

‖ Or, greater.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thy ſelf, ſeeing thou are but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy minde this thing that is to come, rather then that which is preſent?

17 Then anſwered I, and ſaid, O Lord that beareſt rule, thou haſt ordained in thy * law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh:

* Deut. 1. 1.

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment. 15

22 Nevertheleſs, they were not obedient unto him; but ſpake againſt him, and imagined vain things:

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways.

24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithfull, and have not performed his works.

25 And therefore Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that the tokens which I have told thee ſhall come to paſſe, and the bride ſhall appear, and ſhe coming forth ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſonne Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoyce within four hundred yeares.

29 After theſe years ſhall my ſonne Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the ‖ former judgements: ſo that no man ſhall remain.

‖ Or, *firſt beginning.*

31 And after ſeven dayes, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgement, and miſery ſhall paſſe away, and the long-ſuffering ſhall have an end.

34 But judgement onely ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, * Abraham prayed firſt for the Sodomites, and * Moſes for the fathers that ſinned in the wilderneſs:

37 And Jeſus after him for Iſrael in the time of ‖ Achan:

‖ Or, *Achor.*

38 And Samuel, and * David for the deſtruction: and * Solomon for them that ſhould come to the ſanctuary:

39 And * Helias for theſe that received rain, and for the dead, that he might live:

40 And * Ezecias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

44 Intemperancie is at an end, infidellity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to opreſs him that hath gotten the victory.

46 I anſwered then and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning.

47 For what profit it is for men now in this preſent time to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was * thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

* Rom. 5. 18.

50 And that there is promiſed us an everlaſting hope, whereas our ſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led ‖ a wary life, whereas we have walked in the most wicked ways of all?

‖ Or, *a chast life.*

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is ‖ securitie and medicine, sith we shall not enter into it?

‖ Or, *sulnesse.*

54 (For we have walked in unpleasant places)

55 And that the faces of them which have used abstinence, shall shine above the stars, whereas our faces shall be blacker then darkness?

56 For while we lived, and committed iniquitie, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the ‖ condition of of the battel, which man that is born upon the earth shall fight;

‖ Or, *intent.*

58 That if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, * Choose the life that thou mayest live.

60 Nevertheless, they beleeved not him, nor yet the prophets after him, no nor me which have spoken unto them,

* Deut. 30. 19.

61 That there should not be such heavines in their destruction, as shall be joy over them that are perswaded to salvation.

62 I answered then and said, I know, Lord, that the most High is called mercifull, in that he hath mercy upon them which are not yet come into the world.

63 And upon those also that turn to his law;

64 And that * he is patient, and long suffereth those that have sinned, as his creatures;

* Rom. 2. 4.

65 And that is bountifull, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodnesse, that they which have committed iniquities, might be eased of them; the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are ‖ cured with his word, and put out the multitude of ‖ contentions,

‖ Or, *created*
‖ Or, *contempts.*

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 Many created, but few saved. 6. He asketh why God destroyeth his own work. 26. And prayeth God to look upon the people which onely serve him. 41. God answereth that all seed cometh not to good, 52. and that glory is prepared for him and such like.

AND he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mold whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 * There be many created, but few shall be saved.

4 So answered I, and said, Swallow then down, O my soul, understanding, and devour wisdom.

* Matth. 20. 16.

5 For thou hast agreed to give ear, and art willing to prophesie: for thou hast no longer space then onely to live.

6 O Lord, if thou suffer not thy servant that we may pray before thee, and ‖ thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

‖ Or, *to give us.*

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For ‖ when the body is fashioned now in the mothers womb, and thou givest it members, thy creature is preserved in fire and water, and nine moneths doth thy workmanship endure thy creature which is created in her.

‖ Or, *how is the body fashioned.*

9 But that which keepeth, and is kept, shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousnes, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortifie it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great * labour was fashioned, it is an easie thing to be ordained by thy commandment, that the thing which was made might be preserved.

* Job. 10. 8. Psal. 119. 14, &c.

15 Now therefore, Lord, I will speak (touching man in general, thou knowest best) but touching thy people, for whose sake I am sory;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled:

17 Therefore will I begin to pray before thee, for my self and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftnes of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee: this is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingnes, which beholdest from above, things in the heaven, and in the aire,

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling,

22 (Whose service is conversant in winde and fire) whose word is true, and sayings constant, whose commandment is strong, and ordinance fearfull,

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live, I will speak, and so long as I have understanding, I will answer.

26 O look not upon the sins of thy people: but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them, which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse then beasts: but love them that alway put their trust in thy righteousnes and glory.

31 For we and our fathers ‖ do languish of such diseases: but because of us sinners, thou shalt be called mercifull.

‖ Or, *are sick.*

32 For if thou ‖ hast a desire to have mercy upon us, thou shalt be called mercifull, to us namely, that have no works of righteousnes.

‖ Or, *be willing.*

33 For the just which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 * For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithfull there is none which hath not done amiss.

* 1. Kings 8. 46. 2. Chron. 6. 36.

36 For in this O Lord, righteousnes and thy goodnes shall be declared, if thou be mercifull unto them which have not the ‖ confidence of good works.

‖ Or, *substance.*

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction.

39 But * I will rejoyce over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward that they shall have.

* Genes. 4. 4.

40 Like as I have spoken now, so shall it come to passe.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world, they shall not all be saved.

42 I answered then, and said, If I have found grace, let me speak.

43 Like as the husbandmans seed perisheth, if it come not up, and

and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, & likened him unto the husbandmans ſeed.

45 Be not wroth with us, but ſpare thy people: and have mercy upon thine own inheritance: for thou art mercifull unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more then I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thy ſelf as it becometh thee, and haſt not judged thy ſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them, that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thy ſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea perfect goodneſs and wiſdome.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled unto ‖ hell to be forgotten: ‖ Or, grave.

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore ask thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover they have troden down his righteous.

* Pſal. 14. 1. & 53. 1. 58 And * ſaid in their heart, that there is no God; yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankfull unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time, thou haſt not ſhewed me.

CHAP. IX.

7 Who ſhall be ſaved, and who not. 19 All the world is now corrupted: 22 yet God doth ſave a few. 33 He complaineth that thoſe periſh which keep Gods law: 38 and ſeeth a woman lamenting in a field.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in it ſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand, that it is the very ſame time, wherein the Higheſt will begin to viſit the world which he made.

* Matth. 24. 7. 3 Therefore when there ſhall be ſeen * earthquakes and of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the dayes that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning, and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt, have plain beginnings in wonders and powerfull works, and endings in effects and ſignes.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have beleeved,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation, in my land, and within my borders: for I have ſanctified them for me from the beginning. 17

9 Then ‖ ſhall they be in pitifull caſe which now have abuſed my wayes: and they that have caſt them away diſpitefully, ſhall dwell in torments. ‖ Or, they ſhall marvel.

10 For ſuch as in their life have received benefits, and have not known me:

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it:

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many mo of them which periſh, then of them which ſhall be ſaved:

16 Like as a wave is greater then a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed: as the flowers be, ſuch are the colours alſo: ſuch as the workman is, ſuch alſo is the work: and as the husbandman is himſelf, ſo is his husbandry alſo: for it was the time of the world.

18 ‖ And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me. ‖ *And now becauſe the time of the world was come, when I was preparing the world, &c.*

19 For then every one obeyed, ‖ but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves. ‖ *But when the world was midde, birth now and then the manners of every one created were corrupted by a never failing harveſt, and a law unſearchable.*

20 So I conſidered the world, and behold there was peril, becauſe of the devices that come into it.

21 And I ſaw and ſpared it greatly, and have kept me a ‖ grape of the cluſter, and a plant of a great people. ‖ Or, grain.

22 Let the multitude periſh then, which was born in vain, and let my ‖ grape be kept, and my plant: for with great labour have I made it perfect. ‖ Or, grain.

23 Nevertheleſſe, if thou wilt ceaſe yet ſeven dayes mo (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat onely the flowers of the field; taſte no fleſh, drink no wine, but eat flowers onely)

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me, and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven dayes I ſat upon the graſs, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thy ſelf unto us, thou waſt * ſhewed unto our fathers in the wilderneſs, in a place where no man ‖ treadeth, in a barren place when they came out of Egypt. * Exod. 19. 9. and 24. 3. Deut. 4. 12. ‖ Or, cometh.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of the law did not periſh, neither could it, for it was thine;

33 Yet they that received it, periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtome when then the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, being periſhed wherein it was ſown, or caſt into;

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding the law periſheth not, but remaineth in his force.

18 38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy minde?

41 And she said unto me, Sir let me alone, that I may bewail my self, and adde unto my sorrow, for I am sore vexed in my minde, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no childe, though I had an husband thirtie yeares.

44 And those thirtie yeares I did nothing else day and night, and every houre, but make my prayer to the Highest.

54 After thirtie yeares God heard me thine handmaid, looked upon my miserie, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours, & we gave great honour unto the Almighty.

46 And I nourished him with great travel.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

CHAP. X.

1 He comforteth the woman in the field. 17 She vanisheth away, and a city appeareth in her place. 40 The angel declareth these visions in the field.

AND it so came to pass, that when my son was entred into his wedding-chamber, he fell down and died.

‖ Or, *commoryons.* Lat. *civitatem.*

2 Then we all overthrew the lights, and all my ‖ neighbours rose up to comfort me, so I took my rest unto the second day at night.

3 And it came to pass when they had all left off to comfort me, to the end I might be quiet: then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn, and to fast untill I die.

‖ Or, *speeches.*

5 Then left I the ‖ meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavinesse, and much humbled, mourning very sore?

8 And now seeing we all mourn and are sad, for we are all in heavinesse, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into de-

‖ Or, *abolished.*

struction, and a multitude of them is utterly ‖ rooted out.

11 Who then should make more mourning, then she that hath lost so great a multitude, and not thou which art sory but for one?

12 But if thou sayest unto me, My lamentation is not like the earths, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

‖ *But the earth after the manner of the earth, whereinto the present multitude is gone again as it came out.*

13 ‖ But the earth *not so*: for the multitude present in it, according to the course of the earth, is gone, as it came.

14 Then say I unto thee, Like as thou hast brought forth with labour: even so the earth also hath given her fruit, namely man, ever since the beginning, unto him that made her.

15 Now therefore keep thy sorrow to thy self, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended amongst women.

17 Go thy way then into the city, to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed:

22 Our psaltery is laid on the ground, our song is put to silence, our rejoycing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivitie, our virgins are defiled, and our wives ravished, our righteous man carried away, our little ones destroyed, our young men are brouhht in bondage, and our strong men are become weak:

23 And, which is the greatest of all, the seal of Sion hath now lost her honour: for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heavinesse, and put away the multitude of sorrows, that the Mighty may be mercifull unto thee again, and the Highest shall give thee rest, and ease from thy labour.

25 And it came to passe while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry very fearfull: so that the earth shook at the noise of the woman.

27 And I looked, and behold the woman appeared unto me no more, but there was a citie builded, and a large place shewed it self from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is * Uriel the angel, who came unto me at the first? for he hath caused me to fall ‖ into many trances, and mine end is turned into corruption, and my prayer to rebuke.

* Chap. 5. 1.

‖ Or, *into the multitude in a trance.*

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy * words, and I went into the field, and lo I have seen, and yet see that I am not able to express.

* Chap. 5. 20.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope,

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this ‖ vision.

‖ Or, *trance.*

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy ‖ way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

‖ Or, *purpose.*

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou beganst to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the ‖ solution:

‖ Or, *interpretation.*

44 This woman whom thou sawest, is Sion: and whereas she said unto thee (even she whom thou seest as a city builded)

45 Whereas, I *say*, she said unto thee, that she hath been thirtie years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon huilded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber, happened to have a fall and died: this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likenes, and because she

she mourned for her son, thou beganst to comfort her, and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and suffrest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builed.

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any buildling was.

54 For in the place wherein the Highest beginneth to shew his city, there can no mans building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see.

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and ‖ art called with the Highest, and so are but few.

‖ Or, art also to be with, &c.

58 But to morrow at night thou shalt remain here,

59 And so shall the Highest shew thee visions of the ‖ high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

‖ Or, last days.

CHAP. XI.

1 He seeth in his dream an eagle coming out of the sea, 37 and a lion out of a wood talking to the eagle.

THen saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the windes of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater then the other, yet rested † it with the residue.

† Lit. fast.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.

7 And beheld, and lo the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course.

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth.

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time.

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast born rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in process of time, the feathers that followed stood up upon the right side, that they might rule also, and some of them ruled: but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagles body, but three heads that rested, and six little wings. 19

24 Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away then the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst, for that was greater then the two other heads.

30 And then I saw that the two other heads were joyned with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing, that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with much oppression, and it had the governance of the world, more then all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst, suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side, devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a mans voice unto the eagle, and said,

38 Heare thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth, with much wicked oppression, & so long time dwel the upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongfull dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled.

45 And therefore appear no more thou eagle, nor thy hurtfull claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

CHAP. XII.

1 The eagle which he saw, is destroyed. 10 The vision is interpreted. 37 He is bid to write his visions, 39 and to fast, that he may see more. 46 He doth comfort those that were grieved for his absence.

AND it came to pass whiles the lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uprore.

3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear; then awaked I out of the trouble and trance of my minde, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my minde, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

20 6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord, that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearfull viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, *Dan. 7.7. is the kingdom which was ſeen in the * viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign, one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignifie which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the mids of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under-feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approching, foure ſhall be kept untill their end begin to approch: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt dayes ſhall the moſt High raiſe up three kingdomes, and renew many things therein, and they ſhall have the dominion of the earth,

24 And of thoſe that dwell therein with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain, ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devoure the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth that theſe are they whom the Higheſt hath kept unto their end: this is the ſmall kingdom and full of trouble as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard,

32 This is the anointed which the Higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgement, and ſhall rebuke them and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyfull untill the coming of the day of judgement, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend, and keep theſe ſecrets.

39 But wait thou here thy ſelf yet ſeven dayes more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven dayes were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the ‖ prophets thou onely art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt. ‖ Or, propheſie.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better then they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe dayes will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained ſtill in the field ſeven dayes, as the angel commanded me, and did eat onely in thoſe dayes of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He ſeeth in his dream a man coming out of the ſea. 25 The declaration of his dream. 54 He is promiſed and promiſed to ſee more.

AND it came to paſſe after ſeven dayes, I dreamed a dream by night.

2 And lo, there aroſe ‖ a winde from the ſea, that it moved all the waves thereof. ‖ A certain man as the winde. Junius.

3 And I beheld, and lo, that man wayed ſtrong with the ‖ thouſands of heaven; and when he turned his countenance to look, all the things trembled that were ſeen under him. ‖ Clouds.

4 And when ſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the foure windes of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region, or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, & yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither lift up his hand, nor held ſword, nor any inſtrument of warre.

10 But onely I ſaw that he ſent out of his mouth, as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt, and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but onely duſt and ſmell of ſmoke: when I ſaw this I was afraid.

12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſory, ſome of them were bound, and other ſome brought ‖ of them that were offered: then was I ſick through great fear, and I awaked, and ſaid, ‖ Junius, of the things that were offered.

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew

15 Shew me now yet the interpretation of this dream.
16 For as I conceive in mine understanding, wo unto them that shall be left in those dayes; and much more wo unto them that are not left behinde.
17 For they that were not left were in heavinesse:
18 Now understand I the things that are laid up in the latter dayes, which shall happen unto them, and to those that are left behinde.
19 Therefore are they come into great perils, and many necessities, like as these dreams declare.
‖ Or, this day, 20 Yet is it easier for him that is in danger to come into ‖ these things, then to passe away as a cloud out of the world, and not to see the things that happen in the last dayes. And he answered unto me, and said,
21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.
22 Whereas thou hast spoken of them that are left behind, this is the interpretation:
23 He that shall endure the peril in that time, hath kept himself: they that be fallen into danger are such as have works, and faith towards the Almighty.
24 Know this therefore, that they which be left behinde, are more blessed then they that be dead.
25 This is the meaning of the vision, Whereas thou sawest a man coming up from the midst of the sea:
26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behinde.
27 And whereas thou sawest, that out of his mouth there came as a blast of winde, and fire and storm,
28 And that he held neither sword, nor any instrument of warre, but that the rushing in of him destroyed the whole multitude that came to subdue him, this is the interpretation:
29 Behold, the dayes come, when the most High will begin to deliver them that are upon the earth.
30 And he shall come to the astonishment of them that dwell on the earth.
31 And one shall undertake to fight against another, one citie against another, one place against another, * one people against another, and one realm against another.
32 And the time shall be when these things shall come to passe, and the signes shall happen which I shewed thee before, and then shall my son be declared, whom thou sawest as a man ascending.
33 And when all the people hear his voice, every man shall in their own land leave the battel they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting.
35 But he shall stand upon the top of the mount Sion.
36 And Sion shall come and shall be shewed to all men, being prepared and builded like as thou sawest the hill graven without hands.
37 And this my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto flame: and he shall destroy them without labour, by the law which is like unto fire.
39 And whereas thou sawest that he gathered another peaceable multitude unto him;
40 Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom * Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further countrey, where never mankinde dwelt,
42 That they might there keep their statutes, which they never kept in their own land.
43 And they entred into Euphrates by the narrow passages of the river.
44 For the most High then shewed * signes for them, and held still the floud, till they were passed over.
45 For through that countrey there was a great way to go; namely, of a yeare and a half: and the same region is called ‖ Arsareth.
‖ Or, Arsareth.
46 Then dwelt they there untill the latter time; and now when they shall begin to come,
47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.
48 But those that be left behinde of thy people, are they that are found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.
50 And then shall he shew them great wonders.
51 Then said I, O Lord that beарest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?
52 And he said unto me, Like as thou canst neither seek out, nor know the things that are in the deep of the sea: even so can no man upon the earth see my son, or those that be with him, but in the day-time.
53 This is the interpretation of the dream which thou sawest, and whereby thou onely art here lightened.
54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.
55 Thy life hast thou ordered in wisdome, and hast called understanding thy mother.
56 And therefore have I shewed thee the treasures of the Highest: after other three dayes I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High, because of his wonders which he did in time,
58 And because he governeth the same, and such things as fall in their seasons: and there I sat three dayes.

CHAP. XIV.

1 A voice out of a bush calleth Esdras, 10 and telleth him that the world waxeth old. 22 He desireth, because the law was burnt: to write all again, 24 and is bid to get swift writers. 39 He and they are filled with understanding. 45 But he is charged not to publish all that is written.

AND it came to passe upon the third day, I sat under an oak, and behold, there came a voice of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord; and I stood up upon my feet.
3 Then said he unto me, * In the bush I did manifestly reveal my self unto Moses, and talked with him, when my people served in Egypt.
4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end: and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signes that I have shewed, and the dreams that thou hast seen, and the interpretation which thou hast heard:
9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my son, and with such as be like thee untill the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part,
12 And there remaineth that which is after the half of the tenth part.
13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.
14 Let ho from thee mortall thoughts, cast away the burdens of man, put off now the weak nature,
15 And set aside the thoughts that are most heavie unto thee, and haste thee to flee from these times.
16 For * yet greater evils then those which thou hast seen happen, shall be done hereafter.
17 For look how much the world shall be weaker through age,

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22 age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present, but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law that men may finde thy path, and that they which will live in the latter dayes, may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for fortie dayes.

‖ Or, *box tables to write on* See verse 44.

24 But look thou prepare thee many ‖ boxtrees, and take with thee Sarea, Dabria, Selemia, ‖ Ecanus, and Asiel, these five which are ready to write swiftly.

‖ Or, *Banni.*

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

* Gen. 47. 4.

29 * Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

* Act. 7. 53.

30 * And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers, and ye your selves have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And for as much as he is a righteous judge, he took from you in time, the thing that he had given you.

33 And now are you here, and your brethren amongst you.

34 Therefore if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty dayes.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying,

* Ezek. 3. 2.

Esdras, * open thy mouth and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdome grew in my breast, for my spirit strengthened my memory.

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderfull visions of the night that were told, which they knew not: and they sat fourty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

‖ Or, 904.

44 In forty days they wrote ‖ two hundred and four books.

45 And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it.

46 But keep the seventy last, that thou mayest deliver them onely to such as be wise among the people.

‖ Or, *the light of knowledge.*

47 For in them is the spring of understanding, the fountain of wisdom, and ‖ the stream of knowledge.

48 And I did so.

CHAP. XV.

1 This prophesy is certain. 5 God will take vengeance upon the wicked, 12 upon Egypt. 28 An horrible vision. 43 Babylon and Asia are threatned.

BEhold, speak thou in the ears of my people the words of prophesie, which I will put in thy mouth, saith the Lord.

2 And cause them to be written in paper: for they are faithfull and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithfull shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtfull works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselvs: behold, the * innocent and righteous blood crieth unto me, and the souls of the just complain continually.

* Revel. 6. 10. and 19. 2.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched out arm, and smite Egypt with plagues as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail, through the blasting, and hail, and with a fearfull constellation.

14 Wo to the world, and them that dwell therein.

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

14 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able:

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosome. Thus saith the Lod God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Wo to them that sin and keep not my commandments, saith the Lord:

25 I will not spare them: go your way ye children from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them; for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the winde upon earth, that all they which hear them, may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as

the

the wilde boars of the wood, and with great power ſhall they come, and joyn battel with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembring their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife ‖ among their kings.

‖ Or, againſt.

34 Behold clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

‖ Or, pillers, or ſtay.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly,

36 And dung of men unto the camels ‖ hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then ſhall there come great ſtorms from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong windes ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt winde, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein; and they ſhall poure out over every high and eminent place, an horrible ſtarre.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

‖ Or, deſtroy.

42 And they ſhall break down the cities, and walls, mountains and hills, trees of the wood, and graſs of the medows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and ‖ make her afraid.

44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.

‖ Or, like as Babylon.

45 And they that remain under her ſhall do ſervice unto them that have put her in fear.

46 And thou Aſia, that art ‖ partaker of the hope of Babylon, and art the glory of her perſon:

47 Wo be unto thee, thou wretch, becauſe thou haſt made thy ſelf like unto her; and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword, and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

‖ Lat. hath.

52 Would I with jealouſie have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not alwaies ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their † dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompenſe.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again. 23

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them, as ſtubble, and they ſhall be unto thee as fire:

62 And ſhall conſume thee and thy cities, thy land, and thy mountains, all thy woods and thy fruitfull trees ſhall they burn up with fire.

‖ Or, blemiſh.

63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and ‖ marre the beauty of thy face.

CHAP. XVI.

1 Babylon and other places are threatned with plagues that cannot be avoided, 23 & with deſolation. 40 The ſervants of the Lord muſt look for troubles: 51 and not hide their ſins, 74 but leave them, and they ſhall be delivered.

WO be unto thee, Babylon and Aſia, wo be unto thee, Egypt and Syria.

2 Gird up your ſelves with clothes of ſack and hair, bewail your children and be ſorry; for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mightie Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, untill they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mightie archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.

17 Wo is me, wo is me, who will deliver me in thoſe dayes?

18 The beginning of ſorrows and great mournings, the beginning of famine, and great death: the beginning of wars, and the powers ſhall ſtand in fear, the beginning of evils, what ſhall I do when theſe evils ſhall come?

19 Behold, famine and plague, tribulation and anguiſh are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindfull of thy ſcourges.

21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall ‖ evils grow upon earth, ſword, famine, and great confuſion.

‖ Or, plagues.

22 For many of them that dwell upon earth, ſhall periſh of famine, and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them, for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripe, and who ſhall tread them? for all places ſhall be deſolate of men.

27 So that one man ſhall deſire to ſee another, and to hear his voice. 28 For

24 28 For of a citie there ſhall be ten left, and two of the field which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives:

30 Or when as a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe dayes there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough.

33 The virgins ſhall mourn, having no bridegrooms, the women ſhall mourn, having no husbands, their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their husbands ſhall periſh of famine.

35 Hear now the things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it, beleeve not the gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with childe, in the ninth moneth bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the childe cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrows ſhall come upon it on every ſide.

40 O my people, hear my word, make you ready to the battel, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe.

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein.

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes

44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivitie and famine ſhall they get children.

47 And they that occupie their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as an whore envieth a right honeſt and vertuous woman:

50 So ſhall righteouſneſs hate iniquitie, when ſhe decketh her ſelf, and ſhall accuſe her to her face when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquitie ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, * their imaginations, their thoughts, and their hearts. * Luke 16. 15.

55 Which ſpake but the word, Let the earth be made, * and it was made: Let the heaven be made, and it was created. * Gen. 1. 1.

56 In his word were the ſtars made, and he knoweth the * number of them.

57 He ſearcheth the deep, and the treaſures thereof; he * Pſal. 147. 4. hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the flouds might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, end ſearcheth out all hidden things in the ſecrets of the earth,

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will you hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins and forget your iniquities, to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, ‖ being idle with things offered unto idols. ‖ Or, being unable to reſiſt.

69 And they that conſent unto them ſhall be had in deriſion, and in reproch, and troden under foot.

70 For there ſhall be in every place, and in the next cities a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like mad men, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the dayes of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments, and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Wo be unto them that are bound with their ſins, and covered with their iniquities; like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is ‖ left undreſſed, and is caſt into the fire to be conſumed therewith. ‖ Or, ſhut out.

TOBIT.

CHAP. I.

1 *Tobit his ſtock and devotion in his youth.* 9 *His marriage,* 10 *and captivitie.* 13 *His preferment,* 16 *alms, and charitie in burying the dead:* 19 *for which he is accuſed and fleeth,* 22 *and after returneth to Nineveh.*

‖ Or, *acts.* THE book of the ‖ words of Tobit, ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali,

2 Who in the time of Enemeſſar, king of the Aſſyrians, * 2. Kings 17. 3. was led captive out of * Thisbe, which is at the right hand of that citie, which is called ‖ properly Nephthali in Galilee above Aſer. ‖ Or, *Kedes, of Nephthali in Galilee,* Judges 4. 6.

3 I Tobit have walked all the dayes of my life in the way of truth and juſtice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineveh, into the land of the Aſſyrians.

4 And when I was in mine own country, in the land of Iſrael, being but young, all the tribe of Nephthali my father, fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there*, where

where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali sacrificed ‖ unto the * heifer Baal.

‖ Or, to the power of Baal, or the god Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, * having the first-fruits, and tenths of increase, with that which was first born; and them gave I at the altar, to the priests the children of Aaron.

* 1 Kings 12.30. * Exod. 22.29. Deut. 12. 6.

7 The first tenth part of all increase, I gave to the sons of ‖ Aaron, who ministred at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

‖ Or, Levi.

8 And the third I gave unto them to whom it was meet, as Debora my fathers mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine * own kindred, and of her I begat Tobias.

* Num. 36.7.

10 And when we were carried away captives to Nineveh, all my brethren, and those that were of my kindred, did eat of bread of the Gentiles.

* Gen. 43.32.

11 But I kept † my self from eating.

† Or, my soul.

12 Because I remembred God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his † purveyour.

† Gr. buyer.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias ‖ at Rages a citie of Media, ten talents of silver.

‖ Or, in Ireland or country of Media. † Gr. the writ of whom was signified.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead, † whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast ‖ about the walls of Nineveh, I buried him.

‖ Or, beside the walls.

18 And if the king Sennacherib had slain any, when he was come, and * fled from Judea, I buried them privily, (for in his wrath he killed many) but the bodies were not found, when they were sought for of the king.

* 2 Kings 19.35, 36. Isa. 37. 36, 37. Ezekiel 48. 11, 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid my self; understanding that I was sought for to be put to death, I withdrew my self for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna, and my sonne Tobias.

21 And there passed not five and fifty dayes before two of his sons * killed him, and they fled into the mountains of Ararath, and ‖ Sarchedonus his sonne reigned in his stead? who appointed over his fathers accounts, and over all his affairs, Achiacharus my brother Anaels sonne.

* 2 Kings 19.37. 2 Chron. 32.21. ‖ Or, Esarhaddon.

22 And Achiacharus intreating for me, I returned to Nineveh: now Achiacharus was cup-bearer, and keeper of the signet, and steward, and overseer of the accounts: and ‖ Sarchedonus appointed him next unto him: and he was my brothers sonne.

‖ Or, Esarhaddon.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, 10 and becometh blinde. 11 His wife taketh in work to get her living. 14 Her husband and she fall out about a kid.

NOw when I was come home again, and my wife Anna was restored unto me, with my sonne Tobias, in the feast in the Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go, and bring what poor man soever thou shalt finde out of our brethren, who is mindfull of the Lord; and lo, I tarry for thee.

‖ Or, Kedes, of Nephthali in Galilee, Judges 4. 6.

3 But he came again and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room, untill the going down of the sun.

5 Then I returned, and washed my self, and ate my meat in heavinesse,

6 Remembring that prophesie of * Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

* Amos 8. 10.

7 Therefore I wept: and after the going down of the sun, I went and made a grave, and buried him. 25

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: * who fled away; and yet lo, he burieth the dead again.

* Chap. 1. 19.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ‖ sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and ‖ a whiteness came in mine eyes, and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, untill I went into Elimais.

‖ Or, swallows ‖ Or, white films.

11 And my wife Anna ‖ did take womens works to do.

‖ Or, was hired to spin in the womens

12 And when she had sent ‖ them home to the owners, they paid her wages, and gave her also besides a kid.

‖ Or, her work.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners, * for it is not lawfull to eat any thing that is stolen.

* Deut. 22.1.

14 * But she replied upon me, It was given for a gift more then the wages: howbeit I did not beleeve her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms, and thy righteous deeds? ‖ behold, thou and all thy works are known.

* Job. 2. 9.

‖ Or, In all things are known to thee.

CHAP. III.

1 Tobit grieved with his wives taunts, prayeth. 11 Sara reproched by her fathers maids, prayeth also. 17 An angel is sent to help them both.

THen I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works, and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee:

4 For they obeyed not thy commandments? wherefore thou hast delivered us * for a spoil, and unto captivitie, and unto death, and for a proverb of reproch to all the nations among whom we are dispersed.

* Deut. 28. 15. 37.

5 And now thy judgements are many and true: deal with me according to my sinnes, and my fathers: because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be ‖ dissolved, and become earth: for it is profitable for me to die rather then to live, because I have heard false reproches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

‖ Or, dismissed, or delivered.

7 It came to pass the same day, that in Ecbatane a citie of Media, Sara the daughter of Raguel was also reproched by her fathers maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lien with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy wayes after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowfull, so that she thought to have strangled her self, and she said, I am the onely daughter of my father, and if I do this it shall be a reproch unto him, and I shall bring his old age with sorrow unto the grave,

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproch.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father in the land of my captivitie: I am the onely daughter

26 of my father, neither hath he any childe to be his heir, neither
‖ Or, brother. any near ‖ kinſman, nor any ſon of his alive, to whom I may
keep my ſelf for a wife: my ſeven husbands are already dead,
and why ſhould I live? but if it pleaſe not thee that I ſhould die,
command ſome regard to be had of me, and pity taken of me,
that I hear no more reproch.

16 So the prayers of them both were heard before the maje-
ſtie of the great God.

17 And Raphael was ſent to heal them both, that is, to
ſcale away the whiteneſs of Tobits eyes, and to give Sara the
daughter of Raguel, for a wife to Tobias the ſon of Tobit;
and to binde Aſmodeus the evil ſpirit, becauſe ſhe belonged
to Tobias by right of inheritance. The ſelf-ſame time came
Tobit home, and entred into his houſe, and Sara the daughter
of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth inſtructions to his ſon Tobias, 20 and telleth him of money left with Gabael in Media.

IN that day Tobit remembred the money, which he had
committed to Gabael in Rages of Media,

2 And ſaid with himſelf, I have wiſhed for death, where-
fore do I not call for my ſon Tobias, that I may ſignifie to him
of the money before I die?

3 And when he had called him, he ſaid, My ſon, when I
* Exod. 20 12. Eccluſ 7. 27. am dead, bury me, and deſpiſe not thy mother, * but ho-
nour her all the dayes of thy life, and do that which ſhall pleaſe
her, and grieve her not.

4 Remember my ſon, that ſhe ſaw many dangers for thee,
when thou waſt in her womb; and when ſhe is dead, bury her
by me in one grave.

5 My ſon, be mindfull of the Lord our God all thy days,
and let not thy will be ſet to ſin, or to tranſgreſs his command-
ments: do uprightly all thy life long, and follow not the ways
of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſprouſly ſuc-
ceed to thee, and to all them that live juſtly.

* Prov. 3. 9. * Eccluſ 4. 1. and 14 13. Luke 14. 13. * Eccluſ 35. 10. 7 * Give alms of thy ſubſtance, and when thou giveſt alms,
let not thine eye be envious, neither turn thy face from any
poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, * give alms accordingly: if thou
have but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thy ſelf againſt the
day of neceſſity.

* Eccluſ 29. 13. 10 * Becauſe that alms do deliver from death, and ſuffereth
not to come into darkneſs.

11 For alms is a good gift unto all that give it, in the ſight
of the moſt High.

* 1. Theſſ. 4. 3. 12 Beware of all * whoredom, my ſon, and chiefly take a
wife of the ſeed of thy fathers, and take not a ſtrange woman
to wife, which is not of thy fathers tribe: for we are the chil-
dren of the prophets, Noe, Abraham, Iſaac, and Jacob:
remember, my ſon, that our fathers from the beginning, even
that they all married wives of their own kindred, and were bleſ-
ſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, & deſpiſe
not in thy heart thy brethren, the ſons and daughters of thy
people, in *not* taking a wife of them: for in pride is deſtruction
and much trouble, and in lewdneſs is decay, and great want:
for lewdneſs is the mother of famine.

* Levit. 19. 13. Deut. 24. 14. 15. 14 Let not the * wages of any man, which hath wrought
for thee, tarry with thee, but give him it out of hand: for if
thou ſerve God, he will alſo repay thee: be circumſpect, my
ſon, in all things thou doeſt, and be wiſe in all thy converſation.

* Matth. 7. 12. Luke 6. 31. 15 * Do that to no man which thou hateſt: drink not wine
to make thee drunken; neither let drunkneſs go with thee in
thy journey.

* Luke 14. 13 * Matth. 6. 1. 16 * Give of thy bread to the hungry, and of thy garments
to them that are naked; and according to thine abundance *
give alms; and let not thine eye be envious when thou giveſt
alms.

17 Pour out thy bread on the burial of the juſt, but give
nothing to the wicked.

18 Aſk counſel of all that are wiſe, and deſpiſe not any
counſel that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him that
thy ways may be directed, and that all thy paths and counſels
may proſper: for every nation hath counſel, but the Lord
himſelf giveth all good things, and he humbleth whom he will,
as he will; now therefore my ſon, remember my command-
ments, neither let them be put out of thy minde.

20 And now I ſignifie this to thee, that I committed ten
talents to Gabael the ſon of Gabrias at Rages in Media.

21 And fear not, my ſon, that we are made poor: for
thou haſt much wealth, if thou fear God, and depart from all
ſin, and do that which is pleaſing in his ſight.

CHAP. V.

4 Young Tobias ſeeketh a guide into Media. 6 The angel will go with him, 12 and ſaith he is his kinſman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her ſons departing.

TObias then anſwered and ſaid, Father, I will do all things
which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him thee hand-writing, and ſaid unto him,
Seek thee a man which may go with the whiles I yet live, and I
will give him wages: and go and receive the money.

4 Therefore when he went to to ſeek a man, he found Ra-
phael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go
with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know
the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my
father.

8 Then he ſaid unto him, Go, and tarry not: ſo he went in
and ſaid to his father, Behold, I have found one which will go
with me. Then he ſaid, Call him unto me, that I may know
of what tribe he is, and whether he be a truſtie man to go
with thee.

9 So he called him, and he came in, and they ſaluted one
another.

10 Then Tobit ſaid unto him, Brother, *ſhew me of what
tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family,
or an hired man to go with thy ſon? Then Tobit ſaid unto
him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the
great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome brother, be not
now angry with me, becauſe I have enquired to know thy tribe,
and thy family, for thou art my brother, of an honeſt and good
ſtock: for I know Ananias, and Jonathas, ſons of that great
Samaias: as we went together to Jeruſalem to worſhip, and
offered the firſtborn, and the tenths of the fruits, and they
were not ſeduced with the errour of our brethren: my brother,
thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a
drachm a day, and things neceſſary, as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will adde ſome-
thing to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Pre-
pare thy ſelf for the journey, and God ſend you a good jour-
ney. And when his ſon had prepared all things for the journey,
his father ſaid, Go thou with this man, and God which dwel-
leth in heaven, proſper your journey, and the angel of God
keep you company. So they went forth both, and the young
mans dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why
haſt thou ſent away our ſon? is he not the ſtaff of our hand,
in going in and out before us?

18 ‖ Be not greedy (to adde) money to money: but let it
be as refuſe in reſpect of our childe.

‖ *Let not money be added, but be the off-ſcouring of our ſon.*

19 ‖ For that which the Lord hath given us to live with,
doth ſuffice us.

‖ Or, *ſo long as God hath granted us to live, this is ſufficient.*

20 Then ſaid Tobit to her, Take no care, my ſiſter, he
ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his
journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh, 10 and to marry Sara the daughter of Raguel: 16 and teacheth how to drive the wicked ſpirit away.

AND as they went on their journey, they came in the eve-
ning to the river Tigris, and they lodged there.

2 And

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish: and the young man laid hold of the fish, and ‖ drew it to land.

‖ Or, cast upon the land.

4 To whom the angel said, Open the fish, and take the heart, and the liver, and the gall, and put them up safely.

5 So the young man did as the angel commanded him, and when they had rosted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart, and the liver, and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil, or an evil spirit trouble any, we must make a smoke thereof before the man, or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come neare to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one onely daughter, named Sara, I will speak for her, that she may be given thee for a wife.

‖ Or, inheritance. * Num. 27. 8. & 36. 8.

11 For to thee doth the ‖ * right of her appertain, seeing thou onely art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father, and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee, then to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage-chamber.

14 And now I am the onely son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no bodie, but those which come unto her; wherefore I also fear lest I die, and bring my fathers and my mothers life (because of me) to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the evil spirit? for this same night shall she be given thee in marriage.

‖ Or, embers.

16 And when thou shalt come into the marriage-chamber, thou shalt take the ‖ ashes of perfume, and shalt lay upon them, some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is mercifull, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee: moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joyned to her.

‖ Or, vehemently.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter: 12 and giveth her in marriage unto him. 17 She is conveyed to her chamber: and weepeth. 18 Her mother comforteth her.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are you, brethren? To whom they said, We are of the sons of Nephthali, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? and they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blinde, he was sorrowfull and wept. 27

8 And likewise Edna his wife, and Sara his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed ‖ a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

‖ A sucking ramme, or lamb. Junius.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merry: but Tobias said, I will eat nothing here, till we agree, and swear one to another.

12 Raguel said, Then take her from henceforth according to the ‖ manner, for thou art her cousin, and she is thine, and the mercifull God give you good success in all things.

‖ Or, law.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after * the law of Moses, and lead her away to thy father: and he blessed them,

* Num. 36. 6.

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither, and she wept, and she ‖ received the tears of her daughter, and said unto her,

‖ Or, licked.

18 Be of good comfort, my daughter, the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead: 15 But finding him alive, praiseth God, 19 and maketh a wedding feast.

AND when they had supped, they brought Tobias in unto her.

2 And as he went he remembred the words of Raphael, and took the ‖ ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*.

‖ Or, embers.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray, that God would have pitie on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever, let the heavens bless thee and all thy creatures.

6 * Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankinde: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

* Gen. 2. 7. 18. 22.

7 And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyfull; and that is not come to me which I suspected: but thou hast dealt with us according to thy great mercy.

28 17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy.

18 Then Raguel bade his ſervants to fill the grave.

19 And he kept the wedding-feaſt fourteen days.

20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father, and ſhould have the reſt when I and my wife be dead.

CHAP. IX.

1 Tobias ſendeth the angel unto Gabael for the money. 6 The angel bringeth it, and Gabael to the wedding.

THen Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages of Media, to Gabael, and bring the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the dayes, and if I tarry long, he will be very ſory.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were ſealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and ‖ Tobias bleſſed his wife.

‖ Or, *Gabael bleſſed Tobias and his wife*, Junius.

CHAP. X.

1 Tobit and his wife long for their ſon. 7 Shee will not be comforted by her husband. 10 Raguel ſendeth Tobias and his wife away with half their goods, 12 & bleſſeth them.

NOw Tobit his father counted every day, and when the days of the journey were expired, and they came not,

2 Then Tobit ſaid, Are they detained? or is Gabael dead? and there is no man to give him the money?

3 Therefore he was very ſory.

4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not, my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, untill the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there: then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father in law ſaid unto him, Tarry with me and I will ſend to thy father, and they ſhall declare unto him how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattel, and money:

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honor thy father and thy mother in law, which are now thy parents, that I may hear a good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoyce before the Lord: behold, I commit my daughter unto thee ‖ of ſpeciall truſt, wherefore do not entreat her evil.

‖ Or, *to be ſafely kept.*

CHAP. XI.

6 Tobias mother ſpieth her ſon coming. 10 His father meeteth him at the door, and recovereth his ſight. 14 He praiſeth God, 17 and welcometh his daughter in law.

AFter theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſat looking about towards the way for her ſon.

6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him.

7 Then ſaid Raphael, I know Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee my ſon, from henceforth I am content to die? and they wept both.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſonne ran unto him,

11 And took hold of his father; and he ſtrake of the gall on his fathers eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them;

13 And the whiteneſs pillid away from the corners of his eyes: and when he ſaw his ſonne, he fell upon his neck.

14 And he wept and ſaid, Bleſſed art thou O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels:

15 For thou haſt ſcourged and haſt taken pitie *on me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoycing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law, at the gate of Nineve, rejoycing and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight.

17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came neare to Sara his daughter in law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and *bleſſed* be thy father and thy mother. And there was joy amongſt all his brethren which were at Nineve.

18 And Achiacharus, ‖ and Nasbas his brothers ſon came.

‖ Junius, *who is alſo called Nasbas.*

19 And Tobias wedding was kept ſeven dayes with great joy.

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aſide, and exhorteth them, 15 and telleth them that he was an angel, 21 and was ſeen no more.

THen Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

3 For he hath brought me again to thee in ſafetie, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnifie him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and ‖ honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

‖ Or, *with honour.*

7 It is good to keep cloſe the ſecrets of a king, but it is honourable to repeat the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſnes is better than much with unrighteouſneſs: it is better to give alms then to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs, ſhall be filled with life.

10 But they that ſin, are enemies to their own life.

11 Surely, I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal works of God.

12 Now therefore when thou didſt pray, and Sara thy daughtet in law, I did bring the remembrance of your prayers before the holy One, and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy din-

dinner, † to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee, and Sara thy daughter in law.

15 I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

*Gen. 18. 1. & 19. 3. Judg. 13. 16. 19 * All theſe days I did appear unto you; but I did neither eat nor drink, but you did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent me, but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderfull works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THen Tobit wrote a prayer of rejoycing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdome.

*Deut. 32. 39. 1 Sam. 2. 6. Wiſd. 16. 13. 2 * For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that canavoid his hand.

3 Confeſſe him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extoll him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If you turn to him with your whole heart, and with your whole minde, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extoll the everlaſting King. In the land of my captivitie do I praiſe him, and and declare his might and majeſty to a ſinfull nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extoll my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoyce in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

‖ Or, he will lay a ſcourge upon the works of thy children. 9 O Jeruſalem the holy citie, ‖ he will ſcourge thee for thy childrens works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, for he *is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and ‖ let him make joyfull there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

‖ Or, to make.

11 Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoyce and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

‖ Or, prosperity. 14 O bleſſed are they which love thee, *for* they ſhall rejoyce in thy ‖ peace: bleſſed are they which have been ſorrowfull they for all thy ſcourges; for they ſhall rejoyce for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King. 29

16 For Jeruſalem ſhall be built up with ſaphires, and emeralds, and precious ſtones: thy walls and towers, and battlements, with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Hallelujah; and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth inſtructions to his ſon, 8 ſpecially to leave Nineve. 11 He and his wife die, and are buried. 12 Tobias removeth to Echatane, 14 and there died, after he had heard of the deſtruction of Nineve.

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms; and he ‖ increaſed in the fear of the Lord God, and praiſed him.

‖ Or, did more and more fear.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged; & am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely beleeve thoſe things which Jonas the prophet ſpake of Nineve; that it ſhall be overthrown, & that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time?

*Ezra 3. 8 and 6. 14. 5 * And that again God will have mercy on them, and bring them again into the land, where they ſhall build a temple, but not like to the firſt, untill the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it ‖ for ever, with a glorious building as the prophets have ſpoken thereof.

‖ For ever, is not in the Roman copie.

6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols.

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoyce, ſhewing mercy to our brethren.

8 And now my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thy ſelf mercifull and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ‖ ſaved, but the other his reward: for he went down into darkneſs. ‖ Manaſſes gave alms, and eſcaped the ſnares of death ‖ which they had ſet for him: but Aman fell into the ſnare, and periſhed.

‖ Or, preſerved. ‖ Junius readeth Nitzha. ‖ Rom. which he had, ſet.

11 Wherefore now, my ſon, conſider what alms doeth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and ‖ he buried him honourably.

‖ Or, they.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buryed his father and mother in law honourable, and he ‖ inherited their ſubſtance, and his father Tobits.

‖ Or, poſſeſſed.

14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty yeares old.

15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoyced over Nineve.

JUDETH.

CHAP. I.

2 Arphaxad doth fortifie Ecbatane. 5 Nabuchodonosor maketh war against him, 7 and craveth aid. 12 He treateth those that would not aid him. 15 and killeth Arphaxad, 16 and returneth to Nineve.

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve the great citie, (in the dayes of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewen, three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threescore cubits.

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was fortie cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Even in those dayes king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Regau.

6 And there came unto him all they that dwelt in the hill-countrey, and all that dwelt by Euphrates, and Tigris, and Hydaspe, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battel.

7 Then Nabuchodonosor king of the Assyrians, sent unto all that dwelt in Persia, & to all that dwelt west-ward, & to those that dwelt in Cilicia, and Damascus, and Libanus, & to all that dwelt upon the sea-coast.

8 And to those amongst the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelon,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, & Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameses, and all the land of Gesem,

10 Untill you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, untill you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battel: for they were not afraid of him: yea, he was before them as one man, and they sent away his ambasladours from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battel-aray with his power against king Arphaxad in the seventeenth year, and he prevailed in his battel: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 Olofernes is appointed general, 11 and charged to spare none that will yield. 15 His army and provision: 23 the places which he won and wasted as he went.

AND in the eighteenth year, the two and twentieth day of the first moneth, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himselfe on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and * concluded the afflicting of the whole earth out of his own mouth. * 1. Sam. 20. 7. & 25. 17.

3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians, called Olofernes the chief captain of his army, which was † next unto him, and said unto him, † Gr. second man.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders, twelve thousand.

6 And thou shalt go against all the westcountry, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me ‖ earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: ‖ *After the manner of the kings of Persia, to whom earth and water was wont to be given, to acknowledge that they were lords of land and sed*, Herodotus.

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead till it overflow.

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take before-hand for me all their coasts: and if they will yeeld themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebell, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdome, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and deferr not to do them.

14 Then Olofernes went forth from the presence of his lord, and called all the governours and captains, and the officers of the army of Assur.

15 And he mustered the chosen men for the battel as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victuall for every man of the army, and very much gold and silver out of the kings house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countreys came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three dayes journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-countrey,

23 And destroyed Phud and Lud: and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till you come to sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japhet, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burnt

burnt up their tabernables, and ſpoiled their ſheep-cotes.

27 Then he went down into the plain of Damaſcus, in the time of wheat-harveſt, and burnt up all their fields. and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countreys, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Aſcalon, feared him greatly.

CHAP. III.

1 They of the ſea-coaſts intreat for peace. 7 Olofernes is received there. 8 Yet he deſtroyeth their gods, that they might worſhip onely Nabuchodonoſor. 9 He cometh near to Judea.

SO they ſent ambaſſadours unto him, to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor, the great king lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our field of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities, and the inhabitants thereof are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Olofernes, and declared unto him after this manner.

6 Then came he down toward the ſea-coaſt, both he and his army, and ſet gariſons in the high cities, and took out of them choſen men for aid.

7 So they and all the countrey round about received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor onely, and that all tongues and tribes ſhould call upon him as god.

9 Alſo he came over againſt ‖ Eſdraelon near unto ‖ Judea, over againſt the † great ſtrait of Judea.

10 And he pitched between Geba and Scytopolis, and there he tarried a whole moneth, that he might gather together all the carriages of his army.

‖ Or, Eſdrelon. ‖ Or, Dothan, Dothain, Jezr. Gen. 37. 17. † Or, great pit.

CHAP. IV.

4 The Jews are afraid of Olofernes. 5 and fortifie the hills. 6 They of Bethulia take charge of the paſſages. 9 All Iſrael fall to faſting and prayer.

NOw the children of Iſrael that dwelt in Judea, heard all that Olofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people ‖ of Judea were lately gathered together: and the veſſels and the altar, and the houſe were ſanctified after the profanation.

‖ Or, out of Judea.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 And poſſeſſed themſelves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt which was in thoſe dayes in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham which is over againſt ‖ Eſdraelon toward the ‖ open countrey, near to Dothaim,

‖ Or, Eſdrelon. ‖ Or, plain.

7 Charging them to keep the paſſages of the hill-countrey: for by them there was an entrance into Judea, and it was eaſie to ſtop them that would come up, becauſe the paſſage was ſtrait, ‖ for two men at the moſt.

‖ Or, two againſt all.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ‖ ancients of all the people of Iſrael, which dwelt at Jeruſalem.

‖ Or, ſervants.

9 Then every man of Iſrael cried to God with great fervencie, and with great vehemencie did they humble their ſouls:

10 Both they and their wives, and their children, and their cattel, and every ſtranger and hireling, and their ſervants bought with money put ſackcloth upon their loyns. 31

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproch, and for the nations to rejoyce at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many dayes in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtred unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

5 Achior telleth Olofernes what the Jews are, 8 and what their God had done for them: 21 and adviſeth, not to meddle with them. 22 All that heard him were offended at him.

THen was it declared to Olofernes the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill-countrey, and had fortified † all the tops of the high hills, and had laid impediments in the champian countreys.

† Gr. all the top.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governours of the ſea-coaſt.

3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill-countrey, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army.

4 And why have they determined not to come and meet me, more then all the inhabitants of the weſt?

5 * Then ſaid Achior the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-countreys: and there ſhall no lie come out of the mouth of thy ſervant.

* Chap. 11. 5. 9.

6 This people are deſcended of the Chaldeans.

7 * And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers, which were in the land of Chaldea.

* Gen. 11. 31.

8 For they ‖ left the way of their anceſtours, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

‖ Or, went out of.

9 Then * their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattel.

* Geneſ. 12. 1.

10 But when a famine covered all the land of Chanaan, they went down into Egypt and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low, with labouring in * brick, and made them ſlaves.

* Exod. 1. 8.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the * Egyptians caſt them out of their ſight.

* Exod. 12. 31. 33.

13 And * God dried the Red ſea before them,

* Exod. 14. 21.

14 And * brought them † to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.

* Exod. 12. 1.

† Gr. into the way of the wilderneſs of Sina.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill-countrey.

16 * And they caſt forth before them, the Chanaanite, the Phereſite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that countrey many days.

* Joſh. 12. 8.

32 17 And whileſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

* Judges 2. 11. and 3. 8. † 2. Kings 25. 1, 11. 18 But * when they departed from the way which he appointed them, they were deſtroyed in many battels very ſore, † & were led captives into a land that was not theirs, and the temple of the God was caſt to the ground, and their cities were taken by the enemies.

* Ezra 1. 1, 3 19 But * now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and ‖ are ſeated in the hill-countrey; for it was deſolate.

‖ Or, *have their dwellings.*

20 Now therefore, my lord and governour, if there be any errour in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruine, and let us go up, and we ſhall overcome them.

21 But if there be no iniquitie in their nation, let my lord now paſſe by, leſt their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 And when Achior had finiſhed thoſe ſayings, all the people ſtanding round about the tent, murmured, and the chief men of Olofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength nor power † for a ſtrong battel.

† Gr. *againſt a mighty army.*

24 Now therefore, lord Olofernes, we will go up, and they ſhall be a prey, to be devoured of all thine army.

CHAP. VI.

1 Olofernes deſpiſeth God. 7 He threatneth Achior, and ſendeth him away. 14 The Bethulians receive and hear him. 18 They fall to prayer, & comfort Achior.

AND when the tumult of men that were about the councel was ceaſed, Olofernes the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations.

2 And who art thou Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquitie, ſhalt ſee my face no more from this day, untill I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſſe through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill-countrey, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh till thou be deſtroyed with them.

9 And if thou perſwade thy ſelf in thy minde, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Olofernes commanded his ſervants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill countrey, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling, kept them from coming up, by caſting of ſtones againſt them.

13 Nevertheleſſe, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their citie, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governours of the citie:

15 Which were in thoſe dayes, Ozias the ſon of Micha of the tribe of Simeon, and Chabris the ſonne of Gothoniel, and Charmis the ſonne of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias asked him of that which was done.

17 And he anſwered and declared unto them the words of the councel of Olofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Olofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

CHAP. VII.

1 Olofernes beſiegeth Bethulia, 7 and ſtoppeth the water from them. 22 They faint & murmure againſt the governours, 30 who promiſe to yield within five dayes.

THE next day Olofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-countrey, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage, and other men that were afoot amongſt them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth ‖ over Dothaim, even to Belmaim, and in length from Bethulia unto † Cyamon, which is over againſt Eſdraelon.

‖ *From Dothaim. Junius.*
† Gr. *beanfield.*

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day, Olofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia,

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them and ſet gariſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governours of the people of Moab, and the captains of the ſea-coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſie to come up to the tops of their mountains.

11 Now therefore my lord, fight not againſt them in battel-aray, and there ſhall not ſo much as one man of thy people periſh,

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the mountain.

13 For all the inhabitants of Bethulia have their water thence: ſo ſhall thirſt kill them, and they ſhall give up their citie, and we and our people ſhall go up to the tops of the moun-

mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Olofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-countrey over againſt Dotha-em: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur, and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land, and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, foure and thirty dayes, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ‖ ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure. ‖ Or, pits.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the grates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the citie, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders,

24 God be * judge between us and you: for you have don us great injury, in that you have not required peace of the children of Aſſur. * Exod. 5. 21.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt, and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Olofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, then to die for thirſt: for we will be his ſervants that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſſe againſt you, the heaven and the earth, and our God, and Lord of our fathers, which puniſheth us according to our ſinnes, and the ſins of our fathers, ‖ that he do not according as we have ſaid this day. ‖ Or, leſt he do according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice. Olofernes.

30 Then ſaid Ozias to them, Brethren, be of good courage, let us yet endure five dayes, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes, and they were very low brought in the city.

CHAP. VIII.

1 The ſtate and behaviour of Judeth a widow. 12 She blameth the governours for their promiſe to yeeld, 17 and adviſeth them to truſt in God. 28 They excuſe their promiſe. 33 She promiſeth to do ſomething for them.

NOw at that time Judeth heard thereof, which was the daughter of Merari the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of ‖ Samael, the ſon of Salaſadai, the ſon of Iſrael. ‖ Or, Samaiul.

2 And Manaſſes was her husband of her tribe & kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judeth was a widow in her houſe three years and four moneths.

5 And ſhe made her a rent upon the top of her houſe, and put on ſackcloth upon her loyns, and ware her widows apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautifull to behold: and her husband Manaſſes had left her gold and ſilver, and men-ſervants and maid-ſervants, and cattel, and lands, ‖ and ſhe remained upon them. ‖ Or, and ſhe kept them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governour, that they fainted for lack of water (for Judeth had heard all * the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the citie unto the Aſſyrians after five dayes) * Chap. 7. 30, 31.

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the ancients of the citie.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governours of the inhabitans of Bethulia: for your words that you have ſpoken before the people this day are not right, touching this oath which ye made, and pronounced between God and you, and have promiſed to deliver the citie to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now, who are you that have tempted God this day, and ſtand in ſtead of God amongſt the children of men?

13 And now trie the Lord Almighty, but you ſhall never know any thing.

14 For you cannot finde the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God, that hath made all theſe things, and know his minde, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five dayes, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not ‖ binde the counſels of the Lord our God: for * God is not as man, that he may be threatned, neither is he as the ſon of man, that he ſhould be wavering. ‖ Or, engage * Num. 23. 19.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe dayes, neither tribe nor family, nor ‖ people nor citie among us, which worſhip gods made with hands, * as hath been aforetime. ‖ Or, town * Judg. 2. 11. and 4. 1. and 6. 1.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth.

22 And ‖ the ſlaughter of our brethren, and the captivity of the comtrey, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproch to all them that poſſeſs us. ‖ Or, ſcarſ.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the

34 the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us even as he did our fathers.

* Gen 22. 1 26 Remember what things he did to * Abraham, and how he tried Iſaac, and what happened to * Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mothers brother.

* Gen. 28. 7.

27 For he hath not tried us in the fire as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come neare unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdome is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon our ſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judeth unto them, Hear me, & I will do a thing which ſhall go throughout all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the citie to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not you of mine act: for I will not declare it unto you, till the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judeth humbleth her ſelf,* 2 *and prayeth God to proſper her purpoſe againſt the enemies of his ſanctuary.*

THen Judeth fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed, and about the time that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judeth cried with a loud voice, and ſaid,

* Gen. 34. 2, 25. 2 O Lord God of my father * Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginitie to her reproch, (for thou ſaidſt, It ſhall not be ſo, and yet they did ſo)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones.

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy deare children; which were moved with thy zeal, and abhorred the pollution of their bloud, and called upon thee for aid: O God, hear me alſo a widow.

5 For thou haſt wrought not onely thoſe things, but alſo the things which fell out before, and which enſued after, thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here, for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power: they are exalted with horſe and man: they glory in the ſtrength of their footmen: they truſt in ſhield and ſpear, and bow, and ſling, and know not that thou art the Lord that breakeſt the battels: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads give into mine hand which am a widow, the power that I have conceived.

10 * Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſſe by the hand of a woman. * Judg. 4. 21.

11 * For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protectour of the forlorn, a ſaviour of them that are without hope. * Judg 7. 2. 2. Chron. 14. 11. and 16 8. and 20. 6.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creatour of the waters, King of every creature, hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

CHAP. X.

3 *Judeth doth ſet forth her ſelf.* 10 *She and her maid go forth into the camp.* 17 *The watch take and conduct her to Olofernes.*

NOw after that ſhe had ceaſed to crie unto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days,

3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed her ſelf with precious ointment and braided the hair of her head, and put on a † tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her husband. † Gr. *mitre*

4 And ſhe took ſandals upon her feet, and put about her her bracelets and her chains, and her rings, and her ear-rings and all her ornaments, and decked her ſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oyl, and filled a bag with parched corn, and lumps of figs, and with fine bread, ſo ſhe ‖ folded all theſe things together, and laid them upon her. ‖ Or, *wrapped or packed.*

6 Thus they went forth to the gate of the citie of Bethulia, and found ſtanding there Ozias, and the ancients of the citie, Chabris, and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the citie to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judeth went out, ſhe and her maid with her, and the men of the citie looked after her, untill ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the valley: & the firſt watch of the Aſſyrians met her;

12 And took her, and asked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? And ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed:

13 And I am coming before Olofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way whereby he ſhall go, and win all the hill-countrey, without loſing the bodie or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come

to

to his tent, and some of us shall conduct thee, untill they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word, and he will entreat thee well.

17 Then they chose out of them an hundred men, ‖ to accompany her and her maid, and they brought her to the tent of Olofernes.

‖ Or, and they prepared a chariot for her.

18 Then was there a concurse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Olofernes, till they told him of her.

19 And they wondred at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Olofernes, went out, and all his servants, and they brought her into the teut.

21 Now Olofernes rested upon his bed under a canopie which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her, and he came out before his tent, with silver lamps going before him.

23 And when Judeth was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 Olofernes asketh Judeth the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdome and beauty.

THen said Olofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve: Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safegard; be of good comfort, thou shalt live this night, and hereafter.

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judeth said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing, for not onely men shall serve him by thee, but also the beasts of the field, and the cattel, and the fowls of the air shall live by thy power, under Nabuchodonosor and all his house.

8 For we have heard of thy wisdome, and thy policies, and it is reported in all the earth, that thou onely art ‖ excellent in all the kingdome, and mighty in knowledge, and wonderfull in feats of warre.

‖ Or, in power.

9 Now as concerning the matter which Achior did speak in thy councel, we have heard his words; for the men of Bethulia ‖ saved him, and he declared unto them all that he had spoken unto thee.

‖ Or, slew him.

10 Therefore, O lord and governour, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sinne against their God.

11 And now, that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sinne hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattel, and purposed to consume all those things that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oyl, which they had sanctified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawfull for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the Senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, untill thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as ‖ open his mouth at thee: for ‖ these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

‖ Or, bark.
‖ Or, these things have I spoken.

20 Then her words pleased Olofernes, and all his servants and they marvelled at her wisdome, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdome of words.

22 Likewise Olofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautifull in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 Judeth will not eat of Olofernes meat. 7 She tarried three dayes in the camp, and every night went forth to pray. 13 Bagoas moveth her to be merry with Olofernes, 20 who for joy of her company drunk much.

THen he commanded to bring her in, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judeth said, I * will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

* Gen. 43. 32. Dan. 1. 8. Tob. 1. 11.

3 Then Olofernes said unto her. If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judeth unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand, the things that he hath determined.

5 Then the servants of Olofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch,

6 And sent to Olofernes, saying, Let my lord now command, that thine handmaid may go forth unto prayer.

7 Then Olofernes commanded his guard, that they should not stay her: thus she abode in the camp three dayes, and went out in the night into the valley of Bethulia. and washed her self in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Olofernes made a feast to his own servants onely, and called none of the officers to the banquet.

11 Then

36 11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſwade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Olofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judeth unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked her ſelf with her apparel, and all her womans attire, and her maid went and laid ſoft skins on the ground for her, over againſt Olofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit, and eat upon them.

16 Now when Judeth came in, and ſat down, Olofernes his heart was raviſhed with her, and his minde was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Olofernes unto her, Drink now and be merry with us.

18 So Judeth ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more then all the days ſince I was born.

10 Then ſhe took and ate and drank before him what her maid had prepared.

20 And Olofernes took great delight in her, and drank much more wine then he had drunk at any time in one day, ſince he was born.

CHAP. XIII.

2 Judeth is left alone with Olofernes in his tent. 4 She prayeth God to give her ſtrength. 7 She cut of his head while he ſlept, 10 and returned with it to Bethulia. 17 They ſaw it, and commend her.

NOw when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 And Judeth was left alone in the tent, and Olofernes lying along upon his bed: for he was filled with * wine.

*Eccius 31.20,25.

3 Now Judeth had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber neither little, nor great. Then Judeth ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed which was at Olofernes head, and took down his fauchion from thence,

7 And approched to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Olofernes his head to her maid:

10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtome, unto prayer: and when they paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates there of.

11 Then ſaid Judeth afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran altogether both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Olofernes, the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſſe, and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruine, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIIII.

8 Achior heareth Judeth ſhew what ſhe had doue, and is circumciſed. 11 The head of Olofernes is hanged up. 15 He is found dead, and much lamented.

THen ſaid Judeth unto them, Heare me now, my brethren, and take this * head, and hang it upon the higheſt place of your walls. * 2. Macc. 15.35.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though you wold go down into the field toward the watch of the Aſſyrians, but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Oloſernes, but ſhall not finde him: then fear ſhall fall upon them, and they ſhall flee before your face.

4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

5 But before you do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death.

6 Then they called Achior out of the houſe of Ozias; and when he was come and ſaw the head of Olofernes in a mans hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judeths feet and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe dayes: then Judeth declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth untill that hour ſhe ſpake unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyfull noiſe in their citie.

10 And when Achior had ſeen all that the God of Iſrael had done, he beleeved in God greatly, and circumciſed the

the fleſh of his foreskin, and was joyned unto the houſe of Iſrael, unto this day.

11 And aſſoon as the morning aroſe, they hanged the head of Olofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ‖ ſtraits of the mountain.

‖ Or, a ſtand.

12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Olofernes tent, and ſaid to him that had the charge of all his things, Waken now our lord: for the ſlaves have been bold to come down againſt us to battel, that they may be utterly deſtroyed.

14 Then went in Bahoas, and knocked at the door of the tent, for he thought that he had ſlept with Judeth.

15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him.

16 ‖ Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty crie, and rent his garments.

‖ Or, Then.

17 After he went into the tent where Judeth lodged: and when he found her not, he leaped out to the people, and cried.

18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold, Olofernes lieth upon the ground without a head.

19 When the captains of the Aſſyrians armie heard theſe words, they rent their coats, and their mindes were wonderfully troubled, and there was a crie, and a very great noiſe throughout the camp.

CHAP. XV.

1 The Aſſyrians are chaſed and ſlain. 8 The high prieſt cometh to ſee Judeth. 11 The ſtuff of Olofernes is given to Judeth. 13 The women crown her with a garland.

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out all together, they fled into every way of the plain, and of the hill-countrey.

3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warriour among them, ruſhed out upon them.

4 Then ſent Ozias to Bethomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Choba: likewiſe alſo they that came from Jeruſalem and from all the hill-countrey (for men had told them what things were done in the camp of their enemies) and they that were in Galaad and in Galilee, ‖ chaſed them with a great ſlaughter, untill they were paſt Damaſcus, and the borders thereof.

‖ Or, even unto.

6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter had that which remained; and the villages, and the cities that were in the mountains and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judeth, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoycing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it.

11 And the people ſpoiled the camp, the ſpace of thirty days: and they gave unto Judeth, Olofernes his tent, and all his plate, and beds, and veſſels and all his ſtuff: and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her. 37

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour with garlands, and with ſongs in their mouths.

CHAP. XVI.

1 The ſong of Judeth. 19 She dedicateth the ſtuff of Olofernes. 23 She died at Bethulia, a widow of great honour. 24 All Iſrael did lament her death.

THen Judeth began to ſing this thankſgiving in all Iſrael, and all the people ſang after her ‖ this ſong of praiſe.

‖ Or, *this praiſing.*

2 And Judeth ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tunne unto him a ‖ new pſalme: exalt him, and call upon his name.

‖ Or, *pſalm and praiſe.*

3 For God breaketh the battels: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the * multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

* Chap. 2. 19.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judeth the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a † tire, and took a linen garment to deceive him.

† Gr. *mitre*

9 Her ſandals raviſhed his eyes, her beauty took his minde priſoner, & the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were ‖ daunted at her hardineſs.

‖ Or, *confounded.*

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but ‖ they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

‖ *The Aſſyrians.*

12 The ſons of the damſels have pierced them through, and wounded them as fugitive children: they periſhed by the battel of the Lord.

13 I will ſing unto the Lord ‖ a new ſong: O Lord, thou art great and glorious, wonderfull in ſtrength, and invincible.

‖ Or, *a ſong of praiſe.*

14 Let all creatures ſerve thee, for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art mercifull to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever.

18 Now aſſoon as they entred into Jeruſalem, they worſhipped the Lord; and aſſoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judeth alſo dedicated all the ſtuff of Olofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judeth remained with them.

21 After this time every one returned to his own inheritance, and Judeth went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the countrey.

38 22 And many desired her, but none knew her all the dayes of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husbands house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the ‖ cave of her husband Manasses.

‖ Or, *sepulchre.*

24 And the house of Israel lamented her * seven days: and before she died, she did distribute her goods to all them that were neerest of kindred to Manasses her husband, and to them that were the neerest of her kindred. * Gen. 50. 10.

25 And there was none that made the children of Israel any more afraid in the days of Judeth, nor a long time after her death.

¶ The rest of the chapters of the book of ESTHER, which are found neither in the Hebrew, nor in the Chalde.

Part of the tenth chapter after the Greek.

5 Mardocheus remembreth and expoundeth his dream of the river and the two dragons.

THen Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signes and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour and time, and day of judgement before God amongst all nations.

12 So God remembred his people, and justified his inheritance.

13 Therefore those days shall be unto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly, and joy, and with gladness, before God, according to the generations for ever among his people.

CHAP. XI.

2 The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, 10 and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolomeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolomeus his son brought this epistle of Phurim, which they said was the same, and that Lysimachus the sonne of Ptolomeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the moneth Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai of the tribe of Benjamin had a dream.

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitour in the kings court.

4 He was also one of the captives which Nabuchodonosor the king of Babylon carried from Jerusalem, with Jechonias king of Judea, and this was his dream.

5 Behold, a noise of a tumult; with thunder and earthquakes, and uprore in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battel, that they might fight against the righteous people.

8 And lo, a day of darkness and obscuritie: tribulation and anguish, affliction, and great uprore upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake; he bare this dream in minde, and untill night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, 5 for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 * And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king, and so he certified the king of them. * Esther 2. 21 and 6.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people, because of the two eunuchs of the king.

CHAP. XIII.

1 The copie of the kings letters to destroy the Jews. 8 The prayer of Mardocheus for them.

THe copie of the letters was this. The great king Artaxerxes writeth these things to the princes and governours that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces. Joseph. antiq. lib. 11. cap. 6.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying my self alway with equity and mildnesse, I purposed to settle my subjects continually in a quiet life, and making my kingdom ‖ peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men. ‖ Or, *milde.*

3 Now when I asked my counsellers how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will, and stedfast fidelity, and had the honour of the second place in the kingdom.

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us, cannot ‖ go forward. ‖ Or, *be stalled.*

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not be firmly stablished:

6 Therefore have we commanded that all they that are signified in writing unto you by Aman (who is ordained over the affairs, and is ‖ next unto us) shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth ‖ Or, *second from us.*

twelfth moneth Adar of this present year.

7 That they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well setled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him.

9 Saying, O Lord, Lord, the King Almighty, for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee.

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel, to kiss the soles of his feet.

14 But I did this that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought, yea, they desire to destroy the inheritance that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be mercifull unto thine inheritance: turn our sorrow into joy, that we may live, O Lord and praise thy name: and ‖ destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most † earnestly unto the Lord, because their death was before their eyes.

CHAP. XIIII.

1 The prayer of queen Esther for her self and her people.

QUeen Esther also being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and in stead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou onely art our King: help me desolate woman, which have no helper but thee:

4 * For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessours, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord thou art righteous.

8 Nevertheless it satisfieth them not: that we are in bitter captivity: but they have striken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, & destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouthes of the heathen to set forth the praises of the † idols, and to magnifie a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that † be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us.

12 Remember, O Lord, make thy self known in time of our affliction, and give me boldnesse, O King of the ‖ nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord, thou knowest that I hate the glory of the unrighteous, and abhorr the bed of the circumcised, and of † all the heathen.

16 Thou knowest my necessity: for I abhorr the signe of my † high estate, which is upon mine head, in the days wherein I shew my self, and that I abhorr it as a menstruous rag, and that I wear it not when I am † private by my self.

17 And that thine handmaid hath not eaten at Amans table, and that I have not greatly esteemed the kings feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy, since the day † that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous; and deliver me out of my fear.

CHAP. XV.

6 Esther comith into the kings presence: 9 he looketh angrily and she swoundeth: 13 The king doth take her up and comforteth her.

AND upon the third day when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and Saviour of all things, she took two maids with her.

3 And upon the one she leaned, as carrying her self ‖ daintily.

4 And the other followed, bearing up her train.

5 And she was ‖ ruddy through the perfection of her beauty, and her countenance was cheerfull and ‖ very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of maiesty, all glittering with gold and precious stones, and he was very dreadfull.

7 Then lifting up his countenance that shone with majestie he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed her self upon the head of the maid that went ‖ before her.

8 Then God changed the spirit of the king into mildnesse, who † in a fear leaped from his throne, and took her in his arms, till she came to her self again, and comforted her with loving words, and said unto her.

9 Esther, what is the matter? I am thy brother, be of good cheer.

10 Thou shalt not die, though our commandment be ‖ general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then she said unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderfull art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, ‖ she fell down for faintnesse.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman. 17 and revoketh the decree procured by Aman to destroy the Jews, 22 and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governours of an hundred and seven & twenty provinces from India unto Ethiopia, & unto all ‖ our faithfull subjects, greeting.

2 Many, the more often they are honoured with the great bounty of † their gracious princes, the more proud they are waxen;

3 And endeavour to hurt not our subjects onely, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not onely thankfulnesse away from among men but also lifted up with the glorious words of ‖ lewd persons that were never good; they think to escape the justice of God, that seeth all things, and hateth evil.

39

† Gr. *every stranger.*
† Gr. *pride.*
† Gr. *quiet, or private.*
† Gr. *of my change.*
‖ Or, *daintily.*
‖ Or, *rose-coloured.*
‖ Or, *as amiable, or smiling.*
‖ Or, *with her, or by her.*
† Gr. *in an agony.*
‖ Or, *as well thirst as mine.*
‖ Or, *she fell in a swoon.*
Joseph. Ant. lib. 11. cap. 6.
‖ Or, *well affected to our state.*
† Gr. *their benefactours.*
‖ Or, *newly*
‖ Or, *that never tasted prosperity.*

40 ‖ Or, *of our friends put in trust to manage the affairs.*

5 Oftentimes also fair speech ‖ of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent bloud, and hath enwrapped them in remediless calamities;

6 Beguiling with the falshood and deceit of their lewd disposition, the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purposes, and alwayes judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blamelesse Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we finde that the Jews whom this wicked wretch hath delivered to utter destruction, are no evil doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ ordered the kingdome both unto us and to our progenitours in the most excellent manner. ‖ Or, *prospered.*

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God who ruleth all things, speedily rendring vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely life after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth moneth Adar, they may be avenged on them, who in the time of their affliction shall set up on them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 You shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians: but to those which do conspire against us, a memorial of destruction.

24 Therefore every city and countrey whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hatefull to wilde beasts and fowls for ever.

The Wisdom of SOLOMON.

CHAP. I.

2 To whom God sheweth himself, 4 and wisdom her self. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: 13 For God created not death.

* 1. Kings 3. 9. Isa. 56. 1.

LOve* righteousness, ye that be judges of the earth: think of the Lord with a good (heart) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not: and sheweth himself unto such as do not * distrust him. * Deut. 4. 22. 2. Chron. 15. 4.

3 For froward thoughts separate from God: and his power when it is tried, ‖ reproveth the unwise. ‖ Or, *maketh manifest.*

4 For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin.

5 * For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ‖ will not abide when unrighteousnsse cometh in. * Jer. 4. 22. ‖ Or, *is rebuked, or sheweth it self.*

6 For wisdom is a * loving spirit: and will not acquit a blasphemer of his ‖ words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. * Gal. 5. 22. ‖ Or, *lips.*

7 For the Spirit of the Lord filleth the world: and that which ‖ containeth all things, hath knowledge of the voice. ‖ Or, *upholdeth.*

8 Therefore he that speaketh unrighteous things, cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the ‖ manifestation of his wicked deeds. ‖ Or, *reproving.*

10 For the ear of jealousie heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that ‖ belieth, slayeth the soul. ‖ Or, *slandereth.*

12 Seek not death in the errour of your life: and pull not upon your selves * destruction, with the works of your hands. * Deut. 4. 23, 24.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthfull: and there is no poison of destruction in them: nor the kingdom of death upon the earth.

15 For righteousness is immortal.

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 The wicked think this life short, 5 and of no other after this. 6 Therefore they will take their pleasure in this, 10 and conspire against the just. 21 What that is which doth blinde them.

FOr the *ungodly* said, reasoning with themselves, but not aright, * Our life is short and tedious, * and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. * Job. 17. * Matth. 22. 23. 1. Cor. 15 32.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is a smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the ‖ soft air, ‖ Or, *mist*

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and ‖ overcome with the heat thereof. ‖ Or, *oppressed.*

5 * For our time is a very shadow that passeth away: and after our end there is no returning: for ‖ it is fast sealed, so that no man cometh again. * 1. Chro. 29. 15. ‖ Or, *he*

6 Come on therefore, let us enjoy the good things * that are present: and let us ‖ speedily use the creatures like as in youth. * Isa. 22. 13, and 56 12. 1. Cor. 15. 32. ‖ Or, *earnestly.*

7 Let us fill our selves with costly wine, and ointments: and let no flower of the spring pass by us.

8 Let

8 Let us crown our ſelves with roſe-buds before they be withered.

‖ Or, iolli- ty. 9 Let none of us go without his part of our ‖ voluptuousneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and out lot is this.

10 Let us oppreſs the poore righteous man, let us not ſpare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamie the tranſgreſſings of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the childe of the Lord.

1 Iohn 3. 14 He was made * to reprove our thoughts.

Iſai. 53. 15 *He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion.

‖ Or, falſe men. 16 We are eſteemed of him as ‖ counterfeits: he abſtaineth from our ways as from filthines, he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father.

17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him.

Pſal. 22. 8. Matth. 27. 43. Iſa. 11. 10. 18 For if the juſt man be the * ſon of God, he will help him, and deliver him from the hand of his enemies.

19 Let us * examine him with deſpitefulneſſe and torture, that we may know his meekneſs, and prove his patience.

20 Let us condemn him with a ſhamefull death: for by his own ſaying he ſhall be reſpected.

21 Such things they did imagine, and were deceived: for their own wickedneſſe hath blinded them.

Or, pre- ſumed or deemed amiſs. * Gen. 1. 26, 27. wiſ. 1. 13. Eccluſ. 17. 3. * Gen. 3. 14. 22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſſe: nor † diſcerned a reward for blameleſſe ſouls.

23 For God created man to be immortal, and made him to be an * image of his own eternity:

24 * Nevertheleſſe, through envy of the devil came death into the world: and they that do hold of his ſide do finde it.

CHAP. III.

1 The godly are happy in their death, 5 and in their troubles. 10 The wicked are not, nor their children. 14 But they that are pure, are happy, though they have no children: 16 For the adulterer and his ſeed ſhall periſh.

* Chap. 5. 6 BUt * the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.

2 * In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery,

3 And their going from us to be utter deſtruction: but they are in peace.

* Rom. 1. 14. 1 Cor. 5. 5. 1 Pet. 1. 7. 4 For though they be puniſhed in the ſight of men: yet is their * hope full of immortalitie.

‖ Or, ſanctified. Iob. 23. 10. 5 And having been a little chaſtiſed, they ſhall be greatly ‖ rewarded: for God * proved them, and found them ‖ worthy for himſelf.

Or, ſacrifice. * Leuit. 1. 9. 6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

Or, meet. * Matth. 19. 28. 1 Cor. 6. 2. 7 And in the time of their viſitation, * they ſhall ſhine, and run to and fro like ſparks among the ſtubble.

8 They * ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever.

Or, and ſo as he that faith- fully re- poſeth with him in love. 9 They that put their truſt in him ſhall underſtand the truth: ‖ and ſuch as be faithfull in love, ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect.

Or, ſpe- ciallie. * Matth. 3. 11. 10 But the * ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord.

11 For whoſo deſpiſeth wiſdome and nurture, he is miſerable, and their hope is vain, their labours unfruitfull, and their works unprofitable.

Or, light. 12 Their wives are ‖ fooliſh, and their children wicked.

Iſa. 54. 1. 13 Their offspring is curſed: wherefore bleſſed is the barren that is undefiled, which hath not known the ſinfull bed: ſhe * ſhall have fruit in the viſitation of ſouls.

14 And *bleſſed is* the * eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things againſt God: for unto him ſhall be given † the ſpecial gift of faith, and an inheritance ‖ in the temple of the Lord more acceptable to his minde. 41

Iſa. 56. 4, 5. † Gr. the choſen. ‖ Or, amongſt the people.

15 For glorious is the fruit of good labours: and the root of wiſdome ſhall never fall away.

‖ Or, he partakes of holy things. 16 As for the children of adulterers, they ſhall not ‖ come to their perfection, and the ſeed of an unrighteous bed ſhall be rooted out.

17 For though they live long, yet ſhall they be nothing regarded: and their laſt age ſhall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of ‖ trial. ‖ Or, hearing.

19 For horrible is the end of the unrighteous generation.

CHAP. IIII.

1 The chaſt man ſhall be crowned. 3 Baſtard ſlips ſhall not thrive. 6 They ſhall witneſs againſt their parents. 7 The juſt die young, and are happy. 19 The miſerable end of the wicked.

BEtter it is to have no children, and to have vertue: for the memorial thereof is immortal: becauſe it is ‖ known with God, and with men. ‖ Or, approved

2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, & triumpheth for ever: having gotten the victorie, ſtriving for undefiled rewards.

3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

* Matth. 17. 9 4 For though they flouriſh in branches for a time; * yet ſtanding not faſt, they ſhall be ſhaken with the winde: and through the force of windes they ſhall be rooted out.

5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat: yea, meet for nothing.

† Gr. ſleeps 6 For children begotten of unlawfull † beds, are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death: yet ſhall he be in reſt.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years.

9 But wiſdome is the gray hair unto men, and an unſpotted life is old age.

* Gen. 5. 24. Hebr. 11. 5. 10 * He pleaſed God, and was beloved of him: ſo that living amongſt ſinners he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

† Gr. pervert. 12 For the bewitching of naughtineſs, doth obſcure things that are honeſt: and the wandring of concupiſcence, doth † undermine the ſimple minde.

‖ Or, ſanctified, or conſummated. 13 He being made ‖ perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked.

15 This the people ſaw, and underſtood it not, neither laid they up this in their mindes, That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead ſhall condemn the ungodly which are living? and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him, and deſpiſe him, but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproch among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſſe: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

‖ Or, to the caſting up of the accounts. 20 And ‖ when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

CHAP. V.

1 The wicked ſhall wonder at the godly, 5 and confeſs their errour, 5 and the vanitie of their lives. 15 God will reward the juſt, 17 & war againſt the wicked.

THen ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

42 2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting, and groning for anguish of spirit, shall say within themselves, This was he whom we had some-
‖ Or, *parable.* times in derision, and a ‖ proverb of reproch.

* Chap. 3. 2. 4 * We fools accounted his life madness; and his end to be without honour.

5 How is he numbred among the children of God, and his lot is among the saints?

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

‖ Or, *filled our selves, or surveted* 7 We ‖ wearied our selves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

* 1. Chron 29. 15. Chap. 2. 9 All those things are * passed away like a shadow, and as a post that hasted by.

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found: neither the path-way of the keel in the waves.

* Prov. 30 19. ‖ Or, *flieth* 11 * Or as when a bird ‖ hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise & motion of them is passed through, and therein afterwards no signe where she went is to be found.

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again; so that a man cannot know where it went through:

13 Even so we in like manner, assoon as we were born, began to draw to our end, and had no signe of vertue to shew but were consumed in our own wickedness.

* Job 8. 9. † Gr. *this-file-down* ‖ Or, *chaff.* * Psal. 1. 4. and 103. 14. Prov 10. 25. and 21. 7. Jam 1. 10, 11. 14 * For the people of the ungodly is like † dust that is blown away with the winde, like a thin froth that is driven away with the storm: like as the ‖ smoke which is * dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore, their reward also is with the Lord, and the care of them is with the most High.

‖ Or, *palace:* unless the word be taken unproperly, as 2. Mac. 2. 27. 16 Therefore shall they receive a glorious ‖ kingdome, and a beautifull crown from the Lords hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousie for complete armour, and make the creature his weapon for the revenge of his enemies,

* Isa. 59. 17. 18 He shall put on * righteousness as a breast-plate, and true judgement in stead of an helmet.

‖ Or, *equitie.* 19 He shall take ‖ holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they flie to the mark.

22 And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the flouds shall cruelly drown them.

23 Yea, a mighty winde shall stand up against them, and like a storm shall blow them away: thus iniquitie shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAP. VII.

1 Kings must give ear. 3 They have their power from God: 5 who will not spare them. 12 Wisdome is soon found. 21 Princes must seek for it: 24 for a wise prince is the stay of his people.

HEar, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, you that rule the people, and glory in the multitude of nations.

* Rom. 13. 1, 2. 3 For * power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked after the counsel of God,

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

* Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Eccius 35. 12, 16. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17. 7 For he which is Lord over all, shall fear no * mans person, neither shall he stand in aw of any mans greatness: for he hath made the small and great, and careth for all alike.

8 But a sore triall shall come upon the mighty.

9 Unto you therefore, *O kings*, do I speak, that ye may learn wisdom, and not fall away.

‖ Or, *justified.* 10 For they that keep holiness holily, shall be ‖ judged holy: and they that have learned such things, shall finde ‖ what to answer.

‖ Or, *aldefence.* 11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdome is glorious, and never fadeth away: yea she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making her self first known unto them.

14 Whoso seeketh her early shall have no great travel: for he shall finde her sitting at his doors.

15 To think therefore upon her, is perfection of wisdom: and whoso watcheth for her, shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth her self favourably unto them in the ways, and meeteth them in every thought.

‖ Or, *nurture.* 17 For the very true beginning of her, is the desire of ‖ discipline; and the care of discipline is love.

18 And love is the keeping of her laws; and the giving heed unto her laws, is the assurance of incorruption.

19 And incorruption maketh us near unto God,

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 All men have their beginning and end alike. 8 He preferreth wisdom before all things else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

I My self also am a mortal man, like to all, and the offspring of him that was first made of the earth,

* Job 10. 10. 2 And in my mothers womb was fashioned to be flesh in the time of ten moneths, * being compacted in bloud, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered, was crying, as all others do.

4 I was nursed in swadling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

* Job 14. 21. 1 Tim. 6. 7. 6 * For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

† Gr. *stone of inestimable price.* 9 Neither compared I unto her any † precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her in stead of light: for the light that cometh from her, never goeth out.

* 1. Kings 3. 13. Matth. 6. 33. 11 * All good things together came to me with her, and innumerable riches in her hands.

12 And

12 And I rejoyced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

† Gr. without guile. † Gr. without envy. 13 I learned † diligently, and do communicate *her* † liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men that never faileth: which they that uſe, ‖ become the friends of God, being commended for the gifts that come from learning.

‖ Or, enter friendſhip with God. ‖ Or, God hath. ‖ Or, are ſpoken of. 15 ‖ God hath granted me to ſpeak as I would, and to conceive as is meet for the things that ‖ are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words: all wiſdom alſo and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wilde beaſts: the violence of windes, and the reaſonings of men: the diverſities of plants, and the vertues of roots:

21 And all ſuch things as are either ſecret or manifeſt, them I know.

† Gr. onely begotten. 22 For wiſdom which is the worker of all things, taught me: for in her is an under-ſtanding ſpirit, holy, † one onely manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kinde to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits.

24 For wiſdom is more moving then any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

‖ Or, vapour. ‖ Or, from. 25 For ſhe is the breath of the power of God, and a pure ‖ influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the * brightneſs of the everlaſting light, the unſpotted mirrour of the power of God, and the image of his goodneſs.

‖ Or, renueth. 27 And being but one, ſhe can do all things: and remaining in her ſelf, ſhe ‖ maketh all things new: and in all ages entring into holy ſouls, ſhe maketh them friends of God, and prophets.

28 For God loveth none, but him that dwelleth with wiſdom.

29 For ſhe is more beautifull then the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

CHAP. VIII.

2 He is in love with wiſdom: 4 for he that hath it, hath every good thing. 21 It cannot be had but from God.

‖ Or, prudently. WIſdom reacheth from one end to another mightily: and ‖ ſweetly doth ſhe order all things.

‖ Or, to marry her to my ſelf. 2 I loved her and ſought *her* out from my youth, I deſired ‖ to make her my ſpouſe, and I was a lover of her beauty:

3 In that ſhe is converſant with God, ſhe magnifieth her nobilitie: yea, the Lord of all things himſelf loved her:

‖ Or, teacher. ‖ Or, chooſer. 4 For ſhe is ‖ privy to the myſteries of the knowledge of God, and a ‖ lover of his works.

5 If riches be a poſſeſſion to be deſired in this life what is richer than wiſdom that worketh all things;

* Exod. 31. 3, 6. 6 And if prudence work; who of all that are, is a more cunning workman then ſhe?

7 And if a man love righteouſneſs, her labours are vertues: for ſhe teacheth temperance and prudence, juſtice and fortitude, which are ſuch things as men can have nothing more profitable in their life.

8 If a man deſire much experience, ſhe knoweth things of old, and conjecture*th aright* what is to come: ſhe knoweth the ſubtilities of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſignes and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me to live with me, knowing that ſhe † would be a counſeller of good things, and a comfort in cares and grief. 43 † Gr. will.

10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a quick conceit in judgement, and ſhall be admired in the ſight of great men.

* Job 29. 8, 9, 10. 12 * When I hold my tongue they ſhall bide my leiſure, and when I ſpeak they ſhall give good ear unto me: if I talk much, they ſhall lay their hand upon their mouth.

13 Moreover, by the means of her I ſhall obtain immortality, and leave behinde me an everlaſting memorial to them that come after me.

‖ Or, govern. 14 I ſhall ‖ ſet the people in order, and the nations ſhall be ſubject unto me.

‖ Or, appear. 15 Horrible tyrants ſhall be afraid when they do but hears of me, I ſhall ‖ be found good among the multitude, and valiant in war.

‖ Or, being entred into mine houſe. 16 ‖ After I am come into mine houſe, I will repoſe my ſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

* Prov. 7. 3. 17 Now when I conſidered theſe things in my ſelf, and * pondered them in my heart, how that to be allied unto wiſdom, is immortalitie,

‖ Or, fame. ‖ Or, marry her. 18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a ‖ good report: I went about ſeeking how to ‖ take her to me.

19 For I was a witty childe, and had a good ſpirit.

20 Yea rather being good, I came into a body undefiled.

‖ Or, went. 21 Nevertheleſs when I perceived that I could not otherwiſe obtain her, except God gave her me, and (that was a point of wiſdom alſo to know whoſe gift ſhe was) I ‖ prayed unto the Lord, and beſought him, and with my whole heart I ſaid,

CHAP. IX.

1 A prayer unto God for his wiſdom, 6 without which the beſt man is nothing worth, 13 neither can he tell how to pleaſe God.

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

* Gen. 1. 28. 2 And ordained man through thy wiſdom, that he ſhould * have dominion over the creatures which thou haſt made,

* 1. Kings 3. 9. 3 And order the world according to equitie and righteouſneſs, and execute judgement with an upright heart:

* Pſal. 116. 16. 4 Give * me wiſdom that ſitteth by thy throne, and reject me not from among thy children:

5 For I * thy ſervant and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgement and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him he ſhall be nothing regarded.

* 1 Chron. 28. 5. 2 Prov. 8. 22. 7 Thou haſt choſen me to be a * king of thy people, and a judge of thy ſons and daughters.

* Prov. 8. 22. Joh. 1. 2, 3. 10. 8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

9 And * wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

‖ Or, by her power or glory. 11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me ‖ in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my fathers ſeat.

* Iſa. 40. 13. Rom. 11. 34. 1 Cor. 2. 16. 13 For * what man is he that can know the counſel of God? or who can think what the will of the Lord is?

‖ Or, fearfull. 14 For the thoughts of morta men are ‖ miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthy tabernacle weigheth down the minde that muſeth upon many things.

‖ Or, as hand. 16 And hardly do we gueſſe aright at things that are upon earth, and with labour do we finde the things that are ‖ before

44 fore us: but the things that are in heaven, who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy Spirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP. X.

1 What wiſdom did for Adam, 4 Noah, 5 Abraham, 6 Lot, and againſt the five cities, 10 for Jacob, 13 Joſeph, 16 Moſes, 17 and the Iſraelites.

SHe preſerved the firſt formed father of the world, that was created alone, and brought him out of his fall,

* Gen. 1. 28. 2 And * gave him power to rule all things.

* Gen. 4. 8. 3 * But when the unrighteous went away from her in his anger, he periſhed alſo in the furie wherewith he murdered his brother.

* Gen. 7. 21. 4 For whoſe cauſe the * earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

* Gen. 11. 9. 5 Moreover,* the nations in their wicked conſpiracie being confounded, ſhe found out the righteous, and preſerved him

* Gen. 22. 16. blameleſs unto God, and * kept him ſtrong ‖ againſt his tender compaſſion toward his ſon.

‖ Or, *in.*

* Gen. 19. 16. † Gr. *Pentapolis.* 6 * When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the † five cities.

7 Of whoſe wickedneſs even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbeleeving ſoul.

8 For regarding not wiſdom, thy gat not onely this hurt, that they knew not the things which were good; but alſo left behinde them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brothers wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit* of his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtranger then all.

* Gen 37. 28. and 39. 7. Acts 7. 10. 13 * When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

‖ Or, *the power of them that ruled over him.* 14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and ‖ power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

* Exod. 1. 10. and 12. 42. ‖ Or, *holy.* 15 * She delivered the ‖ righteous people and blameleſs ſeed from the nation that oppreſſed them.

* Exod. 5. 1. 16 She entred into the ſoul of the ſervant of the Lord, and * withſtood dreadfull kings in wonders and ſignes,

‖ Or, *flame.* 17 Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a ‖ light of ſtars in the night ſeaſon:

* Exod. 14. 21. 22. Pſal. 78. 13. 18 * Brought them through the Red ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

* Exod. 15. 1. 20 Therefore the righteous ſpoiled the ungodly, and * praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

CHAP. IX.

5 The Egyptians were puniſhed, and the Iſralites reſerved in the ſame thing. 15 They were plagued by the ſame things wherein they ſinned. 20 God could have deſtroyed them otherwiſe, 13 but he is merciſull to all.

* Exod. 16. 1. SHe proſpered their works in the hand of the holy prophet.

2 * They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

* Exod. 17. 10, 11. 3 * They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſtie, they called upon thee and water was given them out of the flintie rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For in ſtead of a fountain of a perpetual running river troubled with foul bloud,

7 For a manifeſt reproof of that commandment whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for:

* Exod. 7. 20. 8 Declaring by that thirſt then, * how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner then the juſt.

10 For theſe thou didſt admoniſh and trie as a father: but the other as a ſevere king thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For a double grief came upon them, and a groning for the remembrance of the paſt.

‖ Or, *perceived.* 13 For when they heard by their own puniſhments the other to be benefited, they ‖ had ſome feeling of the Lord.

14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired,

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived they worſhipped ſerpents void of reaſon, and vile beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance.

16 That they might know that wherewithall a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions.

18 Or unknown wilde beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes:

19 Whereof not onely the arm might diſpath them at once, but alſo the terrible ſight utterly deſtroy them.

20 Yea and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure, and number and weight.

21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm?

‖ Or, *little weight.* 22 For the whole world before thee is as a ‖ little grain of the balance, yea as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſinnes of men: becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

CHAP. XII.

2 God did not deſtroy thoſe of Canaan all at once. 12 If he had done ſo, who could controll him? 19 But by ſparing them taught us. 27 They were puniſhed with their gods.

FOr thine uncorruptible Spirit is in all things.

2 Therefore chaſteneſt thou them by little and little, that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may beleeve on thee, O Lord.

‖ Or, *ancient.* 3 For it was thy will to deſtroy by the hands of our fathers, both thoſe ‖ old inhabitants of thy holy land,

‖ Or, *ſorceries.* 4 Whom thou hatedſt for doing moſt odious works of ‖ witchcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of mans fleſh, and the feaſts of blood;

6 With

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help:

7 That the land which thou esteemedst above all other, might receive a worthy ‖ colony of Gods children.

‖ Or, new inhabitation.

8 Nevertheless, even those thou sparedst as men, and didst send * wasps, forerunners of thine host, to destroy them by little and little.

* Exod. 23. 28. Deut. 7. 20.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battel, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a * cursed seed from the beginning, neither didst thou for fear of any man, give them pardon for those things wherein they sinned.

* Gen. 9. 25.

12 For who shall say, * What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‖ against thee ‖ to be revenged for the unrighteous men?

* Rom. 9. 20.

‖ Or, in my presence. ‖ Or, are sayest. * Isa. 5. 3.

13 For neither is there any God but thou, that * careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king nor tyrant be able to set his face against thee, for any whom thou hast punished.

15 For so much then as thou art righteous thy self, thou ordereſt all things righteously: * thinking it not agreable with thy power to condemn him that hath not deserved to be punished.

* Job 34. 18.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not beleeve that thou art of a ‖ full power, thou shewest thy strength, and among them them that know it, thou makest their boldness manifest.

‖ Or, perfect.

18 But thou, mastering thy power, judgest with equitie, and ordereſt us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people, that the just man should be mercifull, and hast made thy children to be of a good hope, that thou giwest repentance for sinnes.

20 For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises!

22 Therefore whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and when we our selves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own ‖ abominations.

‖ Or, abominable acts.

24 * For they went astray very far in the ways of errour, and held them for gods (which even amongst the beasts of their enemies were despised) being deceived as children of no understanding.

* Chap. 11. 15. Rom. 1. 23.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgement worthy of God.

27 For look for what things they grudged when they were punished, (that is) for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged in him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excused that worshipped any of Gods works. 10 But most wretched are they that worship the works of mens hands.

SUrely vain are all men by nature, who are ignorant of God, and * could not out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master;

* Rom. 1. 19.

2 * But deemed either fire, or winde, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world.

* Deut. 4. 19. and 17. 3.

3 With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first authour of beauty hath created them.

4 But if they were astonished at their power and vertue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err seeking God, and desirous to finde him.

7 For being * conversant in his works, they ‖ search *him* diligently, and beleeve their sight: because the things are beautifull that are seen.

* Rom. 1. 21. ‖ Or, *seek.*

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner finde out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and silver to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 * Now a ‖ carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomly, and made a vessel thereof fit for the service of mans life:

* Isa. 44. 13. ‖ Or *tim, berwright.*

12 And after spending the ‖ refuse of his work to dress his meat, hath filled himself:

‖ Or, *chips*

13 And taking the very refuse among those which served to no use, (being a crooked piece of wood and full of knots) hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man:

14 Or made it like some vile beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein.

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help it self, (for it is an image and hath need of help)

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he calleth upon that which is weak, for life, prayeth to that which is dead: for aid, humbly beseecheth † that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

† Gr. *that hath no experience at all.*

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ships, 5 yet are they saved rather by them then by their idols. 8 Idols are accursed, and so are the makers of them. 14 The beginning of idolatry, 23 and the effects thereof. 30 God will punish them that swear falsely by their idols.

AGain, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten then the ‖ vessel that carrieth him.

‖ Or, *ship.* ‖ Or, *vessel, or ship.*

2 For verily desire of gain devised ‖ that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast * made a way in the sea, and a safe path in the waves:

* Exod. 14. 22.

4 Shewing that thou canst save from all danger: yea though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, & therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel, are saved.

6 * For

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6 *For in the old time also, when the proud giants perished, the hope of the world governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

*Gen. 6. 4. and 7. 10.

7 For blessed is the wood whereby righteousness cometh.

8 But * that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

*Psal. 115. 8. Baruch 6. 4.

9 *For the ungodly and his ungodliness are both alike hatefull unto God.

*Psal. 5. 5.

10 For that which is made shall be punished together with him that made it.

11 Therefore even ‖ upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and *† stumbling blocks to the souls of men, and a ‖ snare to the feet of the unwise.

‖ Or, *to, or by.*

*Jer. 10. 8. Abac. 2. 18.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

† Gr. *scandals.*

13 For neither were they from the beginning, neither shall they be for ever.

‖ Or, *trap.*

14 For by the vain glory of men they entred into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his childe soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

16 Thus † in process of time an ungodly custome grown strong, was kept as a law, and graven images were worshipped by the commandments of ‖ kings.

† Gr. *in time.*

‖ Or, *tyrants.*

17 Whom men could not honour ‖ in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an expres image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present.

‖ Or, *in sight.*

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he peradventure willing to please one in authoritie, forced all his skill to make the resemblance, † of the best fashion.

† Gr. *to the better.*

20 And so the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men serving either calamitie or tyranny, did ascribe unto stones and stocks, the incommunicable ‖ name.

‖ Or, *of God.*

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilest they * slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

*Deut. 18. 10. Jer. 7. 9. and 19. 4.

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

‖ Or, *confusedly.*

25 So that there reigned in all men ‖ without exception, bloud, man-slaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of ‖ kinde, disorder in marriages, adultery, and shameless uncleaness.

‖ Or, *sex.*

27 For the worshipping of idols † not to be named, is the beginning, the cause, and the end of all evil.

† Gr. *namelesse.*

28 For either they are mad when they be merry, or prophesie lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, ‖ giving heed unto idols, and also unjustly swore in deceit, despising holiness.

‖ Or, *deputed.*

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth alwayes the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idolmakers, 14 and of the enemies of Gods people: 15 because besides the idols of the Gentiles, 18 they worshipped vile beasts.

BUt thou, O God, art gracious and true: long-suffering, and in mercy ordering all things.

2 For if we sin we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painters fruitless labour.

5 The sight whereof ‖ enticeth fools to lust after it, and so they desire the form of a dead image that hath no breath.

‖ Or, *turneth a reproch to the foolish.*

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the * potter tempering soft earth, fashioneth every vessel with much labour for our service: yea of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

*Rom. 9. 21.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his * life which was lent him shall be demanded.

*Luk. 12.

9 Notwithstanding his care is, not that he shall ‖ have much labour, nor that his life is short: but striveth to excell goldsmiths, and silver-smiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

‖ Or, *be sick, or, die.*

10 His heart is ashes, his hope is more vile then earth, and his life of less value then clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our † time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

† Gr. *life.*

13 ‖ For this man that of earthly matter maketh brickle vessels, and graven images, knoweth himself to offend above all others.

‖ Or, *sa.*

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable then very babes.

15 For they counted all the idols of the heathen to be gods which neither have the use of eyes to see, nor noses to draw ‖ breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go.

‖ Or, *air.*

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hand: for he himself is better then the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those beasts also that are most hatefull: for being compared together, some are worse then others.

19 Neither are they beautifull, so much as to be desired in respect of beasts: but they went without the praise of God, and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stirr up their appetite, and vile beasts to their enemies, to take it from them. 5 He stung with his serpents, 12 but soon healed them by his word onely. 17 The creatures altered their nature to pleasure Gods people, and to offend their enemies.

THerefore by the like were they punished worthily, and the multitude of beasts * tormented.

*Num. 21. 6.

2 In stead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even * quails to stirre up their appetite:

Chap. 11. 15, 16. *Num. 11. 31.

3 To the end that they desiring food might for the ougly sight of the beasts sent among them; lothe even that which they must needs desire; but these suffering penurie for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny, should come penurie which they could not avoid: but to these it should onely be shewed how their enemies were tormented.

5 For when the horrible fiercens of beasts came upon ‖ these, and they perished with the * stings of crooked serpents, thy wrath endured not for ever.

‖ Or, *thy people.* *Num. 21. 6. 1 Cor. 10. 9.

6 But they were troubled for a small season, that they might be

be admonished, having a * signe of salvation, to put them in remembrance of the commandment of thy law. *Num. 21. 9.

7 For he that turned himself towards it, was not saved by the thing that he saw: but by thee that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who delivereſt from all evil:

9 For * them the bitings of grashoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. *Exod. 8. 24. and 10. 4. Revel. 9. 3. &c.

10 But thy sons not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and heald them.

11 For they were ‖ pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be ‖ continually mindfull of thy goodness. ‖Heb. sung. ‖Or, never ceasing.

12 For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou * leadest to the gates of hell, and bringest up again. *Deut. 32. 39. 1 Sam. 2. 6. Psal. 105.

14 A man indeed killeth through his malice: and the spirit when it is gone forth returneth not; neither the soul received up, cometh again.

15 But it is not possible to escape thine hand.

16 * For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails and showers were they persecuted, that they could not avoid, and through fire were they consumed. *Exod. 9. 23.

17 For which is most to be wondered at, the fire had more force in the water that quencheth all things: for the world * fighteth for the righteous. *Judg. 5. 20.

18 For sometime the flame was mitigated that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.

20 * In stead whereof thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taste. *Exod. 16. 14. Num. 11. 7. Psal. 78. 25. Joh 6. 31.

21 For thy * ‖ sustenance declare thy sweetness unto thy children, and serving to the appetite of the eater, ‖ tempered it self to every mans liking. *Judg 6. 4. ‖Or, manna. ‖Or, was converted.

22 * But snow and ice endured the fire and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies. *Chap. 19. 20.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee who aret the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all ‖ fashions, and was obedient to thy grace that nourisheth all things, according to the desire ‖ of them that had need: ‖Or, things. ‖Or, of them that prayed.

26 That thy children, O Lord, whom thou lovest, might know that * it is not the growing of fruits that nourisheth man: but that it is thy word which preserveth them that put their trust in thee. *Deut. 8. 3. Matth. 4. 4.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away.

28 That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankfull shall melt away as the winters hoar frost, and shall run away as unprofitable water.

CHAP. XVII.

1 Why the Egyptians were punished with darkness. 4 The terrours of that darkness. 12 The terrours of an ill conscience.

FOr great are thy judgements, and cannot be expressed: therefore ‖ unnurtured souls have erred. ‖Or, souls that will not be reformed.

2 For when unrighteous men thought to oppress the holy nation; they being shut up ‖ in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] ‖ exiled from the eternal providence. ‖Or, under their roofs. ‖Or, fugitives.

3 For while they supposed to lie hid in their secret sins, they were scatterrd ‖ under a dark vail of forgetfulness; being horribly astonished, and troubled with (strange) ‖ apparitions. ‖Or, in. ‖Or, sights.

4 For neither might the corner that held them, keep them from fear: but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heavie countenances.

5 No power of the fire might give them light: neither could the bright flames of the starres endure to lighten that horrible night.

6 Onely there appeared unto them a fire kindled of it self, very dreadfull: for being much terrified, they thought the things which they saw, to be worse then the sight they saw not.

7 * As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace. *Exod. 7. 12. and 8. 7, 19.

8 For they that promised to drive away terrours, and troubles from a sick soul, were sick themselves of fear worthy to be laughed at.

9 For though no terrible thing did fear them: yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, ‖ denying that they saw the air, which could of no side be avoided. ‖Or, refusing to look upon.

11 For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within being less, counteth the ignorance more then the cause which bringeth the torment.

14 But they sleeping the same sleep that night, ‖ which was indeed intolerable, and which came upon them out of the bottom of inevitable hell: ‖Or, wherein they could do nothing.

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear and not looked for, came upon them.

16 So then, Whosoever there fell down, was straitly kept, shut up in a prison without iron barrs.

17 For whether he were husbandman, or shepherd, or a labourer in the ‖ field, he was overtaken, and endured that necessitie, which could not be avoided: for they were all bound with one chain of darkness. ‖Or, desert.

18 Whether it were a whistling winde, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a ‖ terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wilde beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear. ‖Or, hideous.

20 For the whole world shined with clear light, and none were hindred in their labour.

21 Over them onely was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous then the darkness.

CHAP. XVIII.

4 Why Egypt was punished with darkness, 5 and with the death of their children. 18 They themselves saw the cause thereof. 20 God also plagued his own people. 21 By what means that plague was stayed.

NEvertheless, thy saints had a very great * light, whose voice they hearing and not seeing their shape, because they also had not suffered the same things, they counted them happy. *Exod. 10. 23.

2 But for they that did not hurt them *now*, of whom they hand been wronged before, they thanked them, and besought them pardon, for that they had been enemies.

3 * In stead whereof thou gavest them a burning pillar of fire, both to be a guide to the unknown journey, and an harmless sun to entertain them honourably. *Exod. 13. 21. and 14. 24. Psal. 78. 14. and 105. 39.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the ‖ uncorrupt light of the law was to be given unto the world. ‖Or, incorruptible.

5 * And when they had determined to slay the babes of the saints, one childe being cast forth, and saved, to reprove them, thou tookest away the multitude of their children; and destroyedst them altogether in a mighty water. *Exod. 1. 22. Exod. 14. 24, 25

6 * Of that night were our fathers certified afore, that assuredly knowing unto what oathes they had given credence, they might afterwards be of good cheer: *Exod. 11. 4.

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7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorifie us whom thou hadst called.

9 * For the righteous children of good men did sacrifice secretly, and with one consent made ‖ a holy law that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according crie of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 * The master and the servant were punished after one manner, and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kinde of death, neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not beleeve any thing, by reason of the inchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine almighty word leapt down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction.

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death, and it touched the heaven, but it stood upon the earth.

17 Then suddenly ‖ visions of horrible dreams troubled them sore, and terrours came upon them unlooked for.

18 And one thrown here, another there half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this: lest they should perish, and not know why they were afflicted.

20 Yea the tasting of death touched the righteous also, and there was a destruction of the * multitude in the wilderness: but the wrath endured not long.

21 For then the blameless men made haste, and stood forth to defend them; and bringing the shield of his proper ministery, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alledging the oathes and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he ‖ stayed the wrath, and and parted the way to the living.

24 * For in the long garment was the whole world, and in the foure rows of the stones was the glory of the fathers graven and thy Majestie upon the diademe of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they onely tasted of the wrath.

CHAP. XIX.

1 Why God shewed no mercy to the Egyptians, 5 and how wonderfully he dealt with his people. 14 The Egyptians were worse then the Sodomites. 18 The wonderfull agreement of the creatures to serve Gods people.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilest they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had ‖ intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfill the punishment which was wanting to their torments:

5 And that thy people might passe a wonderfull way: but they might finde a strange death.

6 For the whole creature in his proper kinde was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea, a way without impediment; and out of the violent stream, a green field:

8 Where through all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambes, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindfull of the things that were done while they sojourned in the strange land, how the ground brought forth ‖ flies in stead of cattel, and how the river cast up a multitude of frogs in stead of fishes.

11 But afterwards they saw a new generation of fowls, when being led with their appetite they asked delicate meats.

12 For quails came up unto them from the sea, for their ‖ contentment.

13 And punishments came upon the sinners not without former signes by the force of thunders: for they suffered justly, according to their own wickedness, insomuch as they used a more hard and hatefull behaviour towards strangers.

14 For the *Sodomites* did not receive those whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not onely so, but peradventure some respect shall be had of those, because they used strangers not friendly.

16 But these very grievously afflicted them whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed † in themselves by a kinde of harmonie, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, fogetting his own vertue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icie kinde of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnifie thy people, and glorifie them, neither didst thou lightly regard them: but didst assist them in every time and place.

¶ The Wisdome of *Jesus* the son of *Sirach*, Or, *ECCLESIASTICUS*.

¶ *A prologue made by an uncertain author.*

Some referre this prologue to Athanasius, because it is found in his Synopsis.

THis Jesus was the son of Sirach, and grandchilde to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus (as he himself witnesseth) was a man of great diligence and wisdom among the Hebrews, who did not onely gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost ‖ perfected, Sirach his

* Exod. 12.
‖ Or, a covenant of God, or league See Psal. 50. 5.
* Exod. 11. 5. and 12. 29.
‖ Or, imaginations.
* Num. 16. 46.
‖ Or, cut off.
* Exod. 28. 6, 9, 36.
‖ Or, cast out by intreatie.
‖ Or, lint.
‖ Or comfort.
† Gr. by themselves.
‖ Or, collected.

his ſon receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one volume, and called it wiſdom, intituling it both by his own name, his fathers name, and his grandfathers, alluring the hearer by the very name of wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular ancient godly ſtories of men that pleaſed God. Alſo his prayer and ſong. Moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

¶ *The prologue of the Wiſdom of Jeſus the ſon of Sirach.*

WHereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not onely the readers muſt needs become skilfull themſelves, but alſo they that deſire to learn, be able to profit them which are ‖ without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on alſo himſelf, to write ſomething pertaining to learning and wiſdom, to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore, let me intreat you to read it with favour and attention, and to pardon us, wherein we may ſeem to come ſhort of ſom words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not onely theſe things, but the law it ſelf, and the † prophets, and the reſt of the books, have no ſmall ‖ difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a ‖ book of no ſmall learning: therefore I thought it moſt neceſſary for me, to beſtow ſome diligence and travel to interpret it; uſing great watchfulneſs, and skill in the ſpace, to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange countrey are willing to learn, being prepared before in manners to live after the law.

‖ Or, *of another nation.*

† Gr. *prophefies.*

‖ Or, *excellency.*

‖ Or, *of learning.*

CHAP. I.

1 All wiſdom is from God. 10 He giveth it to them that love him. 12 The fear of God is full of many bleſſings. 28 To fear God without hypocriſie.

ALL* wiſdom *cometh* from the Lord, and is with him for ever. * 1 Kings 3. 9.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who can finde out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt High, is the fountain of wiſdom; and her ways are everlaſting commandments.

* Rom. 11. 34. 6 * To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared, the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbred her, and poured her out upon all his works.

10 She [is] with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoycing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ‖ ſhall finde favour in the day of his death.

‖ Or, *ſhall be bleſſed.*

* Prov. 1. 7. Pſal. 111. 10. 14 * To fear the Lord, is the beginning of wiſdom: and it was created with the faithfull in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue * with their ſeed.

* 2 Chron. 26. 21. 16 To fear the Lord, is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſireable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoycing that love him.

19 Wiſdom raineth down skill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

‖ Or, *eſcape puniſhment.* 22 A furious man cannot ‖ be juſtified, for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

‖ Or, *be not diſobedient to.* 28 ‖ Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart:

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thy ſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 Gods ſervants muſt look for trouble, 7 and be patient, and truſt in him. 12 For wo to them that do not ſo. 15 But they that fear the Lord, will do ſo.

MY ſon, if * thou come to ſerve the Lord, prepare thy ſoul for temptation. * Matth 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.

2 Set thy heart aright, and conſtantly endure, and ‖ make not haſte in time of trouble.

‖ Or, *haſte not.* 3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low eſtate.

* Wiſ. 3. 6. Prov. 17. 3. 5 * For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Beleeve in him, and he will help thee, order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, beleeve him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

* Pſal. 37. 25. 10 Look at the generations of old, and ſee: * did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitifull, and forgiveth ſinſs, & ſaveth in time of affliction.

12 Wo be to fearfull hearts, and faint hands, and the ſinner that goeth two ways.

13 Wo unto him that is faint-hearted, for he beleeveth not, therefore ſhall he not be defended.

14 Wo unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you?

* John. 14. 23. 15 They that fear the Lord, will not diſobey his word, and * they that love him, will keep his ways.

16 They that fear the Lord, will ſeek that which is well-pleaſing unto him, and they that love him ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humbled their ſoul in his ſight,

50 18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

2 *Children must honour and help both their parents.* 21 *We may not desire to know all things.* 26 *The incorrigible must needs perish.* 30 *Alms are rewarded*

HEar me your father, O children, and do thereafter, that ye may be safe.

* Exod. 20.12. Deut. 5.16. ‖ Or, *judgement.*

2 For the Lord hath given * the father honour over the children and hath confirmed the ‖ authority of the mother over the sons.

3 Whoso honoureth his father, maketh an atonement for his sins.

4 And he that honoureth his mother, is as one that layeth up treasure.

5 Whoso honoureth his father, shall have joy of *his own* children, and when he maketh his prayer, he shall be heard.

6 He that honoureth his father, shall have a long life, and he that is obedient unto the Lord, shall be a comfort to his mother.

7 He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters.

* Verse 2. 8 * Honour thy father and mother, both in word and deed, that a blessing may come upon thee from them.

* Gen. 27. 27. Deut. 33.1

9 For the * blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father, for thy fathers dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour, is a reproch unto the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

‖ Or, *in all thine ability.*

13 And if his understanding fail, have patience with him, and despise him not when thou art ‖ in thy full strength.

14 For the relieving of thy father shall not be forgotten: and in stead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembred, thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father, is as a blasphemer, and he that angreth his mother, is cursed of God.

17 My son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

* Phil 2. 3.

18 * The greater thou art, the more humble thy self, and thou shalt finde favour before the Lord.

* Psal. 25. 9, 14.

19 Many are in high place, and of renown: but * mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

* Prov. 25 27. Rom. 12. 3.

21 * Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence, for it is not needfull for thee, *to see with thine eyes* things that are in secret.

23 Be not curious in unnecessary matters: for mo things are shewed unto thee, then men understand.

24 For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgement.

25 Without eyes thou shalt want light: professe not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last: and he that loveth danger, shall perish therein.

27 An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.

‖ Or, *the proud man is not healed by his punishment.*

28 ‖ In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

* Psal 41. 1, &c. Dan 4.27. Matth. 5 7

30 * Water will quench a flaming fire, and alms maketh an atonement for sins.

31 And he that requiteth good turns, is mindfull of that which may come hereafter: and when he falleth he shall finde a stay.

CHAP. IIII.

1 *We may not despise the poor or fatherless,* 11 *but seek for wisdom,* 20 *and not be ashamed of some things, nor gainsay the truth,* 30 *nor be as lions in our houses.*

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowfull, neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed, and deferr not to give to him that is in need.

4 Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

5 Turn not away thine eye from ‖ the needy, and give him none occasion to course thee: ‖ Or, *him that asketh*

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thy self the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong, from the hand of the oppressour, and be not fainthearted when thou sittest in judgement.

10 Be as a father unto the fatherless, and in stead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more then thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her, loveth life, and they that seek to her early, shall be filled with joy.

13 He that holdeth her fast shall inherit glory, & wheresoever she entreth the Lord will bless.

14 They that serve her, shall minister ‖ to the holy One: and them that love her, the Lord doth love. ‖ Or, *in the sanctuary.*

15 Whoso giveth ear unto her, shall judge the nations, and he that attendeth unto her, shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways: and bring fear and dread upon him, & torment him with her discipline, untill she may trust his soul, and trie him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong she will forsake him, and give him over to his own ruine.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin, and there is a shame which is glory and grace.

22 Accept my person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty. † Gr. *in time of saving.*

24 For by speech wisdom shall be known, and learning by the word of the tongue.

25 In no wise speak against the truth, but be abashed of the errour of thine ignorance.

26 Be not ashamed to confess thy sins, ‖ and force not the course of the river. ‖ Or, *and strive not against the stream.*

27 Make not thy self an underling to a foolish man, neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest ‖ repay. ‖ Or, *give.*

CHAP. V.

1 *We must not presume of our wealth and strength,* 6 *nor of the mercy of God to sin.* 9 *We must not be double-tongued,* 12 *nor answer without knowledge.*

SEt not thy heart upon thy goods, and say not, * I have enough for my life. * Luke 12 15.

2 Follow not thine own minde, and thy strength to walk in the ways of thy heart:

3 And

3 And say not, Who shall controll me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go,

5 Concerning propitiation, * be not without fear to adde sin unto sin: * Chap. 21. 1.

6 And say not, His mercy is great, he will be pacified for the multitude of my sins: * for mercy and wrath come from him, and his indignation resteth upon sinners. * Chap. 16. 13.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 * Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity. * Prov. 10. 2. and 11. 4. Luk 9. 25.

9 Winnow not with every winde, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding, and let thy word be the same.

11 * Be swift to hear, and let thy life be sincere, and with patience give answer. * James 1. 19.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter or a small.

CHAP. VI.

2 Do not extoll thine own conceit; 7 but make choice of a friend. 18 Seek wisdom betimes: 20 it is grievous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to hear wise men.

INstead of a friend, become not an enemy; for [thereby] thou shalt inherit an ill name, shame and reproch: even so shall a sinner that hath a double tongue.

2 Extoll not thy self in the counsel of thine own heart; that thy soul be not torn in pieces as a bull (straying alone.)

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thy self as a drie tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 † Sweet language will multiply friends: and a fair speaking tongue will increase kinde greetings. [Gr. a sweet mouth.

6 Be in peace with many: nevertheless have but one counseller of a thousand.

7 If thou wouldest get a friend, ‖ prove him first, and be not hasty to credit him. [Or, get him in the time of trouble.

8 For som man is friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enemity and strife, will discover thy reproch.

10 * Again som friend is a companion at the table, and will not continue in the day of thy affliction. * Chap. 37. 5.

11 But in thy prosperitie he will be as thy self, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thy self from thine enemies, and take heed of thy friends.

14 A faithfull friend is a strong defence: and he that hath found such a one, hath found a treasure.

15 Nothing doth countervail a faithfull friend, and his excellencie is unvaluable.

16 A faithfull friend is the medicine of life, and they that fear the Lord shall finde him.

17 Whoso feareth the Lord shall direct his friendship right: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou finde wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits, for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without ‖ understanding will not remain with her. [Or, heart.

21 She will lie upon him as a * mighty stone of trial, and he will cast her from him ere it be long. * Zech. 12. 3.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her ‖ chain. ‖ Or, collar.

25 Bow * down thy shoulder, and bear her, and be not grieved with her bonds. * Matth. 11. 29.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go.

28 For at the last thou shalt finde her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are ‖ purple lace. ‖ Or, a rib-band of blue silk, Num. 15. 38.

31 Thou shalt put her on as a robe of honour: and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy minde, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bowe thine ear, thou shalt be wise.

34 Stand in the multitude of the * elders, and cleave unto him that is wise. * Chap. 8. 9.

35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy minde be upon the ordinances of the Lord, and * meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire. * Psal. 1. 2.

CHAP. VII.

1 We are dehorted from sin, 5 from ambition, 8 presumption; 10 and fainting in prayer: 12 from lying and backbiting. 18 How to esteem a friend: 19 a good wife: 20 a servant: 22 our cattel: 23 our children and parents: 31 the Lord and his priests: 32 the poor and those that mourn.

DO no evil, so shall no harm com unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 * Justifie not thy self before the Lord, and boast not of thy wisdom before the king. * Job 9. 20. Psal. 143. 2. Eccles 7. 16. Luke 18. 11.

6 Seek not to be judge, being not able to take away iniquitie, lest at any time thou fear the person of the mighty, and lay a stumbling block in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thy self down among the people.

8 Binde not one sin upon another, for in one thou shalt not be punished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitternes of his soul: for there is one which humbleth and exalteth.

12 † Devise not a lie against thy brother: neither do the like to thy friend. † Gr. plought not.

13 Use not to make any manner of lie: for the custome there is not good.

14 Use not many words in a multitude of elders; * and *make not* ‖ *much babling* when thou prayest. * Matth. 6. 5, 7. ‖ Or vain repetition.

15 Hate not laborious work, neither husbandry, which the most High hath † ordained. † Gr. created.

16 Number not thy self among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithfull brother for the gold of Ophir.

19 Forgo not a wise and good woman: for her grace is above gold.

20 * Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 * Hast thou cattel? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thy self cheerfull toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy minde? forsake her not, but give not thy self over to a ‖ light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begot of them, and how canst thou recompense them the things that they have don for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee, the first fruits, and the tresspas-offering, and the gift of the shoulders, & the sacrifice of sanctification, & the first-fruits of the holy things.

32 * And stretch thine hand unto the poor, that ‖ thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, 8 nor despise, 10 nor provoke, 16 nor have to do with.

STrive not with a mighty man, lest thou fall into his hands.

2 * Be not at variance with a rich man, lest he overweigh thee: for gold * hath destroyed many and perverted the hearts of kings.

3 Strive not with a man that is ‖ full of tongue, and heap not wood, upon his fire.

4 Jest not with a rude man, lest thy ancestours be disgraced.

5 * Reproch not a man that turneth from sin, but remember that we are all worthy of punishment.

6 * Dishonour not a man in his old age: for even some of us wax old.

7 Rejoyce not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thy self with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flam of his fire.

11 Rise not up (in anger) at the presence of an injurious person, lest he lie in wait ‖ to entrap thee in thy words.

12 Lend not unto him that is mightier then thy self; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his ‖ honour.

15 * Travel not by the way with a bold fellow, lest he becom grivous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 * Strive not with an angry man, and go not with him unto a solitarie place: for blood is as nothing in sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives: 3 What women to avoid: 10 And not to change an old friend: 13 Not to be familiar with men in authority: 14 But to know our neighbours: 15 And to converse with wise men.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thy self.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that ‖ is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places therof.

8 * Turn away thine eye from a beautifull woman, and look not upon anothers beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not all with another mans wife, nor sit down with her in thine arms, and spend not thy money with her at the wine, lest thine heart encline unto her, and so through thy desire thou fall into destruction.

10 Forsaken not an old friend, for the new is not comparable to him: a new friend is as new wine: when it is old, thou shalt drink it with pleasure.

11 Envie not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee farre from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou com unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the citie.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work shall be commended: and the wise ruler of the people, for his speech.

18 A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.

CHAP. X.

1 The commodities of a wise ruler. 4 God setteth him up. 7 The inconveniences of pride, injustice, and covetousness. 14 What God hath done to the proud. 19 Who shall be honoured, 29 and who not.

A Wise judge will instruct people, and the government of a prudent man is well ordered.

2 * As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyetht his people, but through the prudence of them which are in authority, the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the ‖ person of the scribe shall he lay his honour.

6 * Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hatefull before God and man: and by both doth one commit iniquitie.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing then a covetous man: for such an one setteth his own soul

* Levit. 19. 13.
* Deut. 25. 4.
‖ Or, hatefull.
* Deut. 15. 10.
‖ Or, thy liberalitie.
* Matth. 5. 25.
* Chap. 31. 6.
‖ Or, of an evil tongue.
* 2 Cor. 2. 6. Gal. 6. 2.
* Levit. 18. 32.
‖ Or, set thy mouth.
‖ Or, opinion.
* Gen. 4. 8.
* Prov. 22. 24.
‖ Or, playeth upon instruments.
* Gen. 43. 2. 2 Sam. 11. 2.
Judeth. 10. 19.
‖ Or, fact.
* Levit. 19. 17.
* Prov. 29. 12.

soul to sale, because while he liveth, he casteth away his bowels.
10 The physician cutteth off a long disease, & he that is to day a king, to morrow shall die.
11 For when a man is dead, he shall inherit creeping things beasts and worms.
12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker.
13 For pride is the beginning of sin, and he that hath it shall poure out abomination: and therefore the Lord brought upon them strang calamities, & overthrew them utterly.
14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.
15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.
16 The Lord overthrew countreys of the heathen, and destroyed them to the foundations of the earth.
17 He took som of them away, and destroyed them, and hath made their memorial to cease from the earth.
18 Pride was not made for men, nor furious anger for them that are born of a woman.
19 They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a ‖ deceiveable seed.
20 Among brethren, he that is chief is honourable, so are they that fear the Lord in his eyes.
21 The fear of the Lord goeth before ‖ the obtaining of authority: but roughness and pride is the losing thereof.
22 Whether he be rich, noble, or poor, their glorie is the fear of the Lord.
23 It is not meet to dispise the poor man that hath understanding, neither is it convenient to magnifie a sinfull man.
24 Great men, and judges, and potentates shall be honoured, yet is there none of them greater then he that feareth the Lord.
25 * Unto the servant that is wise shall they that are free do service: and he that hath knowledge, * will not grudge when he is reformed.
26 Be not overwise in doing thy business, and boast not thy self in the time of thy distress.
27 * Better is he that laboureth and aboundeth in all things, then he that boasteth himself, and wanteth bread.
28 My son, glorifie thy soul in meekness, and give it honour according to the dignitie thereof.
29 Who will justifie him that sinneth against his own soul? and who will honour him that dishonoureth his own life?
30 The poor man is honoured for his skill, and the rich man is honoured for his riches.
31 He that is honoured in povertie, how much more in riches? and he that is dishonourable in riches, how much more in povertie?

CHAP. XI.

4 We may not vaunt nor set forth our selves, 8 nor answer rashly, 10 nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, 29 nor bring every man into thy house.

WIsdom lifteth up the head ‖ of him that is of low degree, and * maketh him to sit among great men.
2 Commend not a man for his beauty, neither abhorr a man for his outward appearance.
3 The bee is little among such as flie, but her fruit is the chief of sweet things.
4 * Boast not of thy clothing and raiment, and exalt not thy self in the day of honour: for the works of the Lord are wonderfull, and his works among men are hidden.
5 Many † kings have sat down upon the ground, and one that was never thought of, hath worn the crown.
6 * Many mighty men have been greatly disgraced: and the honourable delivered into other mens hands.
7 * Blame not before thou hast examined the truth: understand first, and then rebuke.
8 * Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.
9 Strive not in a matter that concerneth thee not: and sit not ‖ in judgement with sinners.
10 My son, meddle not with many matters, for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou ‖ escape by fleeing.
11 * There is one that laboureth and taketh pains, and maketh haste, and is so much the more behinde.
12 Again, there is another that is slow and hath need of help, wanting abilitie, and full of povertie; * yet the eye of the Lord looked upon him for good, & set him up from his low estate,
13 And lifted up his head from misery, so that many that saw it marvelled at him.
14 * Prosperity and adversity, life and death, poverty and riches, come of the Lord.
15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.
16 Errour and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.
17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.
18 There is that waxeth rich by his wearines an pinching, and this is the portion of his reward:
19 Whereas he saith, * I have found rest, and now will eat continually of my goods, and *yet* he knoweth not what time shall ‖ come upon him, and that he must leave those things to others, and die.
20 * Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.
21 Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, on the sudden to make a poor man rich.
22 The blessing of the Lord is ‖ in the reward of the godly, and suddenly he maketh his blessing to flourish.
23 Say not, * What profit is there of my service? and what good things shall I have hereafter?
24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?
25 In the day of prosperitie there is a forgetfulnes of affliction: and in the day of affliction there is no more remembrance of prosperity.
26 For it is an easie thing unto the Lord in the day of death, to reward a man according to his ways.
27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.
28 Judge none blessed before his death: for a man shall be known in his children.
29 Bring not every man into thine house: for the deceitfull man hath many trains.
30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spie, watcheth he for thy fall.
31 For he lieth in wait, and turneth good into evil, and in things worthy of praise will lay blame upon thee.
32 Of a spark of fire a heap of coals is kindled: and a sinfull man layeth wait for blood.
33 Take heed of a mischievous man, (for he worketh wickedness) lest he bring upon thee a perpetual blot.
34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly. 10 Trust not thine enemie, nor the wicked.

WHen thou wilt do good, know to whom thou doest it: so shalt thou be thanked for thy benefits.
2 Do good to the godly man, and thou shalt finde a recompense; and if not from him, yet from the most High.
3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.
4 Give to the godly man, and help not a sinner.
5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby. For [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.
6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.
7 Give unto the good, and help not the sinner.
8 A friend cannot be known in prosperitie, and an enemie cannot be hidden in adversitie.
9 In the prosperitie of a man enemies will be grieved: but in his adversitie even a friend will depart.
10 Never trust thine enemy: for like as ‖ iron rusteth, so is his wickedness.

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11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him, as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pitie a charmer that is bitten with a ſerpent, or any ſuch as come nigh wilde beaſts?

‖ Or, *mingled.*

14 So one that goeth to a ſinner, and is ‖ defiled with him in his ſins, who will pitie?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

† Jer. 41. 6.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will * weep with his eyes, but if he finde opportunitie, he will not be ſatisfied with bloud.

‖ Or, *ſupplant.*

17 If adverſitie come upon thee, thou ſhalt finde him there firſt, and though he pretend to help thee, yet ſhall he ‖ undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier then thy ſelf. 15 Like will to like. 21 The difference between the rich and the poor. 25 A heart will change his countenance.

* Deut. 7. 2.

HE that toucheth pitch ſhall be defiled therewith, and * he that hath fellowſhip with a proud man, ſhall be like unto him.

2 Burden not thy ſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer then thy ſelf. For how agree the kettle and the earthen pot together? † for if the one be ſmitten againſt the other, it ſhall be broken.

† Gr. *this ſhall ſmite againſt it, and be broken.*

3 The rich man hath done wrong, and yet he threatneth withall: the poore is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſory for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, untill he have drawn thee drie twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down ‖ in thy jollitie.

‖ Or, *by thy ſimplicitie.*

9 If thou be invited of a mighty man, with-draw thy ſelf and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back, ſtand not far off, leſt thou be forgotten.

‖ Or, *forbear not.* ‖ Or, *but.*

11 ‖ Affect not to be made equall unto him in talk, and beleeve not his many words: for with much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets:

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing; when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kinde, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wilde aſs is the lions prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humilitie: ſo doth the rich abhorr the poore.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtifie him: the poor man ſlipt, and yet they rebuked him too: he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extoll it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerfull countenance.

26 A cheerfull countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſom labour of the minde.

CHAP. XIV.

1 A good conſcience maketh men happy. 5 The niggard doth good to none. 13 But do thou good. 20 Men are happy that draw near to wiſdom.

* Chap. 19. 16. and 25. 8. James 3. 2.

* BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the ‖ multitude of ſins.

‖ Or, *ſorrow.*

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money?

4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe then he that envieth himſelf, and this is a recompenſe of his wickedneſs.

7 And if he doth good, he doth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

* Pro. 27. 20.

9 A * covetous mans eye is not ſatisfied with his portion, and the iniquitie of the wicked drieth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My ſon, according to thy ability do good to thy ſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

* Tob. 4. 7. Luke 14. 13.

13 * Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand and give to him.

‖ Or, *the feaſtday.*

14 Defraud not thy ſelf of ‖ the good day, and let not the part of a good deſire overpaſs thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give and take, and ſanctified thy ſoul, for there is no ſeeking of dainties in the grave:

* Iſa. 40. 6. James 1. 10. 1 Pet. 1. 24.

17 * All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall and ſom grow; ſo is the generation of fleſh and bloud, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withall.

* Pſal. 1. 2.

20 * Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a ‖ pin in her walls.

‖ Or, *ſtake.*

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults: 14 For he made and left us to our selves.

HE that feareth the Lord will do good, and he that hath the knowledge of the law, shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved, and shall relie upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall finde joy, and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 ‖ Praise is not seemly in the mouth of a sinner, for ‖ it was not sent him of the Lord.

‖ Or, a parable.

‖ Or, he was not sent of the Lord. ‖ Or, another parable.

10 For ‖ praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination, and they that fear God love it not.

14 He himself * made man from the beginning, and left him in the hand of his counsel:

* Gen. 1. 26.

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 * Before man is life and heath, and wether him liketh, shall be given him.

* Psa. 33. 18.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.

19 And * his eyes are upon them that fear him, and he knoweth every work of man.

* Psal. 33. 18.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

CHAP. XVI.

1 It is better to have none then many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great 17 The wicked cannot be hid. 20 Gods works are unsearchable.

DEsire not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoyce not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better then a thousand, and better it is to die without children, then to have them that are ungodly.

4 For by one that hath understanding, shall the city be replenished: but the ‖ kindred of the wicked shall speedly become desolate.

‖ Or, tribe

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things then these.

6 * In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath ‖ is set on fire.

* Chap. 21. 5.

‖ Or, hath been.

7 * He was not pacified towards the old giants, who fell away in the strength of their foolishness.

* Gen. 6. 4.

8 * Neither spared he the place where Lot sojourned, but abhorred them for their pride.

* Gen. 19. 24.

9 He pitied not the people of perdition, who were taken away in their sins.

10 * Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

* Num. 14. 15. and 16. 20. and 21. 6.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for * mercy and wrath are with him; he is mighty to forgive, and to poure our displeasure.

* Chap. 5. 6.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils, and the patience of the godly shall not be frustrate. 55

14 Make way for every work of mercy: for every man shall finde according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerfull works might be known to the world.

16 His mercy is manifest to every creature, and he hath separated his light from the darkness, with an ‖ adamant.

‖ Or, strong partition.

17 Say not thou, I will hide my self from the Lord: shall any remember me from above? I shall not be remembred among so many people: for what is my soul among such an infinite number of creatures?

18 * Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

* 1. Kings 8. 27. 2. Chron. 6. 18. 2 Pet. 3. 10.

19 The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his wayes?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice; or who can endure them? for his covenant is afar off, & the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them, he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the ‖ chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

‖ Or, beginnings.

28 None of them hindreth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof, and they shall return into it again.

CHAP. XVII.

1 How God created and furnished man. 15 Avoid all sin: 19 For God seeth all things. 25 Turn to him while thou livest.

THE Lord * created man of the earth, and turned him into it again.

* Gen 1. 27. and 5. 2 Wisd. 2. 23 and 7. 1, 6.

2 He gave them few dayes, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and * made them according to his image,

* Gen. 1. 26. 1. Cor. 11. 7. Colloss 3. 10.

4 And put the fear ‖ of man upon all flesh, and gave him dominion over beasts and fowls.

‖ Or, of him.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh, speech, an interpreter of the cogitations, thereof)

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withall, he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majestie of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness, and he * gave every man commandment concerning his neighneighbour.

* Exod. 20. and 22. and 23.

15 Their

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15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil, neither could they make to themselves fleshy hearts for stony.

* Deut. 32. 8, 9. * Rom. 13. 1. 17 For * in the division of the nations of the whole earth, he set a * ruler over every people, but * Israel is the Lords portion:

* Deut. 4. 20 and 10. 15. 18 Whom being his first-born, he nourisheth with discipline, and giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

* Chap. 29. 13, 13. 22 The * alms of a man is as a signes with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his sons and daughters.

* Matth. 25. 34, 35 23 * Afterwards he will rise up and reward them, and render their recompense upon their heads.

* Acts 3. 19. 24 * But unto them that repent, he granted them return, and comforted those that failed in patience.

* Jer. 3. 12. 25 * Return unto the Lord, and forsake the sins, make thy prayer before his face, and ‖ offend less.

‖ Or, *lessen thy offence.* 26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the ‖ light of health, and hate thou abomination vehemently.

‖ Or, *illumination.*

* Psal. 6. 5 Isa. 38. 18. 19. 27 * Who shall praise the most High in the grave, in stead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart, shall praise the Lord.

29 How great is the loving kindness of the Lord our God and his compassion unto such as turn unto him in holiness?

30 For all things cannot be in men, because the son of man is not immortall.

* Job 25. 4, 5. 31 * What is brighter then the sun? yet the light thereof falleth: and flesh and bloud will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 Gods works are to be wondred at. 9 Mans life is short. 11 God is mercifull. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.

* Gen. 1. 1. HE that liveth for ever * created all things in generall.

2 The Lord onely is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power * dividing holy things among them from profane.

* Levit. 10. 10,

4 To whom hath he given power to declare his works? * and who shall finde out his noble acts?

* Psal. 106 2.

5 Who shall number the strength of his majestie? & who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtfull.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

* Psal. 90. 10. 9 * The number of a mans days at the most are an hundred years.

* 2. Pet 3. 8. 10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a * thousand years to the dayes of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil, therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh: he reproveth and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

* Chap. 41. 15 * My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better then a gift,

17 Lo, is not a word better then a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes,

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgement * examine thy self, and in the day of visitation thou shalt finde mercy. * 1 Cor. 11. 28, 31.

21 Humble thy self before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and deferr not untill death to be justified.

23 Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.

24 * Think upon the wrath that shall be at the end; and the time of vengeance when he shall turn away his face. * Chap. 7. 17, 36.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon povertie and need.

26 From the morning untill the evening the time is changed, and all things are soon done before the Lord.

27 * A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. * Prov. 28. 14.

28 Every man of understanding knoweth wisdome, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 * Go not after thy lusts, but refrain thy self from thine appetites. * Rom. 6. 6. and 13, 14.

31 If thou givest thy soul the desires that please her, she will make the a laughing stock to thine enemies that maligne thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a begger by banqueting upon borrowing, when thou hast nothing in thy purse, for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou heares. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.

A Labouring man that is given to drunkenness shall not be rich: and he that contemneth small things, shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 * He that is hasty to give credit is light-minded, and he that sinneth shall offend against his own soul. * Josh. 23 31

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife, and he that hateth babling, shall have lesse evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be ‖ to a friend or foe, talk not of other mens lives, and if thou canst without offence, reveal them not. ‖ Or, *of friend or foe.*

9 For he heard and observed thee, and when time cometh he will ‖ hate thee. ‖ Or, *shew his hatred.*

10 If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a childe.

12 As an arrow that sticketh in a mans thigh, so is a word with in a fools ‖ belly. ‖ Or, *heart.*

13 * Admonish a friend, it may be he hath not done it: and if he have (done it) that he do it no more. * Levit. 19. 17. Matth 18. 15.

14 ‖ Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. ‖ Or, *reprove.*

15 Admonish a friend: for many times it is a slander, and beleeve not every tale.

16 There is one that slippeth in his speech, but not ‖ from his heart, and who is he that hath not offended with his tongue. ‖ Or, *willingly.* * Jam. 3. 2.

17 ‖ Ad-

17 ‖ Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.
‖ Or, reprove.

18 The fear of the Lord is the firſt ſtep ‖ to be accepted (of him) and wiſdome obtaineth his love.
‖ Or, of receiving him.

19 The knowledge of the commandments of the Lord, is the doctrine of life, and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angreth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding and feareth God, is better then one that hath much wiſdom and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtiltie, and the ſame is unjuſt, and there is one that turneth aſide to make judgement appear: and there is a wiſe man that ‖ juſtifieth in judgement.
‖ Or, judgeth. ‖ Or, in act.

26 There is a wicked man that hangeth down his head ‖ ſadly; but inwardly he is full of deceit,
‖ Or, ſadly.

27 Caſting down his countenace, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindred from ſinning, yet when he findeth opportunitie he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A mans attire, and exceſſive laughter, and gate, ſhew what he is.

CHAP. XX.

1 Of ſilence and ſpeaking. 10 Of gifts and gain. 18 Of ſlipping by the tongue. 24 Of lying. 27 Of divers advertiſements.

THere is a reproof that is not ‖ comely: again ſome man holdeth his tongue, and he is wiſe.
‖ Or, ſeaſonable.

2 It is much better to reprove, then to be angry ſecretly: and he that confeſſeth his fault, ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance; for ſo ſhalt thou eſcape wilfull ſin.

4 As is the luſt of * an eunuch to deflour a virgin; ſo is he that executeth judgement with violence.
* Chap. 30. 20.

5 There is one that keepeth ſilence and is found wiſe: and another by much babling becometh hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, * knowing his time.
* Eccles. 3. 7.

7 A wiſe man will hold his * tongue, till he ſee opportunitie: but a babler and a fool will regard no time.
* Chap. 32. 4.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authoritie therein, ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things: and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompenſe is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

13 * A wiſe man by his words maketh himſelf beloved: but the ‖ graces of fools ſhall be ‖ poured out.
* Chap. 6. 5.
‖ Or, pleaſant: comely.
‖ Or, laſt, or fade. ‖ Or, for nought, or unprofitably.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſitie: † for he looketh to receive many things for one.

15 He giveth little and upbraideth much, he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: ſuch a one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not.

18 To ſlip upon a pavement, is better then to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 ‖ An unſeaſonable tale will always be in the mouth of the unwiſe.
‖ Or, an unpleaſant fellow.

20 A wiſe ſentence ſhall be rejected when it cometh out of a fools mouth: for he will not ſpeak it in due ſeaſon.

21 There is that is hindred from ſinning through want: and when he taketh reſt, he † ſhall not be troubled.
† Gr. ſhall not be pricked.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and and maketh him his enemy for nothing.

24 * A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.
* Chap. 25. 2.

25 A thief is better then a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is ‖ diſhonourable, and his ſhame is ever with him.
‖ Or, renouncing.

27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding will pleaſe great men.

28 * He that tilleth his land, ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquitie.
* Prov. 12. 11. and 28. 19.

29 * Preſents and gifts blinde the eyes of the wiſe, and ‖ ſtop up his mouth that he cannot reprove.
* Exod. 23. 8. Deut. 16. 19.
‖ Or, as a muzzle in the mouth.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, then a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better then he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from ſin as from a ſerpent. 4 His oppreſſion will undo the rich. 9 The end of the unjuſt ſhall be naught. 12 The differences between the fool and the wiſe.

MY ſon, haſt thou ſinned? do ſo no more, but * aſk pardon for thy former ſins.
* Pſal. 41. 4. Luke 15. 21.

2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquitie is as a two-edged ſword, the wounds whereof cannot be healed.

4 To terrifie and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 * A prayer out of a poor mans mouth reacheth to the ears of God, and his judgement cometh ſpeedily.
* Exod. 4. 9. and 22. 23.

6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will † repent from his heart.
† Gr. be converted.

7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 * The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them.
* Chap. 16. 6.

10 The way of ſinners is made plain with ſtones but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 He that is not ‖ wiſe, will not be taught: * but there is a ‖ wiſdom which multiplieth bitterneſs.
‖ Or, witty.
* Eccles. 1. 18.

13 The knowledge of a wiſe man ſhall abound like a floud: and his counſel is like a pure fountain of life.
‖ Or, ſubtiltie.

14 * The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.
* Chap. 33. 5.

15 If a skilfull man hear a wiſe word, he will commend it, and * add unto it: but aſſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behinde his back.
* Prov. 9. 9.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk ‖ without ſenſe.
‖ Or, not to be enquired after.

19 Doctrine unto a fool is as fetters on the feet, and like manacles on the right hand.
* Chap. 19. 30.

20 * A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little.

21 Lear-

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21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh mans foot is ſoon in his (neighbours) houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe, but he that is well nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding, are weighed in the balance.

26 The heart of fools is in their mouth, but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth Satan, he curſeth his own ſoul.

* Chap. 28.13. 28 * A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

CHAP. XXII.

1 *Of the ſlothfull man,* 3 *and a fooliſh daughter.* 11 *Weep rather for fools, then for the dead.* 13 *Meddle not with them.* 16 *The wiſe mans heart will not ſhrink.* 20 *What will loſe a friend.*

A Slothfull man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A ſlothfull man is compared to the filth of a dunghill: every man that takes it up, will ſhake his hand.

3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a (fooliſh) daughter is born to his loſs.

* Prov. 13. 22. 4 * A wiſe daughter ‖ ſhall bring an inheritance to her husband: but ſhe that liveth diſhoneſtly, is her fathers heavineſs.

‖ Or, *ſhall be the heir of her husband.*

5 She that is bold; diſhonoureth both her father and her husband, but they both ſhall deſpiſe her.

6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſo teacheth a fool, is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter?

‖ Or, *an art.* 9 If children live honeſtly, and have ‖ wherewithall, they ſhall cover the baſeneſs of their parents.

10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred.

* Chap. 38. 16. 11 * Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe then death.

12 Seven dayes do men mourn for him that is dead; but for a fool and an ungoodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding, * beware of him leſt thou have trouble, and thou ſhalt never be defiled ‖ with his fooleries: depart from him, and thou ſhalt finde reſt, and never be ‖ diſquieted with madneſs.

* Chap. 12. 12.

‖ Or, *when he ſhakes off his filth.*

‖ Or, *wearied.*

14 What is heavier then lead? and what is the name thereof, but a fool?

* Prov. 27 3. 15 * Sand, and ſalt, and a maſſe of iron, is eaſier to bear, then a man without underſtanding.

16 As timber girt and bound together in a building, cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſetled upon a thought of underſtanding, is as a fair plaiſtering ‖ on the wall of a gallerie.

‖ Or, *of a poliſhed wall.*

18 Pales ſet on an high place will never ſtand againſt the winde: ſo a fearfull heart in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not, for there may be a returning (to favour)

22 If thou haſt opened thy mouth againſt thy friend, fear not, for there may be a reconciliation: except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound; for, for theſe things every friend will depart.

23 Be faithfull to thy neighbour in his povertie, that thou mayeſt rejoyce in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not alwayes to be contemned, nor the rich that is fooliſh, to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire: ſo reviling before bloud.

25 I will not be aſhamed to defend a friend: neither will I hide my ſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

* Pſal. 141. 3. 27 * Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee ſin,* 9 *We may not uſe ſwearing:* 14 *but remember our parents.* 16 *Of three ſorts of ſin.* 23 *The adultereſs wife ſinneth many ways.*

O Lord, Father and Governour of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoyce over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always ‖ a haughty minde.

‖ Or, *a gianſlike.*

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent minde.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

* Exod. 20.7. Chap. 27. 14. Matth. 5. 33. 34. 9 * Accuſtome not thy mouth to ſwearing: neither uſe thy ſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be † innocent, but his houſe ſhall be full of calamities.

† Gr. *juſtified.*

12 There is a word, that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to untemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetfull before them, and ſo thou by thy cuſtome become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

* 2. Sam. 16. 7. 15 * The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot minde is as a burning fire, it will never be quenched till it be conſumed: a fornicatour in the body of his fleſh, will never ceaſe till he hath kindled a fire.

* Prov. 9. 17. 17 * All bread is ſweet to a whoremonger, he will not leave off till he die.

* Job. 24. 15. Iſa. 29. 15. 18 A man that breaketh wedlock, ſaying thus in his heart, * Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me, what need I to fear? the moſt High will not remember my ſins:

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter then the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created, ſo alſo after they were perfected, he looked upon them all.

21 * This

21 * This man shall be punished in the streets of the citie, and where he suspecteth not he shall be taken.
* Levit. 20. 10. Deut. 22. 22.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by ‖ another:
‖ Or, a stranger.

23 For first she hath disobeyed the * law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.
* Exod. 20. 14.

24 She shall be brought out into the congregation, and ‖ inquisition shall be made of her children.
‖ Or, visitation.

25 Her * children shall not take root, and her branches shall bring forth no fruit.
* Wisd. 4. 3.

26 She shall leave her memory to be cursed, and her reproch shall not be blotted out.

27 And they that remain shall know that there is nothing better then the fear of the Lord, and that there is nothing sweeter then to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him, is long life.

CHAP. XXIIII.

2 Wisdom doth praise her self, sheweth her beginning, 4 her dwelling. 13 her glory, 17 her fruit. 26 her increase and perfection.

The praise of wisdom

WIsdom shall praise her self, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as ‖ a cloud.
‖ Or, a mist.

4 * I dwelt in high places, and my throne is in a cloudie pillar.
* Job 22. 14.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people, and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creatour of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He * created me from the beginning before the world, and I shall never fail.
* Prov. 8. 22.

10 In the * holy tabernacle I served before him: and so was I established in Sion.
* Exod. 36. 3.

11 * Likewise in the ‖ beloved city he gave me rest, and in Jerusalem was my power.
* Psal. 132. 8. ‖ Or, holy.

12 And I took root in an honourable people, even in the portion of the Lords inheritance.

13 I was exalted like a cedar in Libanus, and as a cypresse-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in ‖ Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane-tree ‖ by the water.
‖ Or, Cades. ‖ Or, in the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrhe, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the * tabernacle.
* Exod. 30. 34.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 * As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.
* John 15. 1.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternall, am given to all my children which are ‖ named of him.
‖ Or, chosen.

19 Come unto me all ye that be desirous of me, and fill your selves with my fruits.

20 For my memorial is * sweeter then hony, and mine inheritance then the hony-comb.
* Eccl. 24. 19. 20.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me, shall never be confounded, and they that work by me, shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the * law which Moses commanded for an heritage unto the congregations of Jacob.
* Exod. 20. 1. and 24. 3. Deut. 4. 1. and 31. 1.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour. 59

25 He filleth all things with his wisdom, as * Phison and as Tigris in the time of the new fruits.
* Gen. 2. 11.

26 He maketh the understanding to abound like Euphrates, and as * Jordan in the time of the harvest,
* Josh. 3. 15.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last finde her out.

29 For her thoughts are more then the sea, & her counsels profounder then the great deep.

30 I also came out as a ‖ brook from a river, and as a conduit into a garden.
‖ Or, drain or ditch.

31 I said, I will water my best garden, and will water abundantly my garden bed: and lo my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth the light afar off.

33 I will yet pour out doctrine as prophesie, and leave it to all ages for ever.

34 * Behold that I have not laboured for my self onely, but for all them that seek wisdom.
* Chap 33. 17.

CHAP. XXV.

1 What things are beautifull, and what hatefull. 6 What is the crown of age. 7 What things make men happy. 13 Nothing worse then a wicked woman

IN three things I ‖ was beautified, and stood up beautifull both before God and men: the * unitie of brethren, the love of neighbours, a man and a wife that agree together.
‖ Or, glorified. * Gen. 13. 8. Rom. 12. 10.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou finde any thing in thine age?

4 Oh how comely a thing is judgement for gray hairs; and for ancient men to know counsel!

5 Oh how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to see the fall of his enemy.

8 Well is him that dwelleth with a wife of understanding, and that hath not * slipped with his tongue, and that hath not served a man more unworthy then himself.
* Chap. 14. 1. and 19. 16. Jam. 3. 2.

9 Well is him that hath found ‖ prudence, and he that speaketh in the ears of them that will hear.
‖ Or, a friend.

10 Oh how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, ‖ whereto shall he be likened?
‖ Or, to whom

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 (Give me) any plague but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent, and there is no wrath above the wrath of an enemy.

16 * I had rather dwell with a lion and a dragon, then to keep house with a wicked woman.
* Prov. 21. 19.

17 The wickedness of a woman changeth her face, and darkeneth her countenance ‖ like sackcloth.
‖ Or, like a bear.

18 Her husband shall sit among his neighbours: and when he heareth it, shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandie way is to the feet of the aged so is a wife ‖ full of words to a quiet man.
‖ Or, scolding.

21 * Stumble not at the beauty of a woman, and desire her not for pleasure.
* 2. Sam. 11. 2.

22 A woman if she maintain her husband, is full of anger, impudency, and much reproch.
Chap. 42. 12.

23 A wicked woman abateth the courage, maketh an heavy coun-

60 countenance, and a wounded heart: a woman that will not comfort her husband in distresse maketh weak hands, and feeble knees.

24 Of * the woman came the beginning of sin, and through her we all die. * Gen. 3. 6. 1. Tim. 2. 14.

25 Give the water no passage: neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife, 4 and a good conscience do glad men. 6. A wicked wife is a fearfull thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and hucksters are not without sin.

BLesſed is the man that hath a vertuous wife, for the number of his days shall be double.

2 A vertuous woman rejoyceth her husband, & he shall fulfill the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoyce with a cheerfull countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: † the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse then death. † Gr. *an evil report.*

6 But a grief of heart and sorrow, is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is ‖ a yoke shaken to and fro: he that hath hold of her, is as though he held a scorpion. ‖ Or, *a yoke of oxen.*

8 A drunken woman and a gadder abroad, causeth great anger, and she will not cover her own shame.

9 The whoredome of a woman may be known in her haughty looks, and eye-lids.

10 * If thy daughter be shameless, keep her in straitly, lest she abuse her self through overmuch liberty. * Chap. 42. 11.

11 Watch over an impudent eye: and marvel not if she trespasse against thee.

12 She will open her mouth as a thirstie traveller, when he hath found a fountain: and drink of every water near her: by every ‖ hedge will she sit down, and open her quiver against every arrow. ‖ Or, *stake.*

13 The grace of a wife delighteth her husband, and her discretion will fat his bones.

14 A silent and loving woman is a gift of the Lord, and there is nothing so much worth as a minde well instructed.

15 A shamefast and faithfull woman is a double grace, and her continent minde cannot be valued.

16 As the sun when it ariseth † in the high heaven: so is the beauty of a good wife in the ‖ ordering of her house. † Gr *in the high first places of the Lord.* ‖ Or, *ornament.*

17 As the clear light is upon the holy candlestick: so is the beauty of the face ‖ in ripe age. ‖ Or *in constant age.*

18 As the golden pillars are upon the sockers of silver: so are the ‖ fair feet with a constant ‖ heart. ‖ Or, *comely.*

19 My son, keep the flower of thine age sound: and give not thy strength to strangers. ‖ Or, *breast*

20 When thou hast gotten a fruitfull possession through all the field; sow it with thine own seed, trusting in the goodnes of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as ‖ spittle: but a married woman is a tower against death to her husband. ‖ Or, *as swine.*

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefast will fear the Lord.

26 A woman that honoureth her husband, shall be judged wise of all: but she that dishonoureth him in her pride, shall be counted ungodly of all.

27 A loud crying woman, and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart, and the third maketh me angry: a man of warr that suffereth poverty, and men of understanding that are not set by, and one that returneth from righteousnes to sin, the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong and an huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit, shall fall into it.

MAny * have sinned for ‖ a small matter: and he that * seeketh for abundance will turn his eyes away. * Prov. 28 21. ‖ Or, *a losing indifferent.*

2 As a nail sticketh fast between the joynings of the stones: so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. * Prov. 23. 4 1. Ti. 6. 9.

4 As when one sifteth with a sieve, the refuse remaineth: so the filth of man in his ‖ talk. ‖ Or, *thought.*

5 * The furnace proveth the potters vessels: so the trial of man is in his reasoning. * Prov. 27 21.

6 * The fruit declareth if the tree have been dressed: so is the utterance of a conceit in the heart of man. * Matth. 7. 17.

7 Praise no man before thou heareſt him speak, for this is the trial of men.

8 If thou followest righteousnes, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like: so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey: so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom: but a fool changeth as the moon.

12 If thou be among the undiscreet, observe the time: but be continually among men of understanding.

13 The discourse of fools is irksom, and their sport is in the wantonnes of sin.

14 The talk of him that sweareth much, maketh the hair stand upright: and their brauls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets, loseth his credit; and shall never finde friend to his minde.

17 Love thy friend, and be faithfull unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemies so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after no more, for he is too far off, he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up, and after reviling there may be reconcilement: but he that bewrayeth secrets, is without hope.

22 He * that winketh with the eyes, worketh evil: and he that knoweth him will depart from him. * Prov. 10. 10.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‖ writhe his mouth, and slander thy sayings, ‖ Or, *alter his speech.*

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoso casteth a stone on high; casteth it on his own head, and a deceitfull stroke shall make wounds.

26 * Whoso diggeth a pit, shall fall therein: & he that setteth a trap, shall be taken therein. * Psal. 7. 15. Prov. 26.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. 27. Eccles 10 8.

28 Mockery and reproch are from the proud: but * vengeance as a lion shall lie in wait for them. * Deut. 32 35. Rom. 12. 19.

29 They that rejoyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations, and the sinfull man shall have them.

CHAP.

CHAP. XXVIII.

1 Against revenge, 8 quarrelling, 20 anger, 15 and backbiting.

HE that revengeth ſhall finde vengeance from the Lord, and he will ſurely keep his ſins in (remembrance).

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man, which is like himſelf: and doth he ask forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe, [remember] corruption and death, and abide in the commandments.

7 Remember the commandmens, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, & wink at ignorance,

8 * Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinfull man diſquieteth friends, and maketh debate among them that be at peace.

10 * As the matter of the fire is, ſo it burneth: and as a mans ſtrength is, ſo is his wrath, and according to his riches his anger riſeth, and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſtie fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth mouth.

13 * Curſe the whiſperer, and double-tongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation, ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 A ‖ backbiting tongue hath caſt out vertuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it, ſhall never finde reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venome thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the b nds thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better then it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thorns, and binde up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

2 We muſt ſhew mercy, and lend: 4 but the borrower muſt not defraud the lender. 9 Give alms. 14 A good man will not undo his ſurety. 18 To be ſurety, and undertake for others, is dangerous. 22 It is better to live at home, then to ſojourn.

HE that is mercifull, will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always finde the thing that is neceſſary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a mans hand: and for his neighbours money he will ſpeak ſubmiſſively: but when he ſhould repay, he will prolong the time; and return words of grief, and complain of the time.

6 ‖ If he prevail, he ſhall hardly receive the half: and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemie without cauſe he payeth him with curſings and railings: and for honour, he will pay him diſgrace.

7 Many therefore have refuſed to lend for other mens ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, & let it not ruſt under a ſtone to be loſt.

11 * Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit then gold.

12 * Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better then a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent will ‖ forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given is life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankfull minde, will leave him in [danger] that delivered him.

18 Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandred among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh and followeth other mens buſines for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy powet, and beware that thou thy ſelf fall not into the ſame.

21 The * chief thing for life is water and bread, and cloth- ing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, then delicate fare in another mans houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproch of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words:

26 Come thou ſtranger, and furniſh a table and feed me of that thou haſt ready;

27 Give place thou ſtranger to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to men of underſtanding: the upbraiding of houſe-room, reproching of the tender.

CHAP. XXX.

1 It is good to correct our children, 7 and not to cocker them. 13 Health is better then wealth. 22 Health and life are ſhortened by griefe.

HE * that loveth his ſon cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have ‖ joy in him, and ſhall rejoyce of him among his ‖ acquaintance.

3 He that * teacheth his ſon grieveth the enemy: and before his friends he ſhall rejoyce of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behinde him that is like himſelf.

5 While he lived, he * ſaw and rejoyced in him: and when he died, he was not ſorrowfull.

6 He left behinde him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon, ſhall binde up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh headſtrong; and a childe left to himſelf will be wilfull.

9 Cocker thy childe, and he ſhall make thee ‖ afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 * Give him no libertie in his youth, and wink not at his follies.

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12 Bow down his neck while he is young, and beat him on the sides while he is a childe, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

Of health.

14 Better is the poor, being sound and strong of constitution, then a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better then a bitter life, or continual sickness.

18 Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doth the offering unto an idol? for

‖ Or, *afflicted* neither can it eat nor smell: so is he that is ‖ persecuted of the Lord.

20 He seeth with his eyes, and groneth as an eunuch that embraceth a virgin, and sigheth.

*Prov. 12. 25. & 15. 13. & 17. 22.

21 *Give not over thy minde to heavinesse, and afflict not thy self in thine own counsel.

22 The gladness of the heart is the life of man, and the

‖ Or, *exultation.* ‖ joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

‖ Or, *a noble.*

25 ‖ A cheerfull and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the desire of riches.* 12 *Of moderation and excesse in eating, or drinking wine.*

* 1. Tim. 6. 9, 10.

WAtching for *riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together, and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate, and when he leaveth off he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption, shall have enough thereof.

* Chap. 8. 2.

6 *Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

* Luke 6. 24.

8 *Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderfull things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall, be established, and the congregation shall declare his almes.

*Ps. 141. 4. Prov. 22. 1, 2, 3.

12 If thou sit at a bountifull table, *† be not greedy upon it, and say not, There is much meat on it.

† Gr *open not thy throat upon it.*

13 Remember that a wicked eye is an evil thing: and what is created more wicked then an eye? therefore it weepeth ‖ upon every occasion.

‖ Or, *before every thing that is presented.*

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thy self: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners sake; and be not unsatiable, lest thou offend.

*Chap. 37. 29.

18 *When thou sittest among many, reach not thine hand out first of all.

‖ Or, *and lieth not puffing and blowing.*

19 A very little is sufficient for a man well nurtured, ‖ and he fetcheth not his winde short upon his bed.

20 Sound sleep cometh of moderate eating, he riseth early, and his wits are with him: but the pain of watching and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, heare me, and despise me not, and at the last thou shalt finde as I told thee: in all thy works be quick, so shall there no sicknes come unto thee.

23 *Whoso is liberal of his meat, men shall speak well of him, and the report of his good house-keeping will be beleeved. * Prov. 22. 9.

24 But against him that is a niggard of his meat, the whole city shall murmure, and the testimonies of his niggardnes shall not be doubted of.

25 Shew not thy *valiantnes in wine, *for wine hath destroyed many. * Isa. 5. 22. * Judith. 13. 2. 8.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkennes.

27 Wine is as good as life to a man if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the minde.

29 But wine drunken with excess, maketh bitternes of the minde, with brawling and quarrelling.

30 Drunkennes increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and presse not upon him, with urging him (to drink)

CHAP. XXXII.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God.* 18 *Of counsel.* 20 *Of a rugged and a smooth way.* 23 *Trust not to any but to thy self, and to God.*

IF thou be made the master (of a feast) lift not thy self up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak thou that art the elder, for it becometh thee, but with sound judgement, and hinder not musick.

4 *Poure not out words where there is a musician, and shew not forth wisdome out of time. Chap. 20. 7.

5 A consort of musick in a banket of wine, is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 *If thou be among great men, make not thy self equal with them; & when ancient men are in place, use not many words. * Job 32. 6. * Eccles 5. 7.

10 Before the thunder goeth lightning, and before a shamefast man shall go favour.

11 Rise up betimes, and be not the last, but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline, and they that seek him early shall finde favour.

15 He that seeketh the law, shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall finde judgement, and shall kindle justice as a light.

17 A sinfull man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate, but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice, and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.

24 He that beleeveth in the Lord taketh heed to the commandment, and he that truſteth in him, ‖ ſhall fare never the worſe. ‖ Or, *ſhall not be hurt.*

CHAP. XXXIII.

1 The ſafety of him that feareth the Lord. 2 The wiſe and the fooliſh. 7 Times and ſeaſons are of God. 10 Men are in his hands as clay in the hands of the potter. 18 Chiefly regard thy ſelf. 24 Of ſervants.

THere ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wiſe man hateth not the law; but he that is an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithfull unto him, ‖ as an oracle. ‖ Or, *as the giving of them.*

4 Prepare what to ſay, and ſo thou ſhalt be heard: and binde up inſtruction, and then make anſwer.

5 The † heart of the * fooliſh is like a cart wheel: and his thoughts are like a rolling axletree. † Gr. *bowels.* * Chap. 21. 14.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 Why doth one day excell another? when as all the light of every day in the yeare is of the ſun.

8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons and feaſts.

9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he ‖ made ordinary days. ‖ Or, *ordained for the number of days.*

10 And all men are from the ground, and * Adam was created of earth. * Gen. 1. 27. and 2. 7.

11 In much knowledge the Lord hath divided them, and made their wayes divers.

12 Some of them hath he bleſſed, and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed and brought low, and turned out of their ‖ places. ‖ Or, *ſtanding.*

13 * As the clay is in the potters hand, to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt. * Ier. 18. 6. Rom. 9. 20, 21.

14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly. * Chap. 26. 7.

15 So look upon all the works of the moſt High, and there are two and two, one againſt another.

16 I awaked up laſt of all, as one that ‖ gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my winepreſs, like a gatherer of grapes. ‖ Or, *gleaneth.*

17 * Conſider that I laboured not for my ſelf onely, but for all them that ſeek learning. * Chap. 24. 34.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again. * Job 32. 6. * Eccles 30. 7.

20 As long as thou liveſt and haſt breath in thee, ‖ give not thy ſelf over to any. ‖ Or, *ſell not.*

21 For better it is that thy children ſhould ſeek to thee, then that thou ſhouldeſt ‖ ſtand to their courteſie. ‖ Or, *look to their hands.*

22 In all thy works keep to thy ſelf the preeminence, leave not a ſtain in thine honour.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the aſs: and bread, correction, and work, for a ſervant. Of ſervants

25 If thou ſet thy ſervant to labour, thou ſhalt finde reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bowe the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour that he be not idle: for idleneſs teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 * If thou have a ſervant, let him be unto thee as thy ſelf, becauſe thou haſt bought him † with a price. * Chap. 7. 20. † Gr. *in blood.*

31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him? 63

CHAP. XXXIIII.

1 Of dreams. 13 The praiſe and bleſſing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.

THe hopes of a man void of underſtanding, are vain and falſe: and dreams lift up mols. Of dreams

2 Whoſo ‖ regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the winde. ‖ Or, *hath his minde upon.*

3 The viſion of dreams is the reſemblance of one thing to another, even as the * likeneſs of a face to a face. * Prov. 27. 19.

4 * Of an unclean thing what can be cleanſed? and from that thing which is falſe, what truth can come? * Job 14. 4.

5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a womans heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ‖ ſet not thy heart upon them. ‖ Or, *regard them not.*

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithfull mouth.

9 A man that hath travelled knoweth many things: and he that hath much experience will declare wiſdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I ſaw many things, and I underſtand more then I can expreſs.

12 I was oft times in danger of death: yet I was delivered becauſe of theſe things.

13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord, ſhall not fear nor be afraid, for he is his hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For * the eyes of the Lord are upon them that love him, * he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun, at noon, a preſervation from ſtumbling, and a help from falling. * Pſal. 33. 18. * Pſal. 61. 2. 3, 4. and 91. 1, 2.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 * He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous; and ‖ the gifts of unjuſt men are not accepted. * Prov. 21. 27. ‖ Or, *the mockeries.*

19 * The moſt High is not pleaſed with the offerings of the wicked: neither is he pacified for ſin, by the multitude of ſacrifices. * Prov. 15. 8.

20 Whoſo bringeth an offering of the goods of the poor, doth as one that killeth the ſon before his fathers eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of bloud.

22 He that taketh away his neighbours living, ſlayeth him: and he that * defraudeth the labourer of his hire, is a bloudſhedder. * Deut. 24. 14. 15 Chap. 7. 20.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curſeth, whoſe voice will the Lord hear?

25 * He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing? * Num. 19. 11. 12

26 So is it with a man that faſteth for his ſins, and goeth again and doth the ſame: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleaſing God. 14 The prayer of the fatherleſs, of the widow, and of the humble in ſpirit. 20 Acceptable mercy.

HE * that keepeth the law, bringeth offerings enow: he that taketh heed to the commandment, offereth a peace-offering. * 1. Sam. 15. 22. Jer. 7. 3, 5. 6, 7.

2 He that requireth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord, and to forſake unrighteouſneſs, is a propitiation. * Exod. 23. 15. Deut. 16. 16.

4 * Thou ſhalt not appear empty before the Lord.

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5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the most High.

7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the first-fuits of thine hands.

* 2. Cor. 9 7. || Or, *set apart.* * Tob. 4. 8. 9 * In all thy gifts shew a cheerfull countenance, and || dedicate thy tithes with gladness.

10 * Give unto the most High according as he hath enriched thee, and as thou hast gotten, give with a cheerfull eye.

11 For the Lord recompenseth, and will give thee seven times as much.

|| Or, *diminish nothing of thy offerings.* * Levit. 22. 21, 22 Deut. 15. 21. * Deut. 10. 17. 2. Chron. 19. 7. Job. 34. 19. Wisd. 6. 7. Acts 30. 34. Rom 2. 11 Gal. 2. 6. Ephes. 6 9. Colos. 3. 25. 1 Pet. 1. 17. 12 || Do not think to corrupt with gifts, * for such he will not receive: and trust not to unrighteous sacrifices, for the Lord is judge, and with him is * no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless: nor the widow when she poureth out her complaint.

15 Doth not the tears run down the widows cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord, shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds, and till it come nigh, he will not be comforted: and will not depart till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack neither will the mighty be patient towards them, till he have smitten in sunder the loins of the unmercifull, and repayed vengeance to the heathen: till he have taken away the multitude of the proud, and broken the scepter of the unrighteous:

|| Or, *cruel oppressours.* 19 Till he have rendred to every man according to their deeds, and to the works of men according to their devices: till he have judged the cause of his people, and made them to rejoyce is his mercy.

† Gr. *fair.* 20 Mercy is † seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart and a froward.* 21 *Of a good wife.*

HAve mercy upon us, O Lord God of all: and behold us:

2 And send thy fear upon all the nations that seek not after thee.

* Jer. 10. 25. ||Or, *upon.* 3 * Lift up thy hand ||against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but onely thou, O God.

6 Shew new signes, and make other strange wonders: glorifie thy hand, and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

† Gr. *oath.* 8 Make the time short, remember the † covenant, and let them declare thy wonderfull works.

9 Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord have mercy upon the people that is called by thy name, and upon Israel,* whom thou hast named thy first-born.

* Exod. 4. 22. 13 O be mercifull unto Jerusalem, thy holy city, the place of thy rest.

|| Or, *that it may magnifie thine oracles.* || Or, *prophesies.* 14 Fill Sion || with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the begiming, and raise up || prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithfull.

17 O LORD hear the prayer of thy || servants, according to the * blessing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

|| Or, *supplicants.* * Num. 6. 23.

18 The belly devoureth all meats, yet is one meat better then another.

19 * As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

* Job 34. 3.

20 A forward heart causeth heavinesse: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better then another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband like || other men.

|| Or, *common.*

24 He that getteth a wife, beginneth || a *possession*, a help like unto himself, & a pillar of rest.

|| Or, *a shrub.*

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will beleeve] a man that hath no house, and lodgeth whersoever the night taketh him?

CHAP. XXXVII.

1 *How to know friends and counsellours.* 12 *The discretion and wisdom of a godly man blesseth him.* 27 *Learn to restrain thine appetite.*

EVery friend saith, I am his friend also: but there is a friend which is onely a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion which rejoyceth in the prosperity of a friend: but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler || against the enemy.

|| Or, *in presence of the enemy.*

6 Forget not thy friend in thy minde, and be not unmindfull of him in thy riches.

7 Every counseller extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellour, and know before || what need he hath, (for he will counsel for himself) lest he cast the lot upon thee:

|| Or, *what use there is of him.*

9 And say unto thee, thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envie thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of warr; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulnes; nor with an unmercifull man, touching kindness; nor with the slothfull, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much business: harken not unto these in any matter of counsel.

12 But be continually with a godly man whom thou knowest to keep the commandments of the Lord, whose minde is according to thy minde, and will sorrow with thee, if thou shalt mi'carry.

13 And let the counsel of thine own heart stand: for there is no man more faithfull unto thee then it.

14 For a mans minde is sometime wont to tell him more then seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a signe of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and is hated: and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all || food.

|| Or, *wisdom.*

21 For grace is not given him from the Lord: because he is deprived of all wisdom.

22 Another is wise to himself: & the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing, & all they that see him shall count him happy.

25 The days of the life of man may be numbred: but the days of Israel are innumerable.

‖ Or, creation. 26 A wise man shall inherit ‖ glory among his people, and his name shall be perpetuall.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats.

‖ Or, vomith of meats. 30 For ‖ excess of meats bringeth sickness, and surfetting will turn into choler.

31 By surfetting have many perished, but he that taketh heed prolongeth his life.

CHAP. XXXIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead. 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HOnour a physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall re- ‖ Or, gift ceive ‖ honour of the king.

3 The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhorr them.

* Exod. 15. 25. 5 * Was not the water made sweet with wood, that the vertue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

* Isa. 38. 2. 9 My son, in thy sickness be not negligent: but * pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

‖ Or, as a dead man. 11 Give a sweet savour, and a memorial of fine flour: and make a fat offering, ‖ as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

‖ Or, curing. 14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and ‖ remedy to prolong life.

15 He that sinneth before his maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thy self: and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly and make great moan, and use lamentation as he he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thy self for thy heaviness.

* Prov. 15. 13. and 17. 22. 18 For of heaviness cometh death, and the heaviness of the * heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thy self.

‖ Or, the sentence upon him. † 2. Sam. 21. 6. 22 Remember ‖ my judgement: for thine also shall be so; yesterday for me, and to day for thee.

23 * When the dead is at rest, let his remembrance, rest and be comforted for him, when his spirit is departed from him. 65

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is † of bullocks?

† Gr. of the breed of bullocks. 26 He giveth his minde to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and work-master, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his minde to finish his work, and watcheth to polish it perfectly.

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work: and maketh all his work by number.

‖ Or, tempereth it with his feet. 30 He fashioneth the clay with his arm, and ‖ boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace.

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down.

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges seat, nor understand the sentence of judgement: they cannot declare justice and judgement, and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and (all) their desire is in the work of their craft.

CHAP. XXXIV.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works; which are good to the good, and evil to them that are evil.

BUt he that giveth his minde to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophesies.

2 He will keep the sayings of the renowned men: and where subtill parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countreys, for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out, his memorial shall not depart away, and his name shall live from generation to generation.

* Chap. 44. 15. 10 * Nations shall shew forth his wisdom, and the congregation shall declare his praise.

‖ Or, gain unto it. 11 If he die, he shall leave a greater name then a thousand: and if he live, he shall ‖ increase it.

12 Yet have I more to say which I have thought upon, for I am filled as the moon at the full.

‖ Or, rivers of water. 13 Hearken unto me, ye holy children, and bud forth as a rose growing by the ‖ brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lilie, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnifie his name, and shew forth his praise with the

66 songs of your lips, and with harps, and in praising him you shall say after this manner:

* Gen. 1. 31. Mark 7. 37 16 * All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, What is this? wherefore is that? for a time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderfull before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a floud.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

* Hos. 14. 9. 24 * As his ways are plain unto the holy, so are they stumbling blocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of mans life, are water, fire, iron, and salt, flour of wheat, hony, milk, and the blood of the grape, and oyl, and clothing.

27 All these things are for good to the godly: so the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes, in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire and hail, and famine and death, all these were created for vengeance:

‖ Or, *vipers* 30 Teeth of wilde beasts, and scorpions, ‖ serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoyce in his commandment, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needfull thing in due season.

34 So that a man cannot say, This is worse then that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 Many miseries in a mans life. 12 The reward of unrighteousness, and the fruit of true dealing. 17 A vertuous wife, and an honest friend rejoyce the the heart, but the fear of the Lord is above all. 28 A beggers life is hatefull.

* Eccles 1. 3. GReat * travel is created for every man, and an heavy yoke is upon the son of Adam, from the day that they go out of their mothers womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of [trouble] their thoughts, and [cause] fear of heart.

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes?

‖ Or, *to the porter.* 4 From him that weareth purple & a crown, ‖ unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble and unquietness, fear of death, and anger and strife, and in the time of rest upon his night-sleep do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battel:

7 When all is safe, he awaketh and marvelleth that the fear was nothing.

8 (Such things happen unto all flesh, both man and beast, and that is seven fold more upon sinners.

* Chap. 32. 29, 30. 9 * Death and bloud-shed, strife, and sword, calamities, famine, tribulation, and the scourge.

10 These things are created for the wicked, and for their sakes came the * floud. * Gen. 7. 11.

11 * All things that are of the earth shall turn to the earth again: and that which is of the * waters doth return into the sea. * Gen. 3. 19. Chap. 41. 10.

12 All † bribery and injustice shall be blotted out: but true dealing shall endure for ever. * Eccles 1. 7. † Gr. *bribes*

13 The goods of the unjust shall be dried up like a river, and shall vanish with a noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoyce: so shall transgressours come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 * The weed growing upon every water, and * bank of a river, shall be pulled up before all grass. * Job 8. 11. and 16 12. * Gen. 41. 3.

17 Bountifulness is as a ‖ most fruitfull garden, and mercifulness endureth for ever. ‖ Or, *a garden that is blessed.*

18 To * labour and to be content with that a man hath, is a sweet life: but he that findeth a treasure, is above them both. * Phil. 4. 11. 1. Tim. 6. 6.

19 Children, and the building of a city continue a mans name: but a blameless wife is counted above them both.

20 Wine and musick rejoyce the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more then both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more then them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a ‖ fruitfull garden, and * covereth him above all glory. ‖ Or, *a garden that is blessed.*

28 My son, lead not a beggers life, for better it is to die then to beg. * Isa. 45.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteth himself with other mens meat, but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 The remembrance of death. 3 Death is not to be feared 5 The ungodly shall be accursed. 11 Of an evil and a good name. 14 Wisdom is to be uttered. 16 Of what things we should be ashamed.

O Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and ‖ is vexed with all things, and to him that despaireth, and hath lost patience. ‖ Or, *to whom every thing is troublesom.*

3 Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children: and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproch.

7 The children will complain of an ungodly father, because they shall be reproched for his sake.

8 Wo be unto you ungodly men which have forsaken the law of the most high God: for if you increase, it shall be to your destruction.

9 And if you be born, you shall be born to a curse: and if you die, a curse shall be your portion.

10 * All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The

11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs, is better then a man that hideth his wiſdom.

16 Therefore be ſhamefaſt according to my word: for it is not good to retain all ſhamefaſtneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before thy father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquitie before a congregation and people, of unjuſt dealing before thy partner and friend:

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant, and to lean with thine elbow upon the meat, and of ſcorning to give and take:

20 And of ſilence before them that ſalute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another mans wife:

22 Or to be over-buſie with his maid, and come not near her bed: or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaſt, and finde favour before all men.

CHAP. XLII.

1 Whereof we ſhould not be ſhamed. 9 Be carefull of thy daughter. 12 Beware of a woman. 15 The works and greatneſs of God.

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby.

2 Of the law of the moſt High, and his covenant, and of judgement to juſtifie the ungodly:

|| Or, of thy partners ſpeech. || Or, companions. || Or, of the young. || Or without preſent

3 || Of reckoning with thy partners and || travellers, or || of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants || indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

|| Or, deliver for. || Or, rebuke. || Or, that is accuſed of fornication.

7 Deliver all things in number and weight, and put all in writing that thou || giveſt out, or receiveſt in.

8 Be not aſhamed to || inform the unwiſe and fooliſh, and the extreme aged || that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated:

10 In her virginitie leſt ſhe ſhould be defiled, and gotten with childe in her fathers houſe; and having an husband, leſt ſhe ſhould misbehave her ſelf? and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing ſtock to thine enemies, and a by-word in the city, and a reproch among the people, and make thee aſhamed before the multitude.

*Chap. 25. 21. 12 Behold not every bodies * beautie, and ſit not in the midſt of women.

†Gen. 3. 6. 13 For from garments cometh a moth, and † from women wickedneſs.

|| Or, wickedneſs. 14 Better is the || churliſhneſs of a man, then a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproch.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things, and the work therof *is* full of the glory of the Lord. 67

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſetled, that whatſoever is, might be eſtabliſhed for his glory.

|| Or, the Higheſt. 18 He ſeketh out the deep, and the heart, and conſidereth their crafty devices: for || the Lord knoweth all that may be known, and he beholdeth the ſignes of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

*Job 42. 2. Iſa. 29. 15. 20 No * thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent words of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſeller.

22 O how deſirable are all his works! and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing unperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the ſea, are exceeding glorious and wonderfull. 29 Yet God himſelf in his power and wiſdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

|| Or, veſſel. 2 The ſun when it appeareth, declaring at his riſing a marvellous || inſtrument, the work of the moſt High.

3 At noon it parcheth the countrey, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the ſun burneth the moutains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

|| Or, he ſtayed his courſe. 5 Great in the Lord that made it, and at his commandment || it runneth haſtily.

*Gen. 1. 16. *Exod. 12. 2. 6 *He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſigne of the world.

7 *From the moon is the ſigne of feaſts, a light that decreaſeth in her perfection.

8 The moneth is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven,

9 The beauty of heaven, the glorie of the ſtarrs, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the holy One, they will ſtand in their order, and never faint in their watches.

*Gen. 2. 13. 11 *Look upon the rainbow, and praiſe him that made it, very beautifull it is in the brightneſs thereof.

*Iſa. 40. 12, &c. 12 It compaſſeth the heaven about with a glorious circle, and the * hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgement.

14 Through this the treaſures are opened, and clouds flie forth as fowls.

15 By his great power he maketh the clouds firm, and the hailſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth-winde bloweth.

|| Or, to grone as a woman in her travail. 17 The noiſe of the thunder maketh the earth || to tremble: ſo doth the northern ſtorm and the whirlwinde: as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſhoppers.

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it.

|| Or, it is as the point of ſharp ſtakes. 19 The hoar froſt alſo as ſalt he poureth on the earth, and being congealed, || it lieth on the top of ſharp ſtakes.

20 When the cold north-winde bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breaſt-plate.

21 It devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire.

|| Or, upon the heat. 22 A preſent remedie of all is a miſt *coming ſpeedily*: a dew coming || after heat, refreſheth.

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23 By his counsel he appeaseth the deep, and planteth islands therein.

* Psal. 107. 23. 24 * They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

* Psal. 104. 25. 26. 25 * For therein be strange and wondrous works, varietie of all kinds of beasts, and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet com short: wherefore in sum, he is all.

28 How shall we be able to magnifie him? for he is great above all his works.

* Psal. 69. 4. 29 * The Lord is terrible and very great, and marvellous is his power.

30 When you glorifie the Lord, exalt him as much as you can: for even yet will he farr exceed; and when you exalt him, put forth all your strength, and be not weary: for you can never go farr enough.

* Psal. 106. 2. John 1. 18. 31 * Who hath seen him that he might tell us? and who can magnifie him as he is?

32 There are yet hid greater things then these be, for we have seen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wisdom.

CHAP. XLIV.

1 *The praise of certain holy men:* 16 *Of Enoch,* 17 *Noah,* 19 *Abraham,* 22 *Isaac,* 23 *and Jacob.*

The praise of the fathers

LEt us now praise famous men, and our fathers that begotus.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophesies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in the instructions.

‖ Or, *ditties.* 5 Such as found out musical tunes, and recited ‖ verses in writing.

6 Rich men furnished with abilitie, living peaceably in their habitations.

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

* Gen. 7. 22. 9 And some there be, which have no memorial, * who are perished as though they had never been, and are become as though they had never been born, and their children after them.

10 But these were mercifull men, whose righteousnes hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

‖ Or, *after them.* 12 Their seed stands fast, and their children ‖ for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

* Chap. 39. 10. 15 * The people will tell of their wisdom, and the congregation will shew forth their praise.

* Gen. 5. 24. Hebr. 11. 5. 16 * Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

* Gen. 6 9. and 7. 1. Hebr. 11. 7. 17 * Noah was found perfect and righteous in the time of wrath, he was taken in exchange (for the world) therefore was he left as a remnant unto the earth, when the floud came.

* Gen. 9. 11. 18 An * everlasting covenant was made with him, that all flesh should perish no more by the floud.

* Gen. 12. 2, 3. and 15. 5. and 17. 4. 19 Abraham was a * great father of many people: in glory was there none like unto him.

* Gen 21. 4. 20 Who kept the law of the most High, and was in covenant with him: he established the covenant in * his flesh, and when he was proved, he was found faithfull.

* Gen 22. 16, 17, 18. Gal. 3. 8. 21 Therefore he assured him by an * oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the starrs, and cause them to inherrit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his fathers sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of * Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them. * Gen. 27. 28. and 28. 14.

CHAP. XLV.

1 *The praise of Moses,* 6 *of Aaron,* 23 *and of Phinees.*

AND he brought out of him a mercifull man, which found favour in the sight of all flesh, even * Moses beloved of God and men, whose memorial is blessed. * Exod. 11. 3.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him * glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory. * Exod. 7. 8, 9, 10. chapters. * Num. 12. 3.

4 * He sanctified him *in* his faithfulnes, and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and * gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgements. * Exod. 19 5.

6 He * exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi. * Exod. 4. 14.

7 An everlasting covenant he made with him, and gave him the priesthood among the people, † he beautified him with comely ornaments, and clothed him with a robe of glory. † Gr. *in blessed.*

8 He put upon him perfect glory: and strengthened him with † rich garments, with breeches, with a long robe, and the ephod, † Gr. *vestibus*, or *instruments.*

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went, there might be a * sound, and a noise made that might be heard in the temple, for a memorial to the children of his people; * Exod. 28. 35.

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breast-plate of judgement, and with Urim and Thummim.

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holines, an ornament of honour, a costly work, the desires of the eyes, holy and beautifull.

13 Before him there were none such neither did ever any stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oyl: this appointed unto him by an everlasting covenant, and to his seed so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people.

17 * He gave unto him his commandments, and authority in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws. * Deut. 17. 10. and 21. 5.

18 * Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathans and and Abirons side, and the congregation of Core with fury and wrath. * Num. 16. 1.

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders upon them to consume them with the fiery flame.

20 * But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase, especially he he prepared bread in abundance: * Num. 17. 8.

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 * Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance. * Deut. 12. 12. and 18. 1, 2.

23 * The

23 *The third in glory is Phinees the ſon of Eleazar, be- *Num. 25.11,12 cauſe he had zeal in the fear of the Lord, and ſtood up with 1. Mac. 2. good courage of heart, when the people were turned back, 54. and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

CHAP. XLVI.

1 The praiſe of Joſhua, 9 of Caleb, 13 of Samuel.

*Num. 13.18. Deut. 34. Joſh. 1. 2. and 12. 7.

JEſus *the ſon of Nave was valiant in the warres, and was the ſucceſſour of Moſes in propheſies, who according to his name was made great for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory gat he when he did lift up his hands, and ſtretched out his ſword againſt the cities!

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

*Joſh. 10. 10,11,14 4 *Did not the ſun go back by his means? and was not one day as long as two?

5 He called upon the moſt high Lord when the enemies preſſed upon him on every ſide, and the great Lord heard him.

6 And with hailſtones of mighty power he made the battel to fall violently upon the nations, and in the deſcent (of Bethoron) he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the mighty One.

7 In the time of Moſes alſo he did a work of mercy, he and Caleb the ſon of Jephunne, in that they withſtood the congregation, and witheld the people from ſin, and appeaſed the wicked murmuring.

*Num. 14.65. Deut. 1. 35,36. 8 *And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and hony.

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entred upon the high places of the land, and his ſeed obtained it for an heritage.

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

*Chap. 49.10. 12 Let their bones *flouriſh out of their place, and let the name of them that were honoured, be continued upon their children.

*1. Sam. 10 1. and 16.13 13 *Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithfull in viſion.

16 He called upon the mighty Lord, when his enemies *1. Sam. 7.9. preſſed upon him on every ſide, when he offered the *ſucking lamb.

17 And the Lord thundred from heaven, & with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

*1. Sam. 12.3. 19 And before his long ſleep he made *proteſtations in the ſight of the Lord and his anointed, I have not taken any mans goods, ſo much as a ſhoe: and no man did accuſe him.

*1. Sam. 28.18,19. 20 And after his death *he propheſied, and ſhewed the king his end, and lift up his voice from the earth in propheſie, to blot out the wickedneſs of the people.

CHAP. XLVII.

1 The praiſe of Nathan, 2 of David, 12 of Solomon, his glory, and infirmities; 23 of his end and puniſhment.

AND after him roſe up *Nathan to propheſie in the time of David. *2. Sam. 12. 1.

2 As is the fat taken away from the peace-offering, ſo was David choſen out of the children of Iſrael.

3 ‖ He played with *lions as with kids, and with bears as with lambs. ‖ Or, *to ſmote lions.* *1. Sam.

4 *Slew he not a giant when he was yet but young? and did he not take away reproch from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath? *1. Sam. 17. 34. *1. Sam. 17.49. 50, 51.

5 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warriour, and ſet up the horn of his people.

6 So the people honoured him with *ten thouſands, & praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory. *1. Sam. 18. 7.

7 For *he deſtroyed the enemies on every ſide, and ‖ brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day. *2. Sam. 5. 7. ‖ Or, *conſumed.*

8 In all his works he praiſed the holy one moſt High, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 *He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs. *1. Chron. 16. 4.

10 He beautified their feaſts, and ſet in order the ſolemn times, ‖ untill the end, that they might praiſe his holy name, and that the temple might ſound from morning. ‖ Or, *perfectly.*

11 *The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne ‖ of glory in Iſrael. *2. Sam. 12. 13. ‖ Or, *of a kingdom.*

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 *Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever. *1. Kings 4. 2 124.

14 *How wiſe waſt thou in thy youth, and as a floud filled with underſtanding. *1. Kings 4. 29, 30.

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 *The countreys marvelled at thee for thy ſongs; and proverbs, and parables, and interpretations. *1. Kings 4. 31, 32.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt *gather gold as tin, and didſt multiply ſilver as lead. *1. Kings. 10. 27.

19 *Thou didſt bowe thy loyns unto women, and ‖ by thy body thou waſt brought into ſubjection. *1. Kings. 11. 1. ‖ Or, *in*

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 *So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom. *1. Kings 12. 15,16 17.

22 *But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David. *2. Sam. 7. 15.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behinde him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who *turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who *cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin: *1. Kings 12. 10, 11 13, 14. *1. Kings 12. 28, 30

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

1 The praiſe of Elias, 12 of Eliſeus, 17 and of Ezechias.

THEN ſtood up *Elias the prophet as fire, and his word burnt like a lamp. *1. 1. 17.

2 He

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2 He brought a sore famine upo hem, and by his zea he diminished their number.

|| Or, *made heaven to hold up.*
3 By the word of the Lord he || shut up the heaven, * & also three times brought down fire.

* 1. Kings 18. 38. 2. Kings 1 10, 12.
4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

* 1. Kings 17. 21, 22.
|| Or, *grave*
* 2. Kings 1. 16.
5 * Who didst raise up a dead man from death, and his soul from the || place of the dead by the word of the most High.

|| Or, *seat.*
* 1. Kings 19. 17.
6 * Who broughtest kings to destruction, and honourable men from their || bed.

* 1 Kings 19. 15, 16. * 2. Kings 2. 11.
7 Who heardest the rebuke of the Lord in Sinai, * and in Horeb the judgement of vengeance.

8 * Who anointed kings to take revenge, and prophets to succeed after him.

|| Or, *written of.*
9 * Who wast taken up in a whirlwinde of fire, and in a chariot of fiery horses.

* Mal. 4. 5.
|| Or, *establish*
|| Or, *were adorned with love.*
10 Who wast || ordained * for reproofs in their times, to pacifie the wrath of the Lords judgement before it brake forth into fury, and to turn the heart of the father unto the son and to || restore the tribes of Jacob.

* 2. Kings 2. 11. 15.
11 Blessed are they that saw thee, and || slept in love, for we shall surely live.

12 * Elias it was who was covered with a wirlwinde: and Eliseus was filled with his spirit: whilest he lived he was not moved [with the presence] of any prince, neither could any bring him into subjection.

|| Or, *nothing.*
* 2. Kings 13. 21.
13 || No word could overcome him, * and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

* 2. Kings 18. 11, 12
15 For all this the people repented not, neither departed they from their sinnes, * till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

* 2. Kings 20. 20.
17 Ezekias fortified his citie, and * brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

* 2. Kings 18. 13.
18 In his time * Sennacherib came up, and sent Rabsaces, and lift up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is mercifull, and stretched out their hands towards him, and immediately the holy One heard them out of heaven, and delivered them by

|| Or, *hand.*
* 2. Kings 19. 35. Isa. 37. 36. Tob. 1. 18. 1. Mac. 7. 41. 2. Mac. 8. 19.
|| the ministery of Esay.

21 * He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the prophet, who was great and faithfull in his vision, had commanded him.

* 2. Kings 20. 10, 11. Isa. 38 8.
23 * In his time the sun went backward, and he lengthened the kings life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

2 The praise of Josias, of David, and Ezekias, 6 of Jeremy, 8 of Ezekiel, 11 Zorobabel, 12 Jesus the son of Josedec: 13 Of Neemiah, Enoch, Seth Sem, and Adam.

* 2. Kings 22. 1. 2. Chron. 34. 1.
THE remembrance of * Josias is like the composition of the perfume that is made by the art of the apothecary: it is it is sweet as hony in all mouthes, and as musick at a banquet of wine.

|| Or, *prospered.*
2 He || behaved himself uprightly in the conversion of the people: and took away the abominations of iniquity.

* 2. Kings 23. 4. 2. Chron. 34 3.
3 * He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the most high, (even) the kings of Judah failed.

|| Or, *horn.*
* 2 Kings 25. 9.
5 Therefore he gave their || power unto others, and their glory unto a strange nation.

6 * They burnt the chosen city of the sanctuary, and made the streets desolate, || according to the prophesie of Jeremias.

|| Or, *by the hand of Jeremie.*
* Jer. 38. 6
* Jer. 1 5.
7 For they * entreated him evil, who nevertheless was a prophet * sanctified in his mothers womb, that he might root out and afflict, and destroy, and that he might build up also and plant.

* Ezek. 1. 3. 15.
8 * It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

* Ezek 13 11 and 38 9. 16, 22.
9 For he * made mention of the enemies under [the figure of] the rain, and || directed them that went right.

|| Or, *did good*
* Chap. 46. 12.
10 And of the twelve prophets let the memorial be blessed, and * let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

* Ezra 3. 2. Hag. 2. 24.
11 How shall we magnifie * Zorobabel? even he was as a signet on the right hand.

* Ezra 3. 2 Hag. 1. 12 and 2. 2. Zech. 3. 1.
12 So was * Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

* Neh 7. 1
13 * And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the barres, and raised up our ruines again.

* Gen. 5. 24. Heb. 11. 5.
14 But upon the earth was no man created like * Enoch; for he was taken from the earth.

* Gen. 41. 44 and 42. 6 and 45. 8.
15 Neither was there a man born like unto * Joseph; a governour of his brethren, a stay of the people, whose bones were regarded of the Lord.

* Gen. 53. and 11. 10
16 * Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

SImon the high priest the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple.

* 1. Kings 7. 23.
3 In his days the * cistern to receive water, being in compass as the sea, was covered with plates of brass.

4 He took care of the temple that it should not fall, and fortified the city against besieging.

† Gr. *the house of the vail.*
5 How was he honoured in the midst of the people, in his coming out of † the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rain-bow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer.

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypresse-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Lybanus, and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty.

15 He stretched out his hand to the cup, and poured of the grape, he poured out at the foot of the altar, a sweet smelling savour unto the most high King of all.

|| Or, *trumpets beaten forth with the hammer*
16 Then shouted the sons of Aaron, and sounded the || silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God almighty the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord the most High by prayer before him that is mercifull, till the solemnity of the Lord

Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoyce in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which onely doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that sit upon the mountain of Samaria, and they that dwell amongst the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book, the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things, and he that layeth them up in his heart, shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly: blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A prayer of Jesus the son of Sirach.

I Will thank thee, O Lord and King, and praise thee, O God my Saviour, I do give praise unto thy name.

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries.

3 And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from † the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had:

† Or, the pulling of meat.

4 From the choking of fire on every side, and from the mids of the fire which I kindled not:

5 From the depth of the belly of hell, from an unclean tongue, and from lying words:

6 By an accusation to the king from an unrighteous tongue my soul drew near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving, and so my prayer was heard.

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I ‖ went abroad, I desired wisdom openly in my prayer.

‖ Or, went astray.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower, till the grape was ripe, hath my heart delighted in her, my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, [therefore] will I ascribe the glory unto him that giveth me wisdom:

18 For I purposed to do after her, and earnestly I followed that which is good, so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact, I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 ‖ I directed my soul unto her, and I found her in pureness, I have had my heart joyned with her from the beginning therefore shall I not be forsaken.

‖ Or, I got understanding.

21 My ‖ heart was troubled in seeking her: therefore have I gotten a good possession.

‖ Or, bowels.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, you unlearned, and dwell in the house of learning.

24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirstie?

25 I opened my mouth, and said, * Buy her for your selves without money.

* Isa. 55. 1.

26 Put your neck under the yoke, and let your soul receive instruction, she is hard at hand to finde.

27 * Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

* Chap. 6 19.

28 Get learning with a great summe of money, and get much gold by her.

29 Let your soul rejoyce in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 *Baruch wrote a book in Babylon.* 5 *The Jews there wept at the reading of it.* 7 *They send money and the book to the brethren at Jerusalem.*

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the moneth, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias the son of ‖ Joachim king of Juda, and in the ears of all the people that came to hear the book,

‖ Or, Joachim.

4 And in the hearing of the nobles, and of the kings sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, fasted ‖ and prayed before the Lord.

‖ Or, and vowed vows.

7 And they sent it to Jerusalem unto ‖ Joachim the high priest the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

‖ Or, Joachim.

8 At the same time, when he received the vessels of the house of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of the moneth Sivan, [namely] silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the ‖ captives, and the mighty men, and the people of the land from Jerusalem, and brought them unto Babylon:

‖ Or, prisoners.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye † manna, and offer upon the altar of the Lord our God,

† Gr. corruptly for mincha, a meat offering

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven.

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and finde favour in their sight.

13 Pray

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13 Pray for us also unto the Lord our God, (for we have sinned against the Lord our God, and unto this day the fury of the Lord, and his wrath is not turned from us)

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

* Chap. 2. 6. 15 And ye shall say, * To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem.

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

* Dan. 9. 5 17 For we have * sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

* Deut. 28 15. 20 * Wherefore the evils cleaved unto us, and the curse which the Lord appointed by Moses his servant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and hony, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses,

* Deut. 28 53. 3 That a man should * eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproch and desolation among all the people round about, where the Lord hath scattered them.

† Gr. *were beneath and not above.* 5 Thus we † were cast down and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

* Chap. 1. 15. 6 * To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have hearkened unto his voice to walk in the commandments of the Lord, that he hath set before us.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs and with wonders, and with great power, and hast gotten thy self a name, as appeareth this day.

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver, us for thine own sake, and give us favour in the sight of them which have led us away:

† Gr. *thy name is called upon Israel.* 15 That all the earth may know that thou art the Lord our God, because † Israel and his posterity is called by thy name.

* Deut. 26 15. Isa. 63. 15. 16 O Lord * look down from thy holy house, and consider us: bow down thine ear, O Lod, to hear us.

17 Open thine eyes and behold, for the * dead that are in the graves, whose † souls are taken from their bodies, will give unto the Lord neither praise nor righteousness.

* Psal. 6. 5. and 115. 17. Isa. 38. 18. 18 But the soul that is greatly vexed, which goeth stouping and feeble, and the eyes that fail, and the hungry soul will give the praise and righteousness, O Lord.

† Gr. *from or life.* 19 * Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

* Dan. 9. 18. 20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

* Jer. 27. 11. 21 * Thus saith the Lord, Bowe down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries, by famine, by sword, and by pestilence.

26 And the house which is called by thy name (hast thou laid waste) as it is to be seen this day, for the wickedness of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

* Levit. 26. 14. Deut. 28. 15. 29 * If ye will not hear my voice, surely † this very great multitude shall be turned into a small [number] among the nations where I will scatter them.

† Gr. *this great swarm.* 30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall ‖ remember themselves,

‖ Or, *come to themselves.* 31 And shall know that I am the Lord their God: for I give them an heart, and ears to hear.

32 And they shall praise me in the land of their captivity, and think upon my name,

† Gr. *back.* 33 And return from their stiff † neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it, and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, & they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

3 *The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem.* 30 *Wisdom was shewed first to Jacob, and was seen upon the earth.*

O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art mercifull and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, & praise thee in our captivity: for * we have called to minde all iniquitie of our forefathers that sinned before thee.

* Deut. 30 1.

8 Behold,

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproch and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give eare to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange countrey, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 * Who hath found out her place? or who hath come into her treaſures? * Iob 28. 12.

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth,

17 They that had their paſtime with the fowls of the aire, and they that horded up ſilver and gold wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo carefull, and whoſe works are unſearchable,

19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor underſtood the paths thereof, nor laid hold of it: their children were farr off from that way.

22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman.

23 The Agarenes that ſeek wiſdom upon earth, the merchants of Merran, and of Theman, the ‖ authours of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths. ‖ Or, expounders.

24 O Iſrael, how great is the place of his poſſeſſion!

25 Great, and hath none end: high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chuſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone up into heaven and taken her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his nnderſtanding: he that prepared the earth for evermore, hath filled it with fourfooted beaſts.

33 He that ſendeth forth light, and it goeth: calleth it again, and it obeyeth him with fear.

34 The ſtarrs ſhined in their watches, and rejoyced: when he calleth them, they ſay, Here we be, and ſo with cheerfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

34 * Afterward did he ſhew himſelf upon earth, and converſed with men. * Prov. 8. 31. Ioh. 1. 14

CHAP. IIII.

The book of commandments, is that wiſdom which was commanded in the former chapter. 25 The Jews are moved to patience: & to hope for the deliverance.

THis is the book of the commandments of God, and the law that endureth for ever: all they that keep it ſhall come to life: but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk † in the preſence of the light thereof, that thou mayeſt be illuminated. † Or, to the ſhining of the preſence thereof.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation. 73

4 O Iſrael, happy are we: for things that are pleaſing to God are made known unto us.

5 Be of good cheer my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies.

7 For ye] provoked him that made you, by * ſacrificing unto devils, and not to God. * 1. Cor. 10. 20.

8 Ye have forgotten the everlaſting God, that brought you up, and ye have grieved Jeruſalem that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them: but ſent them away with weeping and mourning.

12 Let no man rejoyce over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trode in the paths ‖ of diſcipline in his righteouſneſs. ‖ Or, of his diſcipline in righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far: a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied childe.

16 Theſe have carried away the dear beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the clothing of ‖ peace, and put upon me the ſakcloah of my prayer: I will cry unto the Everlaſting ‖ * in my days. ‖ Or, proſperitie. ‖ Or, in the time of mine affliction. * Pſal. 116. 2. and 137. 7.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercie which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivitie; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God, for thine enemie hath perſecuted thee: but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 ‖ My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. ‖ Or, my darlings.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembred of him that brought theſe things upon you.

28 For as it was your minde to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoyced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoyced at thy ruine, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

74 34 For I will take away the rejoycing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away; they come gathered together from the eaſt to the weſt, by the word of the holy One, rejoycing in the glory of God.

CHAP. V.

1 Jeruſalem is moved to rejoyce, 5 and to behold their return out of captivitie with glory.

PUt off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diademe on thine head, of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every countrey under heaven.

4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of Gods worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the holy One, rejoycing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

¶ The epiſtle of JEREMIE.

CHAP. VI.

1 The cauſe of their captivity is their ſinne. 3 The place whereto they were carried is Babylon: the vanity of whoſe idols and idolatrie is ſet forth at large in the chapter.

A Copy of an epiſtle which Jeremie ſent unto them which were to be led captives into Babylon, by the king of the Babylonians, to certifie them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that I will bring you away peaceably from thence.

Pſal. 115. 4. Iſa. 44. 8, 9, 10. and 46. 5, 7. Wiſd. 13. 10. 4 * Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, born upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behinde them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I my ſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

‖ Or, *which proſtitute themſelves openly.* 11 Yea, they will give thereof to the ‖ common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre as though he were a judge of the countrey.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and theeves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as veſſel that a man uſeth, is nothing worth when it is broken, even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in.

18 And as the ‖ doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples, with doors, with locks and barrs, leſt their gods be ſpoiled with robbers. ‖ Or, *counts.*

19 They light them candles, yea, more then for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are † gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not. † Gr. *licked.*

21 Their faces are blackned, through the ſmoke that comes out of the temple.

22 Upon their bodies and heads, ſit bats, ſwallows, and birds, and the cats alſo.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautifull, except they wipe off the ruſt, they will not ſhine: for neither when they were molten did they feel it.

25 The things wherein there is no breath, are bought for ‖ a moſt high price. ‖ Or, *any price.*

26 * They are born upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth. * Iſa. 46. 7.

27 They alſo that ſerve them, are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet ‖ gifts before them as unto dead men. ‖ Or, *offerings.*

28 As for the things that are ſacrificed unto them, their prieſts ſell and ‖ abuſe, in like manner their wives lay up part thereof in ſalt, but unto the poor and impotent they give nothing of it. ‖ Or, *ſpend.*

29 Menſtruous women and women in childbed * eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not. * Lev. 12. 4.

30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and crie before their gods, as men do at the feaſts when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doth unto them, or good, they are not able to recompenſe it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blinde man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are over laid with gold and ſilver, are like the ſtones that be hewen out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they

are

are gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhall ſee one dumb that cannot ſpeak, they ‖ bring him and intreat Bel that he may ſpeak, as though he were able to underſtand.

‖ Or, bid him call upon Bel.

42 Yet they cannot underſtand this themſelves; and leave them: for they have no ‖ knowledge.

‖ Or, ſenſe.

43 The women alſo with cords about them; ſitting in the ways, burn bran for perfume: but if any of them drawn by ſome that paſſeth by, lie with him? ſhe reprocheth her fellow that ſhe was not thought as worthy as her ſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods?

45 They are made of carpenters, and goldſmiths: they can be nothing elſe then the workman will have them to be.

46 And they themſelves that made them, can never continue long; how ſhould then the things that are made of them be gods?

47 For they left lies and reproches to them that come after:

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war nor from plague?

Pſal. 115. 4. Pſal. 135. 15.

50 * For ſeeing they be but of wood, and overlaid with ſilver and gold: it ſhall be known hereafter that they are falſe.

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of mens hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape; but they themſelves ſhall be burnt aſunder like beams.

56 Moreover, they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood and laid over with ſilver or gold, able to eſcape either from theeves or robbers. 71

58 Whoſe gold, and ſilver, and garments wherewith they are clothed, they that are ſtrong do take, and go away withall: neither are they able to help themſelves.

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, then ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, then ſuch falſe gods; or a pillar of wood in a palace, then ſuch falſe gods.

60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is eaſie to be ſeen, and ‖ after the ſame manner the winde bloweth in every countrey.

‖ Or, the ſame winde.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid, that they are gods, ſeeing they are able neither to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings.

67 Neither can they ſhew ſignes in the heavens among the heathen: nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better then they: for they can get under a covert, and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as a ſcar-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard that every bird ſitteth upon: as alſo to a dead bodie that is caſt into the dark.

72 And you ſhall know them to be no gods, by the ‖ bright purple that rotteth upon them: and they themſelves afterward ſhall be eaten, and ſhall be a reproch in the countrey.

‖ Or, purple and brightneſs.

73 Better therefore is the juſt man that hath none idols: for he ſhall be farre from reproch.

The ſong of the three holy children, which followeth in the third chapter of *Daniel* after this place, [fell down bound into the midſt of the burning fierie furnace.] That which followeth is not in the Hebrew, to wit, [And they walked] unto theſe words, [Then Nebuchadnezzar, *verſ.* 24.]

2 *Azarias his prayer and confeſſion in the flame,* 24 *wherewith the Chaldeane about the oven were conſumed, but the three children with in it were not hurt.* 28 *The ſong of the three children in the oven.*

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

2 Then Azarias ſtood up, and prayed on this manner; and opening his mouth in the midſt of the fire, ſaid,

3 Bleſſed art thou O Lord God of our fathers: thy name is worthy to be praiſed, and glorified for evermore.

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy wayes are right, and * all thy judgements truth.

* Pſal. 25. 10.

5 In all the things which thou haſt brought upon us, and upon the holy citie of our fathers, even Jeruſalem, thou haſt executed true judgement: for according to truth and judgement didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned and committed iniquitie, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgement.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hatefull forſakers [of God] and to an unjuſt king, and the moſt wicked in all the world.

10 And now we cannot open our mouthes, we are become a ſhame and reproch to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy names ſake, neither diſanull thou thy covenant:

12 And cauſe not thy mercy to departr from us, for thy beloved Abrahams ſake, for thy ſervant Iſaacs ſake, and for thy holy Iſraels ſake;

13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord, are become leſs then any nation, and be kept under this day in all the world becauſe of our ſinnes.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to finde mercy.

16 Nevertheleſs, in a contrite heart and an humble ſpirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and [grant] that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

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18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving kindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord, and let all them that do thy servants hurt, be ashamed.

‖ Or, *by thy power and might.*

21 And let them be confounded ‖ in all their power and might, and let their strength be broken.

22 And let them know that thou art Lord, the onely God, and glorious over the whole world.

‖ Or, *naphtha, which is a certain kinde of fat and chalkie clay. Plin. lib. 2. cap. 105.*

23 And the kings servants that put them in, ceased not to make the oven hot with ‖ rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace, fourty and nine cubits.

25 And it passed through, and burnt those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and smote the flame of the fire out of the oven:

‖ Or, *cool.*

27 And made the mids of the furnace, as it had been a ‖ moist whistling winde, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

‖ Or, *highly exalt.* and so in the rest.

35 O all ye works of the Lord, bless ye the Lord: praise and ‖ exalt him above all for ever.

* Psal 148. 4.

36 *O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye starrs of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye windes, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

† Gr. *heaven.*

58 O all ye fowls of the † air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattel, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

‖ Or, *saints.*

65 O ye ‖ holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

‖ Or, *grave.*

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from ‖ hell, and saved us from the hand of death, and delivered us out of the midst of the furnace (and) burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because hes gracious for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

The history of SUSANNA, set apart from the beginning of DANIEL, because it is not in Hebrew, as neither the narration of † Bel and the dragon.

† Gr. *Bels dragon.*

16 *Two judges hide themselves in the garden of Susanna to have their pleasure of her:* 28 *which when they could not obtain, they accuse, and cause her to be condemned for adultery:* 46 *but Daniel examineth the matter again, and findeth the two judges fall.*

THere dwelt a man in Babylon, called Joacim.

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joyning unto his house, and to him resorted the Jews: because he was more honourable then all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacims house: and all that had any suits in law, came unto them.

7 Now when the people departed away at noon, Susanna went into her husbands garden to walk.

8 And the two elders saw her going in every day, and walking: so that their lust was inflamed toward her.

9 And they perverted their own minde, and turned away their eyes, that they might not look unto heaven, nor remember just judgements.

10 And albeit they both were wounded with her love: yet durst not one shew another his grief.

11 For

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place, and after they had asked one another the cause, they acknowledged their lust; then appointed they a time both together, when they might finde her alone.

15 And it fell out as they watched a fit time, she went in † as before, with two maids onely, and she was desirous to wash her self in the garden: for it was hot.

16 And there was no body there save the two elders that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oyl and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at ‖ privie doors to fetch the things that she had commanded them: but they saw not the elders because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee, therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straited on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, then to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one and opened the garden door.

26 So when the servants of the house heard the crie in the garden, they rushed in at a privie door, to see what was done unto her

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death,

29 And said before the people; Send for Susanna, the daughter of Chelcias, Joacims wife: and so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face (for she was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that saw her, wept.

34 Then the two elders stood up in the mids of the people, and laid their hands upon her head.

35 And she weeping, looked up towards heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger then we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testifie. 77

41 Then the assembly beleeved them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have born false witness against me, and behold I must die, whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them, said, Are ye such fools ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

49 Return again to the place of judgement: for they have born false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickednes, now thy sins which thou hast committed aforetime, are come [to light.]

53 For thou hast pronounced false judgement, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith; * The innocent and righteous shalt thou not slay. * Exod. 23. 7.

54 Now then if thou hast seen her, tell me, Under what tree sawest thou them companying together? who answered, Under a † mastick-tree. † Gr. lentisk tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beautie hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under a ‖ holm-tree. ‖ Or, kinde of oak.

59 Then said Daniel unto him, Well, thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God who saveth them that trust in him.

61 And they arose against the two elders, (for Daniel had convicted them false witness by their own mouth) * Deut. 19. 19 Prov. 19. 5.

62 And according to the law of Moses, * they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent bloud was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

† Gr. *Bels dragon.*

¶ The hiſtory of the deſtruction of † Bel and the dragon, cut off from the end of Daniel.

19 The fraud of Bels prieſts is diſcovered by Daniel, 27 and the dragon ſlain, which was worſhipped, 33 Daniel is preſerved in the lions den. 42 The king doth acknowledge the God of Daniel, and caſteth his enemies into the ſame den.

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

‖ Or, *leved with the king.*

2 And Daniel ‖ converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and fourty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living god? ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſſe without, and did never * eat or drink any thing.

* Eccluſ 30. 19.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expenſes, ye ſhall die.

9 But if ye can certifie me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were threeſcore and ten, beſide their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bels prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet.

12 And to morrow when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entred in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the kings ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they bewhole.

18 And aſſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children: and then the king was angry,

21 And took the prieſts, with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniels power, who deſtroyed him and his temple.

23 ‖ And in that ſame place there was a great dragon which they of Babylon worſhipped.

‖ Some adde this title, *Of the dragon.*

24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living God: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtraff: the king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeethe them together, and made lumps thereof: this he put in the dragons mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, ‖ Lo, theſe are the gods you worſhip.

‖ Or, *behold what you worſhip.*

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the the prieſts to death.

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he * delivered Daniel unto them:

* Dan. 6. 16.

31 Who caſt him into the lions den, where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day ‖ two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel.

‖ Or, *two ſlaves.*

33 Now there was in Jewry a prophet called Habbacuc, who had ‖ made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers.

‖ Or, *ſod.*

34 But the angel of the Lord ſaid unto Habbacuc, Go carry the dinner that thou haſt into Babylon unto Daniel who is in the lions den.

35 And Habbacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and * bare him by the hair of his head, and through the vehemency of his ſpirit, ſet him in Babylon over the den.

* Ezek. 8. 3.

37 And Habbacuc cried, ſaying, O Daniel, Daniel, * take the dinner which God hath ſent thee.

* 1. King. 17. 4.

38 And Daniel ſaid, Thou haſt remembred me, O God: neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately.

40 Upon the ſeventh day the king went to bewail Daniel, and when he came to the den, he looked in, and behold: Daniel was ſitting.

41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 * And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

* Jer. 38. 17.

¶ The prayer of MANASSES king of Juda, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed, who haſt made heaven and earth, with all the ornament thereof: who haſt bound the ſea by the word of thy commandment who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name, whom all men fear, and tremble before thy power: for the majeſtie of thy glory cannot be born, and thine angry threatning towards us is importable: but thy mercifull promiſe is unmeaſurable and unſearchable: for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very mercifull, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance, and forgiveneſs to them

them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea, My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands that I cannot lift up mine head, ‖ neither have any releaſe: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bowe the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; niether condemn me into the lower parts of the earth. For thou art the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever, Amen.

‖ Or, wrastle with my breath.

‖ Some adde this title, Of the dragon.

The firſt book of the *MACCABEES.*

CHAP. I.

14 *Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem,* 22 *and ſpoiled it, and the temple in it.* 57 *and ſet up therein the abomination of deſolation,* 63 *and ſlew thoſe that did circumciſe their children.*

AND it happened, after that Alexander ſon of Philip, the Macedonian, who came out of the land of ‖ Chettiim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead, the firſt over Greece,

‖ Or, Cheteim.

2 And made many warrs, and wan many ſtrong holds, and ſlew the kings of the earth,

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him, whereupon ‖ he was exalted, and his heart was lifted up.

‖ Or, his heart was exalted and lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countreys, and nations, and ‖ kings, who became tributaries unto him.

‖ Or, kingdomes which became, &c.

5 And after theſe things he fell ſick, and perceived † that he ſhould die.

† Gr. that he ſickned.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve yeares, and (then) died.

8 And his ſervants bare rule every one in his place.

9 And after his death, they all put crowns [upon themſelves] ſo did their ſons after them many years, and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, (ſurnamed Epiphanes) ſonne of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe dayes went there out of Iſrael, wicked men, who perſwaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them, † we have had much ſorrow.

† Or, many evils have found us.

12 So this device pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

‖ Or, ſet up an open ſchool as Jeruſalem.

14 Whereupon they ‖ built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joyned themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entred into Egypt with a great multitude, with chariots, and elephants, and horſemen, and a great navie,

18 And made warr againſt Ptolemee king of Egypt, but Ptolemee was afraid of him, and fled: and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred fourty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude,

21 And entred proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof.

22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, ‖ all which he pulled off.

‖ Or, he pulled all things.

23 He took alſo the ſilver and the gold, and the † precious veſſels: alſo he took the hidden treaſures which he found.

† Gr, deſireables.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beautie of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage chamber, was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collectour of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude,

30 And ſpake peaceable words unto them, but [all was] deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattel.

33 Then builded they the citie of David with a great and ſtrong wall, [and] with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinfull nation, wicked men, and fortified [themſelves] therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent bloud on every ſide of the ſanctuary, and defiled it.

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them, whereupon [the city] was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproch, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed, according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his

80 religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow ‖ the ſtrange laws of the land,

‖ Or, *the laws and rites of the ſtrangers of the land.*

45 And for bidburnt-offerings in the temple; and that they ſhould profane the ſabbaths, and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chappels of idols, and ſacrifice ſwines fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed and make their ſouls abominable with all manner of uncleanneſs, and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king [he ſaid] he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land:

‖ Or, *and so they made Iſrael hide themſelves in holes in every place of ſuccour.*

53 ‖ And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of the moneth Ciſleu, in the hundred fourty and fifth year, they ſet up the abomination of deſolation upon the altar. and builded idol-altars throughout the cities of Juda on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

† Gr. *the kings commandment put him to death.*

57 And whereſoever was found with any any the book of the teſtament, or if any conſented to the law, † the kings commandment was, that they ſhould put him to death.

58 Thus did they by their authority, unto the Iſraelites every moneth, to as many as were found in the cities.

59 Now the five and twentieth day of the moneth they did ſacrifice upon the idol-altar, which was upon the altar of God.

† Gr. *that had circumciſed every children.*

60 At which time according to the commandment, they put to death certain women, † that had cauſed thir children to be circumciſed.

61 And they hanged the infans about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael werefully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

Mattathias lamenteth the caſe of Jeruſalem. 24 He ſlayeth a Jew that did ſacrifice to idols in his preſenke, and the kings meſſenger alſo. 34 He and his are aſſailed on the ſabbath, and make no reſiſtance. 50 He dieth, and inſtructeth his ſons: 66 and maketh their brother Judas Maccubeus generall.

‖ Or, *Mattathias the ſon of John &c. aroſe from Jeruſalem* or *out of Jeruſalem.*

IN thoſe days ‖ aroſe Mattathias the ſon of John, the ſon of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin,

‖ Or, *who was called,* And ſo afterward in the reſt.

2 And he had five ſons, Joannan ‖ callad ‖ Caddis;

3 Simon called Thaſſi;

4 Judas, who was called Maccabeus:

5 Eleazar, called ‖ Avaran, and Jonathan, whoſe ſurname was Apphus.

‖ Gaddis.

‖ Or, *Avaran, or Aran*

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Wo is me, wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the ſanctuary into the land of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in her Kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away, of a free-woman ſhe is become a bond-ſlave.

12 And behold, our ‖ ſanctuary, even our beauty and our glory is laid waſte, and the Gentiles have profaned it.

‖ Or, *holy things.*

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the kings officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the kings officers, and ſaid to Mattathias on this wiſe, Thou art a ruler and a honourable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfill the kings commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the kings friends, and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the kings dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments:

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God forbid that we ſhould forſake the law and the ordinances.

22 We will not hearken to the kings words, to go from our religion, either on the right hand, or the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all, to ſacrifice on the altar which was at Modin, according to the kings commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgement: wherefore he ran, and ſlew him upon the altar.

25 Alſo the kings commiſſioner who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as * Phineas did unto Zambri the ſon of Salom.

* Num. 25. 7.

27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his ſons fled into the mountains, and left all that ever they had in the city.

† Gr *ſit, abide.*

29 Then many that ſought after juſtice and judgement, went down into the wilderneſs, to † dwell there:

† Gr. *evils were emultiplied upon them.*

30 Both they, and their children, and their wives, and their cattel, becauſe † afflictions increaſed ſore upon them.

31 Now when it was told the kings ſervants, and the hoſt that was at Jeruſalem, in the citie of David, that certain men, who had broken the kings commandment, were gone down into the ſecret places in the wilderneſs,

32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made warre againſt them on the ſabbath-day.

33 And they ſaid unto them, Let that which you have done hitherto, ſuffice, come forth, and do according to the commandment of the king, and you ſhall live.

34 But they ſaid, We will not come forth, neither will we do the kings commandment, to profane the ſabbath-day.

‖ Or, *the Jews*

35 So then they gave ‖ them the battel with all ſpeed.

† Gr. *ſimplicitie.*

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid;

37 But ſaid, Let us die all in our † innocencie: heaven and earth ſhall teſtifie for us, that you put us to death wrongfully.

† Gr. *ſoul of men.*

38 So they roſe up againſt them in battel on the ſabbath, and they ſlew them with their wives and children, and their cattel, to the number of a thouſand † people.

39 Now when Mattathias and his friends underſtood hereof, they mourned for them right ſore.

40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth.

41 At

41 At that time therefore they decreed, saying, Whosoever shall come to make battel with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution, joyned themselves unto them, and were a stay unto them.

44 So they joyned their forces, and smote sinfull men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised ‖ valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither † suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their † time, so shall ye receive great honour, and an everlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed unto him for righteousnes?

53 * Joseph, in the time of his distres, kept the commandment, and was made Lord of Egypt.

54 * Phineas our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood.

55 * Jesus for fulfilling the word, was made a judge in Israel.

56 * Caleb for bearing witnes before the congregation, received the heritage of the land.

57 * David for being mercifull, possessed the throne of an everlasting kingdom.

58 * Elias for being zealous and fervent for the law, was taken up into heaven.

59 * Ananias, Azarias, and Misael, by beleeving were saved out of the flame.

60 * Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him, shall be overcome.

62 Fear not then the words of a sinfull man: for his glory shall be dung and worms.

63 To day he shall be lifted up, and to morrow he shall not be found, because he is * returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew your selves men in the behalf of the law, for by it shall you obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and ‖ fight the battel of the people.

67 Take also unto you, all those that observe the law, & avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathes.

70 And he died in the hundred fourty and sixth year, and his sons buried him in the sepulchres of his fathers, at Modin, and all Israel made great lamentation for him.

CHAP. III.

2 The valour and fame of Judas Maccabeus. 10 He overthroweth the forces of Samaria and Syria. 27 Antiochus sendeth a great power against him. 44 He and his fall to fasting and prayer, 58 and are encouraged.

THen his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulnes the battel of Israel. 81

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harnes about him, and he made battels, protecting the host with his sword.

4 In his acts he was like a lion, and like a lions whelp roaring for his prey.

5 For he pursued the wicked and sought them out, and burnt those that vexed his people.

6 Wherefore the wicked shrunk for fear of him and all the workers of iniquitie were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he † received unto him, such as were ready to perish.

† Gr. *gathered together.*

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius sword also, and therewith he fought all his life long.

13 Now when Seron a price of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithfull to go out with him to warr:

14 He said, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who despise the kings commandment.

15 So he made him readie to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company.

17 Who when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude, and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, * It is no hard matter for many to be shut up in the hands of a few: and with the God of heaven it is all one to deliver with a great multitude, or a small company.

* 1. Sam. 14. 6. 2. Chr. 14. 11.

19 For the victory of battel standeth not in the multitude of an host, but strength cometh from heaven.

20 They come ‖ against us † in much pride and iniquitie to destroy us, and our wives and children, and to spoil us:

‖ Or, *unto us.*

† Gr. *in multitude of pride, or envy, and iniquity.*

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now assoon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them † from the going down of Bethoron, unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

† Gr. *in the going down.*

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battels of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm [even] a very strong army.

28 He opened also his treasure, and gave his souldiers pay for a year, commanding them to be ready † whensoever he should need them.

† Gr. *at every need.*

29 Nevertheles, when he saw that the money of his treasures failed, and † that the tributes in the countrey were small, because of the dissension, and plague which he had brought upon the land, ‖ in taking away the laws which had been of old time;

† Gr. *that the collection of tribute in the countrey were few.*

‖ Or, *for the taking away of the laws.*

30 He

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30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore being greatly perplexed in his minde, he determined to go into Perſia, there to take the tributes of the countreys, and to gather much money.

32 So he left Lyſias, a noble man, and one of the bloud royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, untill he came again.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem.

35 To wit, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place:

36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch † his royal city, the hundred fourty and ſeventh year, and having paſſed the river Euphrates, he went through the high countreys.

† Gr. a city of his kingdom.

38 Then Lyſias choſe Ptolemee the ſon of Dorymenes, and Nicanor, and Gorgias, mighty men of the kings friends:

39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain countrey.

41 And the merchants of the countrey hearing the fame of them, took ſilver and gold very much, with ‖ ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria, and of the land ‖ of the Philiſtines, joyned themſelves unto them.

‖ Or, ſetters

‖ Or, of ſtrangers.

42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given comandment to deſtroy the people, and utterly aboliſh them)

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people, and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battel, and that they might pray, and ask mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in or out: the ſanctuary alſo was troden down, and aliens kept the ſtrong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed.

‖ Or, *Miſpa*

46 Wherefore the Iſraelites aſſembled themſelves together and came to ‖ Maſpha, over againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes:

‖ Or, *for the which the heathen had made diligent ſearch, that they might paint therein the likeneſs of their idols*

48 And lad open the book of the law, ‖ wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts garments, and the firſtfruits: and the tithes: and the * Nazarites they ſtirred up, who had accompliſhed their days.

* Num 6. 2.

50 Then cryed they with a loud voice toward heaven, ſaying What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is troden down and profaned, and thy prieſts are in heavineſs. and brought low.

52 And lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou (O God) be our help?

54 Then ſounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people even captains over thouſands, and over hundreds, and over

56 But as for ſuch as * were building houſes, or had betrothed wives, or were planting vineyards, or * were fearfull: thoſe he commanded that they ſhould return, every man to his own houſe, according to the law.

* Deut. 20. 5. * Judges 7. 3.

57 So the camp removed, and pitched upon the ſouth ſide of Emmaus.

58 And Judas ſaid, Arm your ſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations that are aſſembled together againſt us, to deſtroy us and our ſanctuary.

59 For it is better for us to die in battel, then to behold the calamities of our people, and our ſanctuary.

60 Nevertheleſs, as the will [of God] is in heaven, ſo let him do.

CHAP. III.

9 Judas defeateth the plot, 14 and forces of Gorgias, 23 and ſpoileth their tents, 34 and overthroweth Lyſias. 45 He pulleth down the altar which the heathen had profaned, and ſetteth up a new: 60 and maketh a wall about Sion.

THen took Gorgias five thouſand footmen, and a thouſand of the beſt horſemen, and removed out of the camp by night:

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the kings armie which was at Emmaus,

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us.

6 But aſſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither ‖ armour, nor ſwords to their mindes.

‖ Or, *taſk gat.*

7 And they ſaw the camp of the heathen, that it was ſtrong; and well harneſſed, and compaſſed round about with horſemen, and were expert of warr.

8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither by ye afraid of their aſſault.

9 Remember how our fathers were delivered in the Red ſea, when Pharaoh purſued them with an armie.

10 Now therefore let us crie unto heaven, if peradventure the Lord will have mercie upon us, and remember the covenant of our fathers, and deſtroy this hoſt before out face this day.

11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lift up their eyes, and ſaw them coming over againſt them.

13 Wherefore they went out of the camp to battel, but they that were with Judas ſounded their trumpets.

14 So they joyned battel, and the heathen being diſcomfited fled into the plain.

15 Howbeit all the hindmoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them, upon a three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them:

17 And ſaid to the people, Be not greedie of the ſpoils, in as much as there is a battel before us,

18 And Gorgias and his hoſt are here by us in the mountain but ſtand ye now againſt our enemies, and overcome them, and after this ye may bodly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents (for the ſmoke that was ſeen declared what was done)

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain readie to fight,

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much

much gold and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercie endureth for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped, came and told Lysias what had happened.

27 Who when he heard thereof, was confounded and discouraged, because neither such things as he would, were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, * who didst quail the violence of the mightie man by the hand of thy servant David, and gavest the host of ‖ strangers into the hands of * Jonathan the son of Saul, and his armour-bearer.

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen.

32 Make them to be of no courage, and cause the boldness of their strength to † fall away, and let them quake at their destruction.

33 Cast them down with the sword of them that love thee, & let all those that know thy name, praise thee with thanksgiving.

34 So they joyned battel, and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manlines of Judas soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater then it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse, and ‖ dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts, as in a forrest or in one of the mountains, yea and the priests chambers pulled down:

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, untill he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it best to pull it down, lest it should be a reproch to them, because the heathen had defiled it; wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, untill there should come a prophet, to shew what should be done with them.

47 Then they took whole stones * according to the law, and built a new altar, according to the former:

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore, they set the loavs upon the table, and ‖ spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth moneth, (which is called the moneth Casleu) in the hundred fourty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time and what day the heathen had profaned it, even in that it was dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of ‖ deliverance and praise.

57 They deckt also the forefront of the temple with crowns of gold, and with shields; and the gates, and the chambers they ‖ renewed, and ‖ hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproch of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the moneth Casleu, with mirth and gladness.

90 At that time also they builded up the mount Sion with high walls, and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garison to keep it: and fortified Bethsura to perserve it, that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Dan, Bean, and Ammon. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galaad. 51 He destroyeth Ephron for denying him to pass through it. 56 Divers that in Judas absence would fight with their enemies, are slain.

NOw when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖ Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembred the ‖ injurie of the children of ‖ Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burnt the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many bettels with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea:

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema;

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us.

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore and deliver us from their hands, for many of us are slain.

13 Yea all our brethren that were in the places of Tobie, are put to death: their wives and their children also they have carried away captives, and born away their stuff, and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there

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* 1. Sam. 17. 50, 51. ‖ Or, Foreigners. * Jonath. 1. Sam. 14. 13, 14.

† Or, melt.

‖ Or, repair

‖ Or, spread about the vaines, changed afterwards

‖ Or, peace offerings.

‖ Or, dedicated.

‖ Or, made doors for them.

‖ Or, Arabatthane, or Arabatan, or Arabatines.

‖ Or, malice

‖ Or, Hakan, Genes. 36. 27. Num 33. 31. 32.

84 there assembled a great congregation together, to consult what they should do for their brethren that were in trouble and assaulted of them.

17 Then said Judas unto Simon his brother, Chuse thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the countrey of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that you make not warr against the heathen, untill the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, where he fought many battels with the heathen, so that the heathen were discomfited byhim.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

‖ Or, captive Jews. 23 And ‖ those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away [with him] and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan, went over Jordan, and travelled three days journey in the wilderness.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

‖ Or, Bosorra. ‖ Or, Chasor. 26 And how that many of them were shut up in ‖ Bosora and Bosor, and Alema, ‖ Casphor, Maked, and Carnaim, (all these cities are strong and great,)

‖ Or, the heathen. 27 And that they were shut up in the rest of the cities of the countrey of Galaad, and that against to morrow ‖ they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

‖ Or, Bosor. 28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto ‖ Bosora, and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burnt the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

† Gr. lift up their eyes. ‖ Or, the heathen assaulted the Jews. 30 And betimes in the morning they † looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortress: for ‖ they assaulted them.

31 When Judas therefore saw that the battel was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound.

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behinde them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter: so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha, and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he and took Casphon, Maged, Bosor, and the other cities of the countrey of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent [men] to espie the host, who brought him word, saying, All the heathen that be round about us, are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook ready to come and fight against thee: upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him: for he will mightily prevail against us.

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp but let all come to the battel.

So he went first over unto them, and all the people after him: then all the heathen being discomfited before him, cast away their weapons and fled unto the temple that was at Carnaim.

‖ Judas and his company. 44 But ‖ they took the city and burnt the temple, with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the countrey of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own countrey, and none shall do you any hurt; we will onely pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the souldiers pitched, and assaulted the city all that day, and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan, into the great plain before Bethsan.

53 And Judas gathered together those that ‖ came behinde, and ‖ exhorted the people all the way through, till they came into the land of Judea.

‖ Or, went hindmost. Num. 10. 25. ‖ Or, comforted, or encouraged.

54 So they went up to mount Sion with joy and gladness, where they offered ‖ burnt-offerings because not one of them were slain untill they had returned in peace.

‖ Peace-offerings Jos. Antiq. 12. 12.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais

56 Joseph the son of Zacharias, and Azarias, captains of the garisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garison that was with them, they went towards Jamnia.

† Gr. to meet them in battel. 59 Then came Gorgias and his men out of the city † to fight against them.

60 And so it was that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel, about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover, these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren, were greatly renowned in the sight of all Israel, and of all the heathen wheresoever their name was heard of.

64 Insomuch as the people assembled unto them with joyfull acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the † towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.

† Gr. daughters.

66 From thence he removed to go into the land of the † Philistines, and passed through Samaria.

† Gr. strangers.

67 At that time certain priests desirous to shew their valour, were slain in battel, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP.

CHAP. VI.

8 Antiochus dieth, 12 and confeſſeth that he is plagued for the wrong done to Ieruſalem. 20 Iudas beſiegeth thoſe in the tower at Jeruſalem. 28 They procure Antiochus the younger to come into Iudea. 51 He beſiegeth Sion, 60 and maketh peace with Iſrael: 62 yet overthroweth the wall of Sion.

ABout that time king Antiochus travelling through the high countreys, heard ſay that Elimais in the countrey of Perſia, was a city greatly renowned for riches, ſilver and gold;

2 And that there was in it a very rich temple, wherein were ‖ coverings of gold, and breaſt-plates, and ‖ ſhields which Alexander ſon of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it, but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battel: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias who went forth firſt with a great power, was driven away of the Jews, and that they were ſtrong made by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed.

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved, whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with my ſelf, Into what tribulation am I come, and how great a floud [of miſery] is it wherein now I am! for I was bountifull, and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold I periſh through great grief in a ſtrange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown and his robe, and his ſignet, to the end ‖ he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred fourty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſonne (whom he had brought up being young) to reign in his ſtead, and his name he called Eupator.

18 About this time they that were in the tower, ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt and the ſtrengthening of the heathen.

19 Wherefore Judas purpoſing to deſtroy them, called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and [other] engines.

21 Howbeit certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joyned themſelves.

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgement, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: moreover as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us onely, but alſo againſt all their borders. 85

26 And behold, this day are they beſieging the tower at Jeruſalem, to take it: the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doeſt not prevent them quickly, they will do greater things then theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from iſles of the ſea, bands of hired ſouldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battel.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war, but they [of Bethſura] came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower and pitched in Bathzacharias, over againſt the kings camp.

33 Then the king riſing very early marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battel, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover they divided the beaſts among the armies, and for every elephant they appointed a thouſand men armed with coats of male, and with helmets of braſs on their heads, and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were readie at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſts went, they went alſo, neither departed they from him.

37 And upon the beaſts there were ſtrong towers of wood, which covered every one of them: and were girt faſt unto them with devices: there were alſo upon every one two and thirtie ſtrong men that fought upon them, beſides the Indian that ruled him.

38 As for the remnant of the horſemen, they ſet them on this ſide, and that ſide, at the two parts of the hoſt, ‖ giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold, and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the kings armie being ſpread upon the high mountains, and part on the valleys below, they marched on ſafely, and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the companie, and the ratling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entred into battel, and there were ſlain of the kings armie, ſix hundred men.

43 ¶ Eleazar alſo (ſurnamed) Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher then all the reſt, and ſuppoſing that the king was upon him,

44 But himſelf in jeopardy, to the end he might deliver his people, and get him a prepetual name:

45 Wherefore he ran upon him couragiouſly through the midſt of the battel, ſlaying on the right hand, and on the left, ‖ ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit [the reſt of the Jews] ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the kings armie went up to Jeruſalem to meet them, and the king pitched his tents ‖ againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made ‖ peace: for they came out of the city, becauſe they had no victuals there, to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a gariſon there to keep it.

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51 As for the ſanctuary, he beſieged it many days: ‖ and ſet their artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts, and ſlings.

‖ Or, *made their mounts for ſhot.*

52 Whereupon ‖ they alſo made engines againſt their engines, and held them battel a long ſeaſon.

‖ Or, *the Jews.*

53 Yet at the laſt their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king whiles he lived had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia, and Media, and the kings hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us.

† Gr. *give hands.*

58 Now therefore let us † be friends with theſe men, and make peace with them, and with all their nation;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entred into mount Sion, but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city; So he fought againſt him, and took the city by force.

CHAP. VII.

1 Antiochus is ſlain, and Demetrius reigneth in his ſtead. 5 Alcimus would be high prieſt, and complaineth of Judas to the king. 16 He ſlayeth threeſcore Aſſideans. 43 Nicanor is ſlain, and the kings forces are defeated by Iudas. 49 The day of this victory is kept holy every year.

IN the hundred and one and fiftieth year Demetrius the ſon of Seleucus departed from Rome, and came up with a few men unto ‖ a city of the ſea coaſt, and reigned there.

‖ *Tripolis.* Joſeph. Antiq. lib. 12. cap 16.

2 And as he entred into the † palace of his anceſtours, ſo it was, that his forces had taken Antiochus and Lyſias to bring them unto him.

† Gr *houſe of the kingdom of his father.*

3 Wherefore when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them Now when Demetrius was ſet upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high prieſt) for their captain.

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the kings land, and let him puniſh them with all them that aid them.

8 Then the king choſe Bacchides a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithfull to the king.

9 And him he ſent with that wicked Alcimus, whom he made high prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they ſaw that they were come with a great power.

12 Then did there aſſemble unto Alcimus, and Bacchides, a company of ‖ ſcribes, to require juſtice.

‖ Or, *officers, governours, chief men* or *rulers in authority.*

13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them.

14 For ſaid they, One that is a prieſt of the ſeed of Aaron is come with this armie, and he will do us no wrong.

15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends.

16 Whereupon they beleeved him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote.

17 * The fleſh of thy ſaints [have they caſt out] and their bloud have they ſhed round about Jeruſalem, and there was none to bury them.

* Pſal. 79. 2, 3.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth, nor † righteouſneſs in them, for they have broken the covenant and oath that they made.

† Gr. *judgement.*

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them [he caſt them] into the great pit.

20 Then committed he the countrey to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king.

21 But Alcimus ‖ contended for the highprieſthood.

‖ Or, *laboured to defend his high-prieſthood.*

22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had ‖ revolted from him, ſo that they durſt no more ‖ go forth into the countrey.

‖ Or, *fled from him to the enemie.*

25 On the other ſide, when Alcimus ſaw that Judas and his company ‖ had gotten the upper hand, and knew that he was not able † to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

‖ Or, *invade the countrey.*

‖ Or, *were growen very ſtrong.*

† Gr. *to abide them.*

26 Then the king ſent Nicanor one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force, and ſent unto Judas and his brethren deceitfully with † friendly words, ſaying,

† Gr. *peaceable.*

28 Let there be no battell between me and you, I will come with a few men that I may † ſee you in peace.

† Gr. *in your face.*

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas (to wit) that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to † fight againſt Judas beſides ‖ Capharſalama.

† Gr. *and Judas in battel.*

32 Where there were ſlain of Nicanors ſide about five thouſand men, and [the reſt] fled into the city of David.

‖ Or, *Carpholaſama.*

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and † abuſed them ſhamefully, and ſpake proudly:

† Gr. *defiled them.*

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again † in ſafety, I will burn up this houſe: and with that he went out in a great rage.

† Gr. *in peace.*

36 Then the prieſts entred in, and ſtood before the altar, and the temple, weeping, and ſaying,

37 Thou, O Lord, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people.

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his

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tents in Bethoron, where an hoſt out of Syria met him.

40 But Iudas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out and ſmote an hundred fourſcore and five thouſand of them:

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the moneth Adar the hoſts joyned battel, but Nicanors hoſt was diſcomfited, and he himſelf was firſt ſlain in the battel.

44 Now when Nicanors hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then ‖ they purſued after them a days journey, from Adaſa unto Gaſera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Iudea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanors head, and his right hand, which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Ieruſalem.

48 For this cauſe the people rejoyced greatly, and they kept that day a day of great gladneſs.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Iuda was in reſt a little while.

CHAP. VIII.

1 *Iudas is informed of the power and policie of the Romans,* 20 *and maketh a league with them.* 24 *The articles of that league.*

NOw Iudas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joyned themſelves unto them, and make a league of amitie with all that came unto them.

2 And that they were men of great valour: it was told him alſo of their warrs and noble acts which they had done amongſt the ‖ Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the countrey of Spain, for the winning of the mines of the ſilver and gold which is there,

4 And that by their policie and patience they had conquered ‖ all the place (though it were very farr from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfited in battel Philip, and Perſeus king of the ‖ Citims, with others that lift up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battel, having an hundred and twentie elephants, with horſemen and chariots, and a very great armie, was diſcomfited by them:

7 And how they took him alive, and covenanted that he and ſuch as reigned after him ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the countrey of India, and Media and Lydia, and of the goodlieſt countreys, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them:

10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought to be their ſervants unto this day.

11 [It was told him beſides] how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them:

12 But with their friends, and ſuch as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them: 87

13 Alſo, that whom they would help to a kingdom, thoſe reign, and whom again they would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby:

15 Moreover, how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in counſel daily, conſulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their countrey, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, the ſon of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amitie and confederacie with them,

11 [And to intreat them] that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy, and peace with you, and that we might be regiſtred your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copie of the epiſtle which (the ſenate) wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemie be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make warr upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if warr come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one partie or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away, ſhall be ratified.

31 And as touching the evils that Demetrius doth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Iudea.* 7 *The army of Iudas flee from him,* 17 *and he is ſlain.* 30 *Jonathan is in his place,* 40 *and revengeth his brother Iohns quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Ionathan.*

FUrthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battel, † he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them ‖ the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to ‖ Galgala,

88 and pitched their tents before Maſeloth, which is in Arbela, and after they had won it, they ſlew much people.

3 Alſo the firſt moneth of the hundred fifty and ſecond year, they encamped before Jeruſalem.

‖ Or, Bereth-Joſeph. 4 From whence they removed and went to ‖ Berea, with twenty thouſand footmen, and two thouſand horſmen.

5 Now Judas had pitched his tents at Eleaſa, and three thouſand choſen men with him.

6 Who ſeeing the multitude of the other army to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battel preſſed upon him, he was ſore troubled in minde, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs unto them that remained, he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able: ‖ let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

‖ We follow here the Roman copie.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and † let us not ſtain our honour.

† Gr. *let us not leave any juſt cauſe behinde us, why our glory ſhould be ſpoken againſt.*

11 With that the hoſt [of Bacchides] removed out of their tents, and ſtood over againſt ‖ them, their horſemen being divided into two troups, and their ſlingers and archers going before the hoſt, and they that marched in the foreward were all mighty men.

‖ Or, *the Jews.*

12 As for Bacchides, he was in the right wing, ſo the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battel continued from morning till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his armie were on the right ſide, he took with him all the hardie men,

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behinde:

17 Whereupon there was a ſore battel, inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Ionathan and Simon took Iudas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen, that delivered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs they are not written: for they were very many.

23 Now after the death of Judas, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity.

‖ *Bacchides and his company.*

24 In thoſe days alſo was there a very great famine, by reaſon whereof the countrey revolted, and went with ‖ them.

25 Then Bacchides choſe the wicked men, and made them lords of the countrey.

† Gr. *mocked them.*

26 And they made enquirie and ſearch for Judas friends, and brought them unto Bacchides, who took vengeance of them, and † uſed them deſpitefully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them.

28 For this cauſe all Judas friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battels.

31 Upon this Jonathan took the governance upon him at that time, and roſe up in ſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him.

33 Then Ionathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſpher:

‖ Or, *which when Bacchides underſtood on the ſab. bath-day, he came neare.*

34 ‖ Which when Bacchides underſtood, he came near to Iordan with all his hoſt upon the ſabbath day.

‖ Joſeph. Ant. lib. cap 1.

35 Now Ionathan had ſent his brother [‖ Iohn] a captain of the people, to pray his friends the Nabathites, † that they might leave with them their carriage, which was much.

† Gr. *that he might leave with them their carriage,*

36 But the children of Iambri came out of Medaba, and took Iohn and all that he had, and went their way with it.

‖ Or, *Madaba.*

37 After this came word to Ionathan and Simon his brother, that the children of Iambri made a great marriage, and were bringing the bride from ‖ Nadabatha with a great train, as being the daughter of one of the great princes of Canaan.

38 Therefore they remembred John their brother, and went up and hid themſelves under the covert of the mountain.

39 Where they lift up their eyes and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with ‖ drum and ‖ inſtruments of muſick, and many weapons.

‖ Or, *timbrels.* ‖ Or, *muſicians.*

40 Then Jonathan and they that were with him, roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melodie into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the mariſh of Jordan.

43 Now when Bacchides heard hereof, he came on the ſabbath-day unto the banks of Jordan with a great power.

44 Then Ionathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day, as in time paſt:

45 For behold, the battel is before us and behinde us, and the water of Iordan on this ſide and that ſide, the mariſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joyned battel, and Ionathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Ionathan and they that were with him, leapt into Iordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Iordan unto them.

† *two thouſand men,* Joſeph. Ant. lib. 14. 13. cap. 1.

49 So there were ſlain of Bacchides ſide that day about ‡ a thouſand men.

‖ Or, *built.*

50 Afterward returned [Bacchides] to Ieruſalem, and ‖ repaired the ſtrong cities in Iudea: the fort in Iericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and ‖ Taphon (theſe did he ſtrengthen with high walls, with gates, and with bars)

‖ Joſeph. *Tenua.*

51 And in them he ſet a gariſon, that they might work malice upon Iſrael.

† Gr. *the citie in Bathſura.*

52 He fortified alſo † the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief mens ſonnes in the countrey for hoſtages, and put them into the tower at Ieruſalem to be kept.

54 Moreover, in the hundred fifty and third year, in the ſecond moneth, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterpriſes hindered: for his

his mouth was ſtopped, and he was taken with a palſie, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Juda was in reſt two years.

58 Then all the ungodly men held a counſel, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the countrey that were authours of that miſchief, about fiftie perſons, and ſlew them.

62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wildernes, and they repaired the decays thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word ‖ to them that were of Judea.

‖ Or, to get of the country as were his friends to aid his part.

64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of warr.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the countrey, and with a certain number went he forth.

‖ Or, Odonarkes

66 And he ſmote ‖ Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of warr,

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore. For his counſel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the countrey, inſomuch as he ſlew many of them, and purpoſed to return into his own countrey.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadours unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither † came he any more into their borders.

† Or, added he to come any more.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to † govern the people, and he deſtroyed the ungodly men out of Iſrael.

† Gr. judge.

CHAP. X.

1 Demetrius maketh large offers to have peace with Jonathan. 25 His letters to the Jews. 47 Jonathan maketh peace with Alexander: 50 Who killeth Demetrius, 58 and marrieth the daughter of Ptolomeus. 62 Jonathan is ſent for by him, and much honoured, 75 and prevaileth againſt the forces of Demetrius the younger, 84 and burneth the temple of Dagon.

‖ Joſeph. the ſon of Antiochus Epiphanes.

IN the hundred and ſixtieth year, Alexander ‖ the ſonne of Antiochus ſurnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover, Demetrius ſent letters unto Jonathan with loving words, ſo as he magnified him:

4 For, ſaid he, Let us firſt make peace with him, before he joyn with Alexander againſt us:

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren, and his people.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battel: he commanded alſo that the hoſtages that were in the tower ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower. 89

8 Who were ſore afraid when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſetled himſelf in Jeruſalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification; and they did ſo.

12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:

13 Inſomuch as every man left his place, and went into his own countrey.

14 Onely at Bethſura certain of thoſe that had forſaken the law and the commandments, remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battels and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He ſaid, Shall we finde ſuch another man, now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him according to theſe words, ſaying,

18 King Alexander to his brother Jonathan ſendeth greeting.

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high prieſt of thy nation, and to be called the kings friend (and therewithall he ſent him a purple robe and a crown of gold) [and require thee] to take our part, and keep friendſhip with us.

21 So in the ſeventh moneth of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſory and ſaid,

23 What have we done, that Alexander hath prevented us, in making amitie with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement [and promiſe them] dignities and gifts that I may have their aid.

25 He ſent unto them therefore, to this effect: King Demetrius unto the people of the Jews, ſendeth greeting.

26 Whereas you have kept covenants with us, and continued in our friendſhip, not joyning your ſelves with our enemies, we have heard hereof, and are glad.

37 Wherefore now continue ye ſtill to be faithfull unto us, and we will well recompenſe you for all things you do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtomes of ſalt, and from crown-taxes,

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the countrey of Samaria, and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower, which is at Jeruſalem, I yield up my authority over it, and give it to the high prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes even of their cattel.

34 Furthermore, I will that all the feaſts and ſabbaths, and new moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall

90 be all days of immunitie and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle with them, or to moleſt any of them in any matter.

36 [I will further] that there be enrolled amongſt the kings forces about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the kings forces.

37 And of them ſome ſhall be placed in the kings ſtrong holds, of whom alſo ſome ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governours be of themſelves, and that they †live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the governments that are added to Judea from the countrey of Samaria, let them be joyned with Judea, that they may be reckoned to be under one, nor bound to obey other auhority then the high prieſts.

39 As for Ptolemais and the land partaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expenſes ‖ of the ſanctuary.

‖ Or, *of the holy things.*

40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the kings accounts from the places appertaining.

41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the building of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expenſes ſhall be given of the kings accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expenſes ſhall be given out of the kings accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembred the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over againſt Demetrius.

49 And after the two kings had joyned battel, Demetrius hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battel very ſore untill the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadours to Ptolemee king of Egypt, with a meſſage to this effect:

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitours, and have gotten the dominion, and overthrown Demetrius, and recovered our countrey,

53 (For after I had joyned battel with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom)

54 Now therefore let us make a league of amitie together, and give me now thy daughter to wife: and I will be thy ſon in law, and will give both thee and her gifts, according to thy dignity.

55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſateſt in the throne of their kingdom.

56 And now will I do to thee, as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea more then that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured accotding to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongſt his chief friends, and made him a duke, and ‖ partaker of his dominion.

‖ Or, governour of a Province.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius ſon of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorie, and returned into Antioch.

69 Then Demetrius made Apollonius the governour of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high prieſt, ſaying,

70 Thou alone lifteſt up thy ſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproched, and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us trie the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the reſt that take our part, and they ſhall tell thee that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his minde, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a gariſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe.

77 Whereof when Apollonius heard, he took three thouſaud horſemen with a great hoſt of footmen, and went to Azotus ‖ as one that journeyed, and therewithall ‖ drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

‖ Or, *as though he would paſs through it.*

‖ Or, *led his company.*

78 Then Jonathan followed after him to Azotus, where the armies joyned battel.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behinde him; for they had compaſſed in his hoſt, and caſt darts at the people, from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the ‖ enemies horſes were tired.

‖ Joſeph. Ant. lib. 13. cap. 2.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Beth-dagon their idols temple for ſafetie.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils: and the temple of Dagon, with

with them that were fled into it, he burnt with fire.

85 Thus there were burnt and ſlain with the ſword, well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things, he honoured Jonathan yet more.

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the kings bloud: he gave him alſo Accaron with the borders thereof in poſſeſſion.

CHAP. XI.

12 Ptolemeus taketh away his daughter from Alexander, and entreth upon his kingdom. 17 Alexander is ſlain, and Ptolemeus dieth within three days. 20 Jonathan beſiegeth the tower at Jeruſalem. 26 The Jews and he are much honoured by Demetrius, 84 who is reſcued by the Jews from his own ſubjects in Antioch. 57 Antiochus the younger honoureth Jonathan: 61 his exploits in divers places.

AND the king of Egypt gathered together a great hoſt, like the ſand that lieth upon the ſea-ſhore, and many ſhips, and went about through deceit to get Alexanders kingdom, and joyn it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father in law.

3 Now as Ptolemee entred into the cities, he ſet in every one of them a gariſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battel, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they ſaluted one another, and † lodged. † Gr. *lept.*

7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolemee therefore having gotten the dominion of the cities by the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadours unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy fathers kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlaunder him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolemee entred into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him, whereupon king Ptolemee brought forth his hoſt, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

17 For Zabdiel the Arabian took off Alexanders head, and ſent it unto Ptolemee.

18 King Ptolemee alſo died the third day after, † and they that were in the ſtrong holds, were ſlain one of another. † Gr. *and they that were in the holds were ſlain of thoſe that were with them.*

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of ware againſt it.

21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte. 91

23 Nevertheleſs Jonathan when he heard this, commanded to beſiege [it ſtill] and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver and gold, and raiment, and divers preſents beſides, and went to Ptolemais, unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king entreated him as his predeceſſours had done before, and promoted him in the ſight of all his friends,

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments with the countrey of Samaria: and he promiſed him three hundred talents.

29 So the king conſented and wrote letters unto Jonathan of all theſe things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copie of the letter which we did write unto our couſin Laſthenes concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good will towards us.

34 ‖ Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lidda, and Ramathem, that are added unto Judea, from the countrey of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, in ſtead of the paiments which the king received of them yearly aforetime out of the fruits of the earth, and of trees. ‖ Joſeph. Antiq. lib. 13. cap. 8.

35 And as for other things that belong unto us, alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copie of theſe things and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his father hated him.

39 Moreover there was one Tryphon, that had been of Alexanders part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander,

40 And lay ſore upon him, to deliver him [this young Antiochus] that he might reign in his fathers ſtead: he told him therefore all that Demetrius had done, and how his men of warr were at enmitie with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not onely do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunitie ſerve.

43 Now therefore thou ſhalt do well if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

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46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated, wherefore they made ſupplication to the king, and cried, ſaying,

|| Or, *be friends with us*

50 || Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Neverthleſs, he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young childe Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of warr, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back and fled.

† Gr *beaſts.*

56 Moreover, Tryphon took the † elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the kings friends.

† Gr. *and ſervice.*

58 Upon this he ſent him golden veſſels † to be ſerved in,

|| Or, *went beyond the river, and paſſed through the cities* Or, *went and paſſed beyond the river, and through the cities*, Gr.

and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called the ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan || went forth and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned || the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward when they of Gaza made ſupplication unto Jonathan, † he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the countrey unto Damaſcus.

|| Or, *the places there about.* † Gr *he gave them the right hand.* || Or, *to remove him from the affairs of the kingdom*

63 Now when Jonathan heard that Demetrius princes were come to Cades which is in Galilee, with a great power, purpoſing || to remove him out of the countrey.

64 He went to meet them, and left Simon his brother in the countrey.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up:

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a gariſon in it,

67 As for Jonathan and his hoſt, they pitched at the water of Geneſar, from whence betimes in the morning they gat them to the plain of Naſor.

68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joyned battel, all that were of Jonathans ſide fled.

70 Inſomuch as there was not one of them left, except Mattathias the ſon of Abſalom, and Judas the ſon of Calphi, the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battel, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen, that day, about three thouſand men: but Jonathan returned to Jeruſalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 23 *The forces of Demetrius, thinking to ſurpriſe Jonathan, flee away for fear.* 35 *Jonathan fortifieth the caſtles in Judea.* 48 *and is ſhut up by the fraud of Tryphon in Ptolemais.*

NOw when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them.

2 He ſent letters alſo to the Lacedemonians, and to other places, for the ſame purpoſe.

3 So they went unto Rome, and entred into the ſenate, and ſaid, Jonathan the high prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governours of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letter which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren ſend greeting.

7 There were letters ſent in times paſt unto Onias the high prieſt from || Darius, who reigned then among you, to ſignifie that you are our brethren, as the copy here under-written doth ſpecifie.

|| *Areus*, look Joſeph. Ant. lib. 13. cap. 3.

8 At which time Onias entreated the ambaſſadour that was ſent, honourably, and received the letters, wherein declaration was made of the || league and friendſhip.

|| Or, *kindred*, Joſeph Ant.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us,

10 Have neverthleſs attempted to ſend unto you, for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us.

11 We therefore at all times without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for our ſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit we would not be troubleſom unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius the ſon of Antiochus, and Antipater the ſon of Jaſon, and ſent them unto the Romans to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

|| Read out of Joſeph. *which Areus ſent to Onias*

19 And this is the copy of the letter || which Oniares ſent.

20 Areus king of the Lacedemonians, to Onias the high prieſt gretting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham:

22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your † proſperity.

† Gr. *peace.*

23 We do write back again to you, that your cattel and gods are ours, and ours are yours. We do command therefore [our ambaſſadour] to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius princes were come to fight againſt him with a greater hoſt then afore,

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite || to enter his countrey.

26 He ſent ſpies alſo unto their tents, who came again, and told

told him, that they were appointed to come upon them in the night ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth ſentinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battel, they feared, and trembled in their hearts, and ‖ they kindled fires in their camp.

Joſeph. lib. 13. 29 Howbeit Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were Joſeph. in Nabatæi, or, Zabæi. called † Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence he came to Damaſcus, and ſo paſſed through all the countrey.

33 Simon alſo went forth, and paſſed through the countrey unto Aſcalon, and the holds there adjoyning, from whence he turned aſide to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he ſet a gariſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together. he conſulted with them about building ſtrong holds in Judea.

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it.

37 Upon this they came together, to build up the citie ‖ foraſmuch as [part of] the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida, in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, & to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not ſuffer him, wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battel, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of warr to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan beleeving him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he † ſent two thouſand into Galilee, and one thouſand went with him.

48 Now aſſoon as Jonathan entred into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him, they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathans company.

50 But when they knew that Jonathan and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them ſought to deſtroy them, for, ſaid they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from amongſt men. 93

CHAP. XIII.

Simon is made captain in his brother Jonathans room. 19 Tryphon getteth two of Jonathans ſons into his hands, & ſlayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius. 40 and winneth Gaza, and the tower at Jeruſalem.

NOw when Simon heard that Tryphon had gathered together a great hoſt, to invade the land of Judea and deſtroy it:

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye your ſelves know what great things I and my brethren, and my fathers houſe have done for the laws and the ſanctuary, the battels alſo & troubles which we have ſeen,

4 By reaſon whereof all my brethren are ſlain for Iſraels ſake, and I am left alone.

5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better then my brethren.

6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now aſſoon as the people heard theſe words, their ſpirit revived.

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader in ſtead of Judas and Jonathan thy brother.

9 Fight thou our battels, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of warr, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the ſon of Abſalom, and with him a great power to Joppe, who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over againſt the plain.

14 Now when Tryphon knew that Simon was riſen up in ſtead of his brother Jonathan, and meant to joyn battel with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treaſure, ‖ concerning the buſineſs that was committed unto him.

‖ Or, for the affairs or offices that he had or the neceſſary uſes which he had.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at libertie he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is [Jonathan] dead.

19 So he ſent them the children and the hundred talents: howbeit [Tryphon] diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora, but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night, but there fell a very great ſnow, by reaſon whereof he came not. So he departed and came into the countrey of Galaad.

23 And when hy came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the citie of his fathers.

26 And all Iſrael made great lamentation for him, and bewaled him many days.

27 Simon

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27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight; with hewen ſtone behinde and before.

28 Moreover, he ſet up ſeven pyramides one againſt another, for his father and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamitie upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers, and great walls, and gates, and barres, and layed up victuals † therein.

† Gr. *in the ſtrong holds*

34 Moreover, Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunitie, becauſe † all that Tryphon did was to ſpoil.

† Gr. *all Tryphons doings were volertes.*

35 Unto whom king Demetrius anſwered, and wrote after this manner:

36 King Demetrius unto Simon the high prieſt, and friend of kings, as alſo unto the elders, and nation of the Jews ſendeth greeting.

37 The golden crown and and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you, ſhall ſtand; and the ſtrong holds which ye have builded, ſhall be your own.

39 As for any overſight, or fault committed unto this day, we forgive it, and the crown-tax alſo which ye ow us: and if there were away other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, in the firſt year of Simon the high prieſt, the governour and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about, he made alſo an engine of warr: and ſet it by the citie, and battered a certain tower, and took it.

44 And they that were in the engine, leapt into the citie; whereupon there was a great uprore in the citie:

45 Inſomuch as the people of the citie rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon † to grant them peace.

† Gr *to give them his right hand.*

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were: and ſo entred into it with ſongs and thankſgiving.

48 Yea, he put all uncleaneſs out of it, and placed ſuch men there, as would keep the law, and made it ſtronger then it was before, and built therein a dwelling place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the countrey, nor buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him ‖ to be at one with them; which thing he granted them, and when he had put them out from thence, he cleanſed the tower from pollutions:

‖ Or, *to make peace with them.*

51 And entred into it the three and twentieth day of the ſecond moneth in the hundred ſeventie and one year, with thankſgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns and ſongs: becauſe there was deſtroyed a great enemie out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower he made ſtronger then it was, and there he dwelt himſelf with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and dwelt in Gazara.

CHAP. XIIII.

3 *Demetrius is taken by the king of Perſia.* 4 *The good deeds of Simon to his countrey.* 13 *Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is ſet up in Sion.*

NOw in the hundred threeſcore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces, the king of Perſia and Media, heard that Demetrius was entred within his borders, he ſent one of hiſ rinces to take him alive.

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he ſought the good of his nation in ſuch wiſe, as that evermore his authoritie and honour pleaſed them well.

5 And as he was honourable (in all his acts) ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the countrey,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of ‖ good things, & the young men put on glorious and warlike apparel.

‖ Or, *the wealth of the land.*

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoyced with great joy:

12 For * every man ſat under his vine, and his fig-tree, and there was none to fray them:

* 1. Kings 4. 25.

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrenghtened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſory.

17 But aſſoon as they heard that his brother Simon was made high prieſt in his ſtead, and ruled the countrey. and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas & Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copie of the letters that the Lacedemonians ſent, The rulers of the Lacedemonians, with the citie, unto Simon the high prieſt, and the elders and prieſts, and reſidue of the people of the Jews, our brethren, ſend greeting.

21 The ambaſſadours that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming:

22 And did regiſter the things that they ſpake in the counſel of the people, in this manner. Numenius ſon of Antiochus, and Antipater ſon of Jaſon, the Jews ambaſſadours, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copie of their ambaſſage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copie thereof: furthermore, unto Simon the high prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight to confirm the league with them.

25 Whereof

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren, and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote [it] in the tables of brass, which they set upon pillars in mount Sion, and this is the copie of the writing. The eighteenth day of the moneth Esul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At ‖ Saramel in the great congregation of the priests and people, and rulers of the nation, and elders of the countrey, were these things notified unto us.

29 Forsomuch as oftentimes there have been wars in the countrey, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias of the posteritie of Jarib, together with his brethren, put themselves in jeopardie, and resisting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high priest, was added to his people;

31 Their enemies purposed to invade their countrey, that they might destroy it, and lay hands on the sanctuary.

32 At which time Simon rose up, and fought for his nation and spent much of his own substance, and armed ‖ the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura that lieth upon the borders of Judea, where the ‖ armour of the enemies had been before; but he set a garison of Jews there.

34 Moreover, he fortified Joppe which lieth upon the sea, and ‖ Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governour, and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their countrey, and they also that were in the citie of David in Jerusalem, who had made themselves a tower, out of which they issued and polluted all about the sanctuarie, and did much hurt ‖ in the holy places:

37 But he placed Jews therein, and fortified it for the safetie of the countrey, and the citie, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood, according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates, and brethren, and that they had entertained the ambassadours of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governour and high priest for ever, untill there should arise a faithfull prophet:

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the countrey, and over the armour, and over the fortresses, that [I say] he should take charge of the sanctuary,

43 Besides this, that he should be obeyed of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and wear gold;

44 Also that it should be lawfull for none of the people or priests, to break any of these things, or to gainsay his words, or to gather an assembly in the countrey without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise. or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest and captain, and governour of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

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CHAP. XV.

4 *Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews.* 16 *The Romanes write to divers kings and nations to favour the Jews.* 27 *Antiochus quarrelleth with Simon,* 38 *and sendeth some to annoy Judea.*

MOreover, Antiochus son of Demetrius the king, sent letters from the isles of the sea, unto Simon the priest, and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest, and prince of his nation, and to the people of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of forrein souldiers together, and prepared ships of warr,

4 My meaning also being to go through the countrey, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate.

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy countrey with thine own stamp.

7 And as concerning Jerusalem, and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be owing to the king, let it be forgiven thee, from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, & thy nation, and thy temple with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Triphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lyeth by the sea-side.

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twentie thousand men of warr, and eight thousand horsemen.

14 And when he had compassed the citie round about, and joyned ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius, and his company from Rome, having letters to the kings and countreys: wherein were written these things;

16 Lucius, Consul of the Romans, unto king Ptolemee greeting.

17 The Jews ambassadours, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews.

18 And they brought a shield of gold, of a thousand pound.

19 We thought it good therefore to write unto the kings and countreys, that they should do them no harm, nor fight against them, their cities or countreys, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their countrey unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to ‖ Ariarathes and Arsaces,

23 And to all the countreys, and to ‖ Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphilia, and Lycia, and Halicarnassus, and Rhodus, and ‖ Phaselis, and Cos, and Sidee, and Aradus. and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So

‖ Or, Jerusalem, perdenture corruption and spoiling of letters, or as some think the common table where they met to talk of matters of state.

‖ Or, the most of us.

‖ Or, unto Gezer.

‖ Or, the wealth of the land.

* 1. Kings 4. 25.

‖ Or, Arathes.

‖ Or, Sampsaces.

‖ Or, Basilis.

25 So Antiochus the king camped against Dora the second day, † assaulting it continually, and making engines, by which means he shut up Tryphron, that he could neither go out nor in.

† Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him: silver also and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, You withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion ‖ without the borders of Judea.

‖ Or, *except the borders &c*

31 Or else give me for them five hundred talents of silver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and ‖ fight against you.

‖ Or, *subdue you in fight.*

32 So Athenobius the kings friend came to Jerusalem, and when he saw the glory of Simon, and the cupbord of gold, and silver plate, and his great attendance, he was astonished, and told him the kings message.

33 Then answered Simon and said unto him, We have neither taken other mens land, nor holden that which appertaineth to others, but the inheritance of our fathers which our enemies had wrongfully in possession a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our countrey, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word,

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to take the the gates, and to warr against the people, but as for the king [himself] he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host [of footmen] to the end that issuing out they might make outrodes upon the ways of Judea, as the king had command him.

CHAP. XVI.

3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, 22 and escapeth, and killeth those that sought for him.

THen came up John from Gazara, and told Simon his father, what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I and my brethren, and my fathers house, have ever from our youth unto this day fought against the enemies of Israel, and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye [by Gods mercy] are of a sufficient age: be ye in stead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the countrey twenty thousand men of warr with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen, came against them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over against them, and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 (That done) he divided his men, and set the horsemen in the midst of the footmen: for the enemies horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas Johns brother wounded, but John still followed after them, untill he came to Cedron, which [Cendebeus] had built.

10 ‖ So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire, so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

‖ Or, *which when he had set on fire, they fled unto the towers in the fields of Azotus, and there were slain, &c.*

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold.

12 For he was the high priests son in law.

13 Wherefore his heart being lifted up, he thought to get the countrey to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the countrey, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh moneth called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him and his two sons, and certain of his servants.

17 In which doing he commited a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the counfrey and cities.

19 He sent others also to Gazara to kill John, and unto the † tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

† Gr. *captains of thousands.*

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and [quoth he] Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: So he laid hands on them that that were come to destroy him, and slew them, for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his warrs and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the Chronicles of his priesthood, from the time he was made high priest after his father.

THE

The second Book of the MACCABEES.

CHAP. I.

1 *A letter of the Jews from Jeruſalem to them of Egypt, to thank God for the death of Antiochus.* 19 *Of the fire that was hidden in the pit.* 24 *The prayer of Neemias.*

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithfull ſervants,

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing minde,

4 And open your hearts in his law and commandments, and ſend you peace,

5 And hear your prayers, and be at one with you, and never forſake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threſcore and ninth year, we the Jews wrote unto you in the extremitie of trouble that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land and kingdom:

8 And burnt the porch, and ſhed innocent bloud. Then we prayed unto the Lord, and were heard: we offered alſo ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of * tabernacles in the moneth Caſleu.

10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the counſel, and Judas, ſent greeting and health unto Ariſtobulus, Ptolomeus maſter, who was of the ſtock of the anointed prieſt, and to the Jews that were in Egypt:

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battel againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the armie with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Nanea's prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the prieſt of Nanea had ſet forth, and he was entred with a ſmall company into the compaſs of the temple, they ſhut the temple aſſoon as Antiochus was come in.

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtrook down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purpoſed to keep the purification of the temple upon the five and twentieth day of the moneth *Caſleu, we thought it neceſſary to certifie you thereof, that ye alſo might keep it, as the [feaſt] of the tabernacles, and of the fire [which was given us] when Neemias offered ſacrifice, after that he had builded the temple, and the altar.

19 For when our fathers were led into Perſia, the prieſts that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſent of the poſteritie of thoſe prieſts that had hid it. to the fire: but when they told us, they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood, and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whileſt the ſacrifice was conſuming, [I ſay] both the prieſts, and all the reſt, Jonathan beginning, & the reſt anſwering thereunto, as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creatour of all things, who art fearfull and ſtrong, and the onely and gracious King,

25 The onely giver of all things, the onely juſt, almightie and everlaſting; thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctifie them:

26 Receive the ſacrifice, for thy whole people Iſrael, and preſerve thine own portion, and ſanctifie it.

27 Gather thoſe together that are ſcattered from us, them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heaten know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes hath ſpoken.

30 And the prieſts ſung pſalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left, to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar.

33 So when this matter was known, it was told the king of Perſia, that in the place where the prieſts that were led away, had hid the fire, there appeared water, and that ‖ Neemias had purified the ſacrifices therewith

34 Then the king incloſing the place, made it holy after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratifie.

36 And Neemias called this thing Naphthar, which is as much as to ſay, a cleanſing: but many men call it Nephi.

CHAP. II.

1 *What Ieremie the prophet did.* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias and Iudas wrote.* 20 *What Iaſon wrote in five books.* 25 *And how thoſe were abridged by the authour of this book.*

IT is alſo found in the records, that Jeremie the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified.

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremie came thither, he found an hollow cave wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way, but they could not finde it.

7 Which when Jeremie perceived, he blamed them, ſaying, As for that place, it ſhall be unknown untill the time that God gather his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo as it was ſhewed under Moſes, and as when Solomon deſire that the place might be honourably ſanctified.

9 It was alſo declared that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed.

‖ Or, which when he had ſet on fire, they fled unto the towers in the fields of Arotai, and there were ſlain, &c.

* Levit. 23.

‖ Or, Neemias his company.

* Levit. 23. Num. 29.

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12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias, and how he founding a library, gathered together the acts of the kings and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt, by reaſon of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you and ye ſhall do well if ye keep the ſame days.

† Or now God it is that ſaved all his people, and reſtored the heritage, and the kingdom, & the prieſthood, and the ſanctuary, as he promiſed in the law: for we hope in God that he will ſhortly &c.

17 † We hope alſo that the god, that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

20 And the warrs againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſignes that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few, they overcame the whole countrey, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour.

23 All theſe things (I ſay) being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficultie which they finde that deſire to look into the narrations of the ſtory, for the varietie of the matter,

25 We have been carefull, that they that will read, might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all into whoſe hands it comes, might have profit.

26 Therefore to us that have taken upon us this painfull labour of abridging, it was not eaſie, but a matter of ſweat and watching.

‖ Or, to deſerve well of many.

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others, yet ‖ for the pleaſuring of many, we will undertake gladly this great pains:

28 Leaving to the authour the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it: muſt ſeek out fit things for the adorning thereof, even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt authour of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the ſtory: onely adding thus much to that which hath been ſaid, that it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory it ſelf.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon utterеth what treaſures are in the temple. 7 Heliodorus is ſent to take them away. 24 He is ſtricken of God, and healed at the prayer of Onias.

NOw when the holy city was inhabited with all peace: and the laws were kept very well, becauſe of the godlineſs of Onias the high prieſt, and his hatred of wickedneſs,

2 It came to paſs that even the kings themſelves did honour the place, and magnifie the temple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governour of the temple, fell out with the high prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the ſon of Thraſeas, who then was governour of Celoſyria and Phenice,

6 And told him that the treaſurie in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches which did not pertain to the account of the ſacrifices was innumerable, and that it was poſſible to bring all into the kings hand.

7 Now when Appollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment, to bring him the foreſaid money.

8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfill the king purpoſe.

9 And when he was come to Jeruſalem, and had been curteouſly received high prieſt of the money, and declared wherefore he came, and asked if theſe things were ſo indeed.

10 Then the high prieſt told him that there was ſuch money laid up for the relief of widows and fatherleſs children:

11 And that ſome of it belonged to Hircanus, ſonne of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold;

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſtie and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the kings commandment given him, ſaid, That in any wiſe it muſt be brought into the kings treaſury.

14 So at the day which he appointed, he entred in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in their prieſtly veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his minde

17 For the man was ſo compaſſed with fear, and horrour of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

‖ Or, to make generall ſupplication.

18 Others ran flocking out of their houſes ‖ to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women girt with ſackcloth under their breaſt, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows.

20 And all holding their hands towards heaven, made ſupplication.

† Gr. expoſtulation.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the † fear of the high prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, too keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

‖ Or, Lord of ſpirits.

24 Now as he was there preſent himſelf with his guard about the treaſury, the ‖ Lord of ſpirits, and the prince of all power cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, & were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet and it ſeemed that he that ſat upon the horſe, had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtreng, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him, took him up and put him into a litter.

28 Thus

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus friends, prayd Onias that he would call upon the moſt High, to grant him his life, who lay ready to give up the ghoſt.

32 So the high prieſt ſuſpecting leſt the king ſhould miſconceive, that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high prieſt was making an atonement, the ſame young men, in the ſame clothing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men, the works of the great God which he had ſeen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt any enemie or traitour, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, & he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

Simon ſlandereth Onias. 7 Iaſon, by corrupting the king, obtaineth the office of the high prieſt. 24 Menelaus getteth the ſame from Iaſon by the like corruption. 44 Andronicus traiterouſly murdereth Onias. 36 The king being informed thereof, cauſeth Andronicus to be put to death. 39 The wickedneſs of Lyſimachus, by the inſtigation of Menelaus.

THis Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of his countrey, ſlandereth Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitour, that had deſerved well of the city, and tendred his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simons faction, murders were committed.

4 Onias ſeeing the danger of this contention, and that Appollonius, as being the governour of Celoſyria and Phenice, did rage, and increaſe Simons malice,

5 He went to the king, not to be an accuſer of his countreymen, but ſeeking the good of all, both publick and private:

6 For he ſaw that is was impoſſible, that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon the brother of Onias, laboured underhand to be high prieſt,

8 Promiſing unto the king by interceſſion, three hundred and threeſcore talents of ſilver, and of another revenue, eightie talents:

9 Beſides this, he promiſed to aſſigne an hundred and fiftie more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem [by the name of] Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal priviledges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſadour to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law. 99

12 For he built gladly a place of exerciſe under the tower it ſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon that ungodly wretch, and not high prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawfull allowance in the place of exerciſe, after the game of ‖Diſcus called them forth;

‖ Or, *the Diſcus, which was a ſtone with an hole in the midſt.*

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtome they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent †ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient; but to be reſerved for other charges.

† Gr. *who were religious ambaſſadours*

20 This money then in regard of the ſender, was appointed to Hercules ſacrifice, but becauſe of the bearers thereof, it was imployed to the making of gallies.

21 Now when Appollonius the ſon of Meneſtheus was ſent unto Egypt, for the ‖coronation of king Ptolomeus Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, & from thence to Jeruſalem.

‖ Or, *enthroniſing.*

22 Where he was honourably received of Jaſon, and of the city, and was brought in with torchlight, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus the aforeſaid Simons brother, to bear the money unto the king, and to put him in minde of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power; got the prieſthood to himſelf, offering more then Jaſon by three hundred talents of ſilver.

25 So he came with the kings mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtomes. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood: and Soſtratus left Crates, who was governour of the Cyprians.

30 While thoſe things were in doing, they of Tharſos and Malſos made inſurrection, becauſe they were given to the king's concubine called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed

him to get Onias into his hand who being perſwaded thereunto, and coming to Onias in deceit, gave him his right hand with oathes, and though he were ſuſpected (by him) yet perſwaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not onely the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the citie, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſory, & moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

39 Now when many ſacriledges had been committed in the city by Lyſimachus, with the conſent of Menelaus, & the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, & being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one ‖ Auranus being the leader, a man far gone in years, and no leſs in folly.

‖ Or, *Tyrannus.*

41 They then ſeeing the attemps of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt, that was next at hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them they wounded, and ſome they ſtroke to the ground, & all [of them] they forced to flee: but as for the church robber himſelf, him they killed beſides the treaſurie.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men that were ſent from the ſenate, pleaded the cauſe before him:

45 But Menelaus being now convicted, promiſed Ptolomee the ſon of Dorymenes, to give him much money, if he would pacifie the king towards him.

46 Whereupon Ptolemee taking the king aſide into a certain gallerie, at it were to take the air, brought him to be of another minde.

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the citie, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus moved with hatred of that wicked deed, cauſed them to be honourably buried

50 And ſo through the covetouſneſs of them that were of power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitour to the citizens.

CHAP. V.

2 Of the ſignes and tokens ſeen in Jeruſalem. 6 Of the end and wickedneſs of Jaſon. 11 The purſuit of Antiochus againſt the Jews. 15 The ſpoiling of the temple. 27 Maccabeus fleeth into the wilderneſs.

ABout the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances, like a band of ſouldiers,

3 And troops of horſemen in aray, encountring and running one againſt another with ſhaking of ſhields, and multitude of ‖ pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

‖ Or, *ſtaves.*

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been deed, Jaſon took at the leaſt a thouſand men: and ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the citie at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy, (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not his contreymen whom he conquered)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the countrey of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open ‖ enemy of his countreymen, he was caſt out into Egypt.

‖ Or, *cruell.*

9 Thus he that had driven many out of their countrey, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking there to finde ſuccour by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the kings ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious minde, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof fourty thouſand were ſlain in the conflict; and no fewer ſold then ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitour to the laws, and to his own countrey, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughtie was Antiochus in minde, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the citie, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man aſſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 Nevertheleſs, God did not choſe the people for the places ſake, but the place for the peoples ſake.

20 And therefore the place it ſelf, that was partaker with them of the adverſitie that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his minde.

22 And he left governours to vex the nation: at Jeruſalem Philip, for his countrey a Phrygian, and for manners more barbarous then he that ſet him there:

23 And at Garizim, Andronicus: and beſides Menelaus, who worſe then all the reſt, bare an heavie hand over the citizens, having a malicious minde againſt his countreymen the Jews.

24 He ſent alſo that deteſtable ringleader Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women, and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebra-

ting

ting of the ſabbath, and running through the citie with weapons, ſlew great multitudes.

27 But Judas Maccabeus, † with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with his companie, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

† Or, who with the reſt.

CHAP. VI.

1 The Jews are compelled to leave the law of God. 4 The temple is defiled. 8 Cruelty upon the people and the women. 12 An exhortation to bear affliction, by the example of the valiant courage of Eleazarus, cruelly tortured.

NOt long after this, the king ſent an old man of ‖ Athens, to compell the Jews to depart from the laws of their fathers, and not to live after the laws of God:

‖ Greek: in Latine impietas

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius: and that in Garizim, of Jupiter the defender of ſtrangers, ‖ as they did deſire that dwelt in the place.

‖ Or, exiſtimer, of the 2. lib. 2. cap. 7. v. 4. in the text.

3 The coming in of this miſchief was ſore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawfull.

5 The altar alſo was filled with profane things which the law forbiddeth.

6 Neither was it lawfull for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the kings birth every moneth they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivie.

8 Moreover, there went out a decree to the neighbour cities of the † heathen, by the ſuggeſtion of Ptolemee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices.

† Gr. Gen.

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought, who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down headlong from the wall.

11 And others that had run together into caves neare by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us.

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he puniſh with adverſitie, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us: and now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwines fleſh.

19 But he chooſing rather to die gloriouſly, then to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are reſolute to ſtand out againſt ſuch things as are not lawfull for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawfull for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king; 101

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, finde favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellencie of his ancient years, and the honour of his gray head, whereunto he was come, and his moſt honeſt education from a childe, or rather the holy law made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave.

24 For it becometh not our age, ſaid he, any wiſe to diſſemble, whereby many young perſons might think that Eleaſar being fourſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo through mine hypocriſie, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almightie, neither alive, nor dead.

27 Wherefore now manfully changing this life, I will ſhew my ſelf ſuch an one, as mine age requireth,

28 And leave a notable example to ſuch as be young, to die willingly and couragiouſly, for the honourable and holy laws and when he had ſaid theſe words, immediately he went to the torment.

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from ‖ a deſperate minde.

‖ Or madneſs, of pride.

30 But when he was ready to die with ſtripes, he groned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I [now] endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of vertue, not onely unto young men, but unto all his nation.

CHAP. VII.

The conſtancie and cruel death of ſeven brethren and their mother in one day, becauſe they would not eat ſwines fleſh at the kings commandment.

IT came to paſs alſo that ſeven brethren with ther mother were taken, and compelled by the king againſt the law to taſte ſwines fleſh, and were tormented with ſcourges and whips.

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou ask or learn of us? we are readie to die rather then to tranſgreſſe the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his bodie, the reſt of his brethren, and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another with the mother, to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as * Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants.

* Deut. 32. 36.

7 So when the firſt was dead, after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be puniſhed through every member of thy bodie?

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order, as the former did.

9 And when he was at the laſt gaſp; he ſaid, Thou like a fury takeſt us out of this preſent life, but the king of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mocking ſtock: and

102 when he was required, he put out his tongue, and that right
ſoon, holding forth his hands manfully,
11 And ſaid couragiouſly, Theſe I had from heaven, and
for his laws I deſpiſe them, and from him I hope to receive
them again.
12 Inſomuch that the king, and they that were with him,
marvelled at the young mans courage, for that he nothing re-
garded the pains.
13 Now when this man was dead alſo, they tormented and
mangled the fourth in like manner.
14 So when he was ready to die, he ſaid thus, It is good,
being put to death by men, to look for hope from God, to be
raiſed up again by him: as for thee, thou ſhalt have no reſur-
rection to life.
15 Afterward they brought the fifth alſo, and mangled him.
16 Then looked he unto the king, and ſaid, Thou haſt
power over men, thou art corruptible, thou doeſt what thou
wilt, yet think not that our nation is forſaken of God.
17 But abide a while, and behold his great power, how
he will torment thee, and thy ſeed.
18 After him alſo they brought the ſixth, who being ready
to die, ſaid, Be not deceived without cauſe: for we ſuffer
theſe things for our ſelves, having ſinned againſt our God:
therefore marvellous things are done (unto us.)
19 But think not thou that takeſt in hand to ſtrive againſt
God, that thou ſhalt eſcape unpuniſhed.
20 But the mother was marvellous above all, and worthy
of honourable memory: for when ſhe ſaw her ſeven ſons ſlain
within the ſpace of one day, ſhe bare it with a good courage,
becauſe of the hope that ſhe had in the Lord.
21 Yea, ſhe exhorted every one of them in her own lan-
guage, filled with couragious ſpirits; and ſtirring up her wo-
maniſh thoughts with a manly ſtomack, ſhe ſaid unto them,
22 I cannot tell how you came into my womb, for I nei-
ther gave you breath nor life, neither was it I that formed the
members of every one of you.
23 But doubtleſs the Creatour of the world, who formed
the generation of man, and found out the beginning of all
things, will alſo of his own mercy give you breath and live a-
gain, as you now regard not your own ſelves for his laws ſak.
24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting
it to be a reprochfull ſpeech, whileſt the youngeſt was yet a-
live, did not onely exhort him by words, but alſo aſſured him
with oaths, that he would make him both a rich and a happy
man, if he would turn from the laws of his fathers; and that
alſo he would take him for his friend, and truſt him with affairs.
25 But when the young man would in no caſe hearken unto
him, the king called his mother, and exhorted her, that ſhe
would counſel the young man to ſave his life.
26 And when he had exhorted her with many words, ſhe
promiſed him that ſhe would counſel her ſon.
27 But ſhe bowing her ſelf towards him, laughing the cruel
tyrant to ſcorn, ſpake in her countrey language on this manner,
O my ſon, have pitie upon me that bare thee nine moneths in
my womb, and gave thee ſuck three years, and nouriſhed
thee, and brought thee up unto this age, and endured the
troubles of education.
28 I beſeech thee my ſon, look upon the heaven, and the
earth, and all that is therein, and conſider that God made
them of things that were not, & ſo was mankinde made likewiſe.
29 Fear not this tormentour, but being worthy of thy
brethren, take thy death, that I may receive thee again in mer-
cy with thy brethren.
30 While ſhe was yet ſpeaking theſe words, the young
man ſaid, Whom wait ye for? I will not obey the kings com-
mandment: but I will obey the commandment of the law that
was given unto our fathers by Moſes.
31 And thou that haſt been the author of all miſchief againſt
the Hebrews, ſhalt not eſcape the hands of God.
32 For we ſuffer becauſe of our ſins.
33 And though the living Lord be angry with us a little
while for our chaſtening and correction, yet ſhall he be at one
again with his ſervants.
34 But thou, O godleſs man, and of all other moſt wicked
be not lifted up without a cauſe, nor puffed up with uncertain
hopes, lifting up thy hand againſt the ſervants of God:
35 For thou haſt not yet eſcaped the judgement of Almighty
God, who ſeeth all things.
36 For our brethren who now have ſuffered a ſhort pain,
are dead under Gods covenant of everlaſting life: but thou
through the judgement of God, ſhalt receive juſt puniſhment
for thy pride.
37 But I, as my brethren, offer up my body and life for the
laws of our fathers, beſeeching God that he would ſpeedily be
mercifull unto our nation, and that thou by torments and
plagues mayeſt confeſs, that he alone is God;
38 And that in me, and my brethren, the wrath of the Al-
mighty, which is juſtly brought upon all our nation, may ceaſe.
39 Then the king being in a rage, handled him worſe then
all the reſt, and took it grievouſly that he was mocked.
40 So this man died undefiled, and put his whole truſt in
the Lord.
41 Laſt of all after the ſons, the mother died.
42 Let this be enough now to have ſpoken concerning the
idolatrous feaſts, and the extreme tortures.

CHAP. VIII.

1 Judas gathereth an hoſt. 9 Nicanor is ſent againſt him: who preſumeth to make much money of his priſoners. 16 Judas encourageth his men, and putteth Nicanor to flight, 28 and divideth the ſpoils. 30 Other enemies are alſo defeated, 35 and Nicanor fleeth with griefe to Antioch.

THen Judas Maccabeus, and they that were with him, went
privily into the towns, and called their kinsfolks together,
and took unto them all ſuch as continued in the Jews religion,
and aſſembled about ſix thouſand men.
2 And they called upon the Lord, that he would look upon
the people that was troden down of all, and alſo pitie the tem-
ple, profaned of ungodly men,
3 And that he would have compaſſion upon the city, ſore
defaced and ready to be made even with the grouud, and hear
the blood that cried unto him,
4 And remember the wicked ſlaughter of harmleſs infants,
and the blaſphemies committed againſt his name, and that he
would ſhew his hatred againſt the wicked.
5 Now when Maccabeus had his company about him, he
could not be withſtood by the heathen: for the wrath of the
Lord was turned into mercy.
6 Therefore he came at unawares, and burnt up towns and
cities, and got into his hands the moſt commodious places, and
overcame and put to flight no ſmall number of his enemies.
7 But ſpecially took he advantage of the night, for ſuch
privy attempts; inſomuch that the bruit of his manlineſs was
ſpread every where,
8 So when Philip ſaw that this man increaſed by little and
little, and that things proſpered with him ſtill more and more,
he wrote unto Ptolemeus the governour of Celoſyria and Phe-
nice, to yield more aid to the kings affairs.
9 Then forthwith chooſing Nicanor the ſon of Patroclus,
one of his ſpecial friends, he ſent him with no fewer then
twenty thouſand of all nations under him, to root out the whole
generation of the Jews, and with him he joyned alſo Gorgias
a captain, who in matters of war had great experience.
10 So Nicanor undertook to make ſo much money of the
captive Jews as ſhould defray the tribute of two thouſand ta-
lents, which the king was to pay to the Romans.
11 Wherefore immediately he ſent to the cities upon the
ſea-coaſt, proclaiming a ſale of the captive Jews, and promi-
ſing that they ſhould have foureſcore and ten bodies for one to
follow upon him from the Almighty God.
12 Now when word was brought unto Judas of Nicanors
coming, and he had imparted unto thoſe that were with him,
that the army was at hand,
13 They that were fearfull, and diſtruſted the juſtice of
God, fled, and conveyed themſelves away.
14 Others ſold all that they had left, and withall beſought
the Lord to deliver them, being ſold by the wicked Nicanor
before they met together:
15 And if not for their own ſakes, yet for the covenants
he had made with their fathers, and for his holy and glorious
names ſake, by which they were called.
16 So Maccabeus called his men together unto the number
of ſix thouſand, and exhorted them not to be ſtricken with
terrour of the enemie, nor to fear the great multitude of the hea-
then, who came wrongfully againſt them, but to fight manfully,
17 And to ſet before their eyes the injury that they had un-
juſtly

juſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they, ſaid he, truſt in their weapons, and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover: he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battel that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws, and the countrey, he divided his army into four parts:

22 And joyned with himſelf his own brethren, leaders of each band, to wit, Simon and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo (he appointed) Eleazar to read the holy book: and when he had given them this watchword, The help of God; himſelf leading the firſt band, he joyned battel with Nicanor.

24 And by the help of the Almighty, they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſue them farre: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered ‖ their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

‖ That is, the enemies power.

28 And after the ſabbath, when they had given part of the ſpoils to the ‖ maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

‖ Or, maimed with torture.

29 When this was done, and they had made a common ſupplication, they beſought the merciſull Lord to reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the ‖ maimed, orphans, widows, yea and the aged alſo, equall in ſpoils with themſelves.

‖ Or, laud.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Pilarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their countrey, they burnt Calliſthenes that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans, their tribute by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

1 Antiochus is chaſed from Perſepolis. 5 He is ſtricken with a ſore diſeaſe, 14 and promiſeth to become a Jew. 28 He dieth miſerably.

‖ Or, diſorderly.

ABout that time came Antiochus ‖ with diſhonour out of the countrey of Perſia,

2 For he had entred the city called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgement of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Iſrael ſmote him with an incurable and inviſible plague: for aſſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs, came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſlitter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow & pain, his fleſh fell away, & the filthineſs of his ſmell was noyſom to all his army.

10 And the man that thought a little afore he could reach to the ſtarrs of heaven, no man could endure to carry for his intolerable ſtink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge [of himſelf] by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying-place) he would ſet at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wilde beaſts, he would make them all equals to the citizens of ‖ Athens.

‖ Or, Antioch.

16 And the holy temple which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not ceaſe: for the juſt judgement of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner:

19 Antiochus king and governour, to the good Jews his citizens, wiſheth much joy, health and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or elſe I would have remembred kindly your honour, and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father, at what time he led an army into the high countreys, appointed a ſucceſſour,

104 24 To the end that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom ‖ the ſtate was left, might not be troubled.

‖ Or, *common affairs*

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth.

26 Therefore I pray and requeſt you to remember the benefits that I have done nnto you generally, and in ſpeciall, and that every man will be ſtill faithfull to me and my ſon.

‖ Or, *following.*

27 For I am perſwaded that he ‖ underſtanding my minde, will favourably and graciouſly yield to your deſires.

28 Thus the murderer and blaſphemer having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange countrey in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 29 Timotheus and his men are diſcomfited. 35 Gazara is taken, and Timotheus ſlain.

NOw Maccabeus and his company, the Lord guiding them, recovered the temple, and the city.

2 But the altars which the heathen had built in the open ſtreet, and alſo the chappels, they pulled down.

3 And having cleanſed the temple, they made another altar and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe, and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles, but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame moneth, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembring that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs, and palms alſo, and ſang pſalmes unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, That every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the warrs.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and [appointed him] chief governour of Celoſyria and Phenice.

12 For Ptolemeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of [the kings] friends, before Eupator, and called traitour at every word, becauſe he had left Cyprus that Philometor had committed unto him, and departed to Antiochus Epiphanes, ‖ and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

‖ Or, *and not bearing his authority as it becometh a noble man.*

14 But wheu Gorgias was governour of the ‖ holds, he hired ſouldiers, and nouriſhed warr continually with the Jews:

‖ Or. *ſtrong places.*

15 And therewithall the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh warr.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong holds of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer then twenty thouſand.

18 And becauſe certain [who where no leſs then nine thouſand] were fled together into two very ſtrong caſtles, having all manner of things convenient to ſuſtain the ſiege,

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enow to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now ‖ they that were with Simon, being led with covetouſneſs, were perſwaded for money (through certain of thoſe that were in the caſtle) & took ſeventy thouſand drachms, and let ſome of them eſcape.

‖ Or, *Simon.*

21 But when it was told Maccabeus what was done, he called the governours of the people together, and accuſed thoſe men that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitours, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more then twenty thouſand.

24 Now Timotheus whom the Jews had overcome before, when he had gathered a great multitude of forrein forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, ‖ they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loyns with ſackcloth,

‖ Or, *Maccabeus and they that were with him.*

26 And fell down at the foot of the altar, and beſought him to be mercifull to them, and to be * an enemy to their enemies, & an adverſary to their adverſaries, as the law declareth.

* Deut. 21

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joyned both together; the one part having together with their vertue, their refuge alſo unto the Lord, for a ‖ pledge of their ſucceſs and victory: the other ſide making their rage leader of their battel.

‖ Or, *warrant, or ſurety.*

29 But when the battel waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And two took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightning againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain [of footmen] twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governour.

33 But they that were with Maccabeus, laid ſiege againſt the fortreſs couragiouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs upon the fifth day early, twenty young men of Maccabeus company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall marly, and with a fierce courage killed all that they met withall.

36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the armie, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thanksgiving, who had done ſo great things for Iſrael and given them the victory.

CHAP. XI.

3 Lyſias thinking to get Jeruſalem, 8 is put to flight. 16 The letters of Lyſias to the Jews: 22 of the king unto Lyſias; 27 and to the Jews: 34 of the Romans to the Jews.

NOt long after this, Lyſias the kings † protectour and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

† Gr. *kinſman.*

2 And when he had gathered about fourſcore thouſand with all the horſemen, he came againſt the Jews, thinking to

to make the city an habitation of the ‖ Gentiles, ‖Or, Gre-tians.

3 And to make a gain of the temple, as of the other chappels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when ‖ they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. ‖Maccabeus and his company

7 Then Maccabeus himself first of all took weapons, exhorting the other; that they would jeopard themselvs together with him, to help their brethren: so they went forth together with a willing minde.

8 And as they were at Jerusalem, there appeared before them on horseback, one in white clothing, shaking his armour of gold.

9 Then they praised the mercifull God all together, and took heart, insomuch that they were ready not onely to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was mercifull unto them.

11 And giving a charge upon their enemies, like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And perswaded them to agree to all reasonable conditions, and [promised] that he would perswade the king, that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being carefull of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting.

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, & he hath granted as much as might be.

19 If then you will keep your selves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to these, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the moneth ‖ Dioscorinthius. ‖Or, Dusorus.

22 Now the kings letter contained these words: King Antiochus unto his brother Lysias sendeth greeting.

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custome of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Werefore our minde is, that this nation shal be in rest, and we have determined to restore them their temple, that they may live according to the customes of their forefathers.

26 Thou shalt do well therefore to send unto them, and ‖ grant them peace, that when they are certified of our minde, they may be of good comfort, and ever go cheerfully about their own affairs. ‖Or, give them assurance.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews.

28 I yet fare well, we have our desire, we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct, till the thirtieth day of Xanticus with security.

31 And the Jews shall use their own kinde of meats, and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done. 105

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eight year, and in the fifteenth day of the moneth ‖ Xanticus. ‖Or, April.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius ‖ ambassadours of the Romans, send greeting unto the people of the Jews. ‖Or, Consuls.

35 Whatsoever Lysias the kings cousin hath granted, therewith we also are well pleased,

36 But touching such things as he judged to be referred to the king, after you have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your minde.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the moneth Xanticus.

CHAP. XII.

1 *The kings lieutenants vex the Iews.* 3 *They of Ioppe drown two hundred Iews.* 6 *Iudas is avenged upon them.* 11 *He maketh peace with the Arabians,* 16 *and taketh Caspis.* 22 *Timotheus armies overthrown.*

WHen these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronimus, and Demophon, and besides them Nicanor the governour of Cyprus would not suffer them to; be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the citie, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countreymen, he commanded those that were with him [to make them ready]

6 And calling upon God the righteous judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire and those that fled thither he slew.

7 And when the town was shut up, he went backward, ‖ as if he would return to root out all them of the city of Joppe. ‖Or, with a purpose to return.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem, two hundred and fourty furlongs off.

10 Now when they were gone from thence, nine furlongs in their journey toward Timotheus, no fewer then five thousand men on foot, and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battel; but Judas side by the help of God got the victory; so that the Nomades of Arabie, being overcome, besought Judas for peace, promising both to give him cattel. and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they ‖ departed to their tents. ‖Or, went from place to place with their families and cattel.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of diverse countreys; and the name of it was Caspis.

14 But they that were within it, put such trust in the strength of the walls, and provision of victuals, that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas, with his companie, calling upon the great Lord of the world (who without any rams or engins of warr, did cast down Jericho in the time of Joshua) gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad, near adjoyning thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But

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18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong gariſon in a certain hold:

19 Howbeit, Doſitheus, and Soſipater, who were of Maccabeus captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet ‖ them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

‖ *Doſitheus and Soſipater.*

21 Now when Timotheus had knowledge of Judas coming, he ſent the women and children, and the other baggage unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſie to come unto, by reaſon the ſtraitneſs of all the places.)

22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terrour, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover, Timotheus himſelf fell into the hands of Doſitheus and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who, if they had put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of ‖ Atargatis, and there he ſlew five and twenty thouſand perſons.

‖ That is, *Venus.*

27 And after he put to flight and deſtroyed them, Judas removed the hoſt towards Epiron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approching.

32 And after the feaſt called Pentecoſt, they went forth againſt Gorgias the governour of Idumea,

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus, one of Bacenors company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force, and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ‖ ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

‖ *Put by his arm: wounded him in the ſhoulder: or ſtrook him in the ſhoulder.*

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord that he would ſhew himſelf to be their helper, and leader of the battel.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city Odoſlam. And when the ſeventh day came, they purified themſelvs (as the cuſtome was) and kept the ſabbath in the ſame place.

39 And upon the day following, ‖ as the uſe had been Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

‖ Or, *at ſuch time, &c.*

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by * the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

* Deut. 27. 7.

41 All men therefore praiſing the Lord the righteous judge, who had opened the things that were hid,

42 Betook themſelvs unto prayer, and beſought him, that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelvs from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachms of ſilver, he ſent it to Jeruſalem to offer a ſin offering, doing therein very well, and honeſtly, in that he was mindfull of the reſurrection.

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought) hereupon he made a reconciliation for the dead, that they might be delivered from ſin.

CHAP. XIII.

1. Eupator invadeth Iudea. 15 Judas by night ſlayeth many. 18 Eupators purpoſe is defeated. 23 He maketh peace with Judas.

IN the hundred forty and ninth year it was told Judas that Antiochus Eupator was coming with a great power into Judea,

2 And with him Liſias his protectour, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joyned himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafegard of the countrey, but becauſe he thought to have been made governour.

4 But the King of kings moved Antiochus minde againſt this wicked wretch, and Lyſias informed the king that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of aſhes, and it had a round inſtrument which on every ſide hanged down into the aſhes.

6 And whoſoever was condemned of ſacriledge, or had committed any other grievous crime there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inſomuch as he had committed many ſins about the altar whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughtie minde, to do far worſe to the Jews then had been done in his fathers time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their countrey, and from the holy temple:

11 And that he would not ſuffer the people, that ‖ had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations.

‖ Or, *had eſprice had a little*

12 So when they had all done this together, and beſought the mercifull Lord with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in a readineſs.

13 And Judas being apart with the elders, determined, before the kings hoſt ſhould enter into Judea and get the citie, to go forth and try the matter [in fight] by the help of the Lord.

14 So when he had committed [all] to the ‖ Creatour of the world, and exhorted his ſouldiers to fight manfully, even unto death, for the laws, the temple, the citie, the countrey, and the commonwealth, he camped by Modin.

‖ Or, *Lord*

15 And having given the watchword to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the kings tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon them.

16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help him. 18 Now

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policie,

19 And marched towards Bethſura, which was a ſtrong hold of the Jews, but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus, who was in the kings hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip who was left over the affairs in Antioch || was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place,

|| Or, rebelled.

24 And accepted well of Maccabeus, made him principal governour from Ptolomais unto the Gerrhenians:

25 Came to Ptolomais, the people there were grieved for the covenants: for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgement ſeat, ſaid as much as could be in defence of the cauſe, perſwaded, pacified, made them well affected, returned to Antioch. Thus it went touching the kings coming and departing.

CHAP. XIIII.

6 Alcimus accuſeth Iudas. 18 Nicanor maketh peace with Iudas. 39 He ſeeketh to take Rhazis, 46 who, to eſcape his hands, killeth himſelf.

After three years was Judas enformed that Demetrius the ſon of Seleucus, having entred by the haven of Tripolis with great power and navie,

2 Had taken the countrey, and killed Antiochus, and Lyſias his protector.

3 Now one Alcimus, who had been high prieſt; and had defiled himſelf wilfully in the times of their mingling (with the Gentiles) ſeeing that by no means he could ſave himſelf nor have any more acceſs to the holy altar.

4 Came to king Demetrius in the hnndred and one and fiftieth year, preſenting unto him a crown of gold and a palm, and a palm, and alſo of the boughs which were || uſed ſolemnly in the temple: and ſo that day he held his peace.

|| Or, accuſtomed to ſuch.

5 Howbeit having gotten opportunitie to further his fooliſh enterpriſe [and] being called into counſel by Demetrius, and asked how the Jews ſtood affected, and what they intended, he anſwered thereunto,

6 Thoſe of the Jews that be called Aſſideans (whoſe captain is Judas Maccabeus) nouriſh war and are ſeditious, and will not let the realm be in peace,

7 Therefore I, being deprived of mine anceſtours honour (I mean the high prieſthood) am now come hither:

8 Firſt verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countreymen: for all our nation is in no ſmall miſery, through the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, be carefull for the countrey, and our nation which is preſſed on every ſide, according to the clemencie that thou readily ſheweſt unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the kings friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governour over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high prieſt of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanors coming, and that the heathen || were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabiſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

|| Or, were gathered.

16 So at the commandment of the captain; they removed ſtraightways from thence, and came near unto them, at the town of Deſſau. 107

17 Now Sion, Judas brother, had joyned battel with Nicanor, but was ſomewhat diſcomfited through the ſudden ſilence of his enemies.

18 Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the couragiouſneſs that they had to fight for their countrey, duſt not trie the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodorus, and Mattathias, to make peace.

20 So when they had taken long adviſement theureupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one minde, they conſented to the covenants,

21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men readie in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and || took part of this life,

|| Or, lived together with him.

26 But Alcimus preceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate: for that he had ordained Judas, a traitour to his realm, to be the kings ſucceſſour.

27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch:

28 When this came to Nicanors hearing, he was much confounded in himſelf, and took it grievouſly that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policie.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he entreated him more roughly then he was wont, perceiving that ſuch ſowre behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other, knowing that he was notably prevented by Judas policie, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought,

33 He ſtretched out his right hand toward the temple, and made an oath in this mannet, If you will not deliver me Judas as † a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

† Gr, bound.

34 After theſe words he departed. Then the prieſts lift up their hands towards heaven, and beſought him that was ever a defender of their nation, ſaying in this manner,

35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhould be amoung us:

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now was there accuſed unto Nicanor, one Rhazis, one of the elders of Jeruſalem, a lover of his countreymen, and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times, when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemencie for the religion of the Jews.

39 So Nicanor willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now

41 Now when the multitude would have taken the tower, and violently broken into the utter door, & bade that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword;

42 Chooſing rather to die manfully, then to come into the hands of the wicked, to be abuſed otherwiſe then beſeemed his noble birth:

43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing with in the doors, he ran boldly up to the wall, & caſt himſelf down manfully amongſt the thickeſt of them.

44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place.

45 Neverthe leſs, while there was yet breath within him, being inflamed with anger, he roſe up, and though his bloud guſhed out like ſpouts of water, and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock,

46 When as his blood was now quite gone, he pluckt out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of life and ſpirit to reſtre him thoſe again, he thus died.

CHAP. XV.

3 Nicanors blaſphemy. 8 Iudas encourageth his men by his dream. 28 Nicanor is ſlain.

BUt Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath day.

2 Neverthelеſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly and barbarouſly, but give honour to that day, which he that ſeeth all things, hath honoured with holineſs, above [other days.]

3 Then the moſt ungracious wretch demanded, if there were a mighty One in heaven that had commanded the ſabbath-day to be kept.

4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept:

5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the kings buſineſs: yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtineſs, determined to ſet up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withall putting them in minde of the battels that they won afore, he made them more cheerfull.

10 And when he had ſtirred up their mindes, he gave them their charge, ſhewing them therewithall the falſhood of the heathen, and the breach of oathes.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words, and beſides that he told them a dream worthy to beleeved, as if it had been ſo indeed, which did not a little rejoyce them.

12 And this was his viſion, That Onias, who had been high prieſt, a vertuous and a good man, reverend in verſation, gentle in condition, wel ſpoken alſo, and exerciſed from a childe in all points of vertue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceding glorious, who was of a wonderfull and excellent majeſtie.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who paryeth much for the people, and for the holy city, (to wit) Jeremias the prophet of God.

15 Whereupon, Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus,

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtirre them up to valour, and, to encourage the hearts of the young men, they determined not to pitch camp, but couragiouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city, and the ſanctuary and the temple were in danger.

18 For the care that they took for their wives and their children, their brethren, and kinsfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo they that were in the city took not the leaſt care, being troubled for the conflict abroad:

20 And now when as all looked what ſhould be the trial, and the enemies were alreadie come near, and the army was ſet in aray, and the beaſts conveniently placed, and the horſemen ſet in wings,

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſt, ſtretched out his hands towards heaven, and called upon the Lord, that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy.

22 Therefore in his prayer he ſaid after this manner, O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay in the hoſt of Sennacherib, an hundred fourſcore and five thouſand.

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us, for a fear and dread unto them.

24 And through the might of thine arm, let thoſe be ſtricken with terrour, that come againſt thy holy people, to blaſpheme. And he ended thus.

25 Then Nicanor and they that were with him, came forward with trumpets and ſongs.

26 But Judas and his company encountred the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs then thirtie and five thouſand men: for through the appearance of God they were greatly cheered.

28 Now when the battel was done, returning again with joy they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout, and a noiſe, praiſing the Almighty in their own language.

30 And Judas, who was ever the chief defendent of the citizens, both in body and minde, and who continued his love towards his countreymen all his commanded to ſtrike off Nicanors head, and his hand, with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there: and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower,

32 And ſhewed them vile Nicanors head, and the hand of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place un defiled.

35 He hanged alſo Nicanors head upon the tower, an evident and maniſeſt ſigne unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnitie, but to celebrate the thirteenth day of the twelfth moneth, which in the Syrian tongue is called Adar, the day before Mardocheus day.

37 Thus went it with Nicanor and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtfull to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo ſpeech finely framed, delighteth the ears of them that read the ſtory: And here ſhall be an end.

The end of the Apocrypha.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST,

Newly tranſlated out of the original Greek, and with the former tranſlations diligently compared and reviſed, by his Majeſties ſpecial command.

With brief Summaries and Expoſitions of THEOD. BEZA *upon the hard places.*

Together with the Annotations of FR. JUNIUS upon the Revelation of S. JOHN.

The which Notes have never been till now ſet forth with this new tranſlation; but are now placed in due order by J. C.

¶ Printed, *Anno Dom.* M DCC VII.

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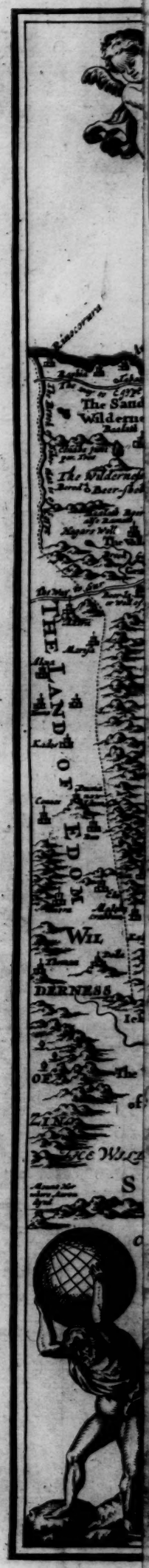
The Sand
Wildern
The Wilderne
THE LAND OF EDOM
Wil
DERNESS
The Wate
S

The meaning of these Marks

Cities of Refuge Exod 21.13.
Kingly Cities
Levitical Cities
Common Cities
Castles
Villages

THE MEDITER

GREAT

To the Right Reverend Father in God
HUMPHREY
Lord Bisher of London
This Mapp is humbly Dedicated by
J. Moxon

Rinocorura
Ladeden
Rhegma
Mont Negaris
Antigaris also Capha Salmo

THE LAND OF
THE PHILISTIM
The Sandy Wildernes
The fruitfull Coast of
The Wildernes of Beer-sheba
The Mountains of Ephraim
SIMEON
DAN
JUPH
THE LAND
SAMARIA
THE LAND OF EDOM
Valley of Elhrel
Hebron
JUDA
EPHRAIM
Sichem
The Valley of Blessings
The Wildernes of Maon
BENJAMIN
THE LAND OF THE HITTITES
THE VALLEY OF LUST
Michmath
Sodom
The VALE OF SIDDIM now
Gomorra
En Eglaim
Emak keziz
The SALT SEA also the DEAD SEA
Adama
DERNESS
Iesimon
THE LAND OF REUBEN
MOAB
The Wilderness of Edom.
Nemrim
Madian
Moabah
Engallim
Eglan
Almon Diblathaim
Wilderness of
THE LAND OF THE AMMONITES
Maltanah
Kedemoth
now called
THE WILDERNESS OF MATTANAH
THE WILDERNESS
STONY
Madmen
Sibmah
Kirioth
Kirhaseth
Dibon
Dibongad
ARABIA
The Valley of Zered
CANA
OR
THE LAND OF
Possessed by the CHIL
and Travelled throu
JESUS C
and H
APOS
Translated by Joseph Moxon. Hydrographe
At Amsterdam by Nicolaus Visscher with Priv

RANEAN or

SEA

A Scale of 40 English Miles, containing 69 in a Degree

This pricktline shews the Navi- gation of the Apostle Paul from Jerusalem to Rome

THE SEA OF GALILEE otherwise called THE SEA OF CINNEROTH

PHILADELPHIA

DESARTS OF ARABIA

SYRIA LIBANICA

SYRIA DAMASCUS

SYRO PHOENICIA

NAANAN, or LAND OF PROMISE. CHILDREN of ISRAEL through your Saviour JESUS CHRIST; and His APOSTLES.

Christ in the presence of the Apostles ascends into Heaven Luc. 24. 5.

The Apostles being gathered on Whitsunday are filled with the Holy Ghost Act. 2.

Place this Map before the Gospel of St. Matthew.

THE GOSPEL ACCORDING TO S. MATTHEW.

CHAP. X.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE book of the *[1] generation [b] of JESUS CHRIST, the son of David, [c] the son of Abraham.

2 * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And * Jesse begat David the king, and * David the king begat Solomon of her *that had been the wife* of Urias.

7 * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And ‡ Josias [d] begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So [e] all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now the birth of [2] Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to [f] take unto thee Mary thy [g] wife: for that which is [h] conceived in her, is of the holy Ghost.

21 * And she shall [3] bring forth a son, and thou shalt call his name Jesus: for he shall [i] save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 * Behold, a [k] virgin shall be with child, and shall bring forth a son, and ‡ they shall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not [l] till she had brought forth her first-born son; and he called his name Jesus.

‡ Some read, *Jesus begat, Jakim, and Jakim begat Jechonias.*

d *That is*, The captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their carrying away into captivity.

e All these which are reckoned up, in this pedigree of Davids stock, as they begat one another orderly in their degrees.

2 Christ the true Emmanuel, and therefore Jesus, (*that is*, Saviour, is conceived in the virgin by the holy Ghost, as it was foretold by the prophets.

f Receive her at her parents and kinsfolks hands.

g Which was promised and made sure to thee to be thy wife.

h Of the mothers substance by the holy Ghost.

3 Christ is born of the same virgin which never knew man, and is called Jesus of God himself, by the angel.

i Deliver, and this sheweth us the meaning of this name Jesus.

k There is in the Hebrew and Greek text, an article added, to point out the woman, and set her forth plainly: as you would say, *That virgin*, or, *a certain virgin.*

‡ Or, *his name shall be called.*

l The little word *Till*, in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come: as Michal had no children *Till* her deaths day, 2 *Sam.* 6. 23. And in the last chapter of this Euangelist: *Behold, I am with you* Till *the end of the world.*

CHAP. II.

1 *The wise-men out of the east, are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *Himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOw when *[1] Jesus was born in Bethlehem of [a] Judea, in the days of Herod the king, behold, there came [b] wise-men from the east to Jerusalem.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was [c] troubled, and all Jerusalem with him.

4 And when he had gathered all the [d] chief priests and [e] scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 * And thou Bethlehem *in* the land of Juda, art not the [f] least among the princes of Juda: for out of thee shall come a Governour that shall [g] rule my people Israel.

* *Luke* 2. 6, 7.

1 Christ a poor child, laid down in a crib, and nothing set by of his own people receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate, of strangers: which his own also unwittingly allow of, although they do not acknowledge him.

a For there was another in the tribe of Zebulum.

b Wise and learned men: it is a Persian word which they use in good part.

c Was much moved for he was a stranger and came to the kingdom by force: and the Jews were troubled: for wickedness is mad and raging.

d The chief priests, *that is*, Such as were of Aarons family, which were divided into four and twenty orders, 1 *Chron.* 24. 5. and 2 *Chron.* 36. 14.

e They that expound the law to the people, for the Hebrews take this word of another, which signifieth as much, as to expound and declare.

* *Mic* 5. 2. *John* 7. 42.

f Though thou be a small town, yet shall thou be very famous and noble through the birth of the Messias, who shall be born in thee.

g Or, *feed*, for kings are fitly called feeders, and shepherds of the people.

* 1 *Sam.* 16. 1. and 17. 12.
* 2 *Sam.* 12. 24.
* 1 *Chron.* 3. 10.
* 1 *Kings* 20. 21. 1 *Chron.* 3. 13.
* 1 *Chron.* 3. 16, 17.
* *Luke* 1. 27.

4

7 Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the houſe, they ſaw the young child with Mary his mother, and [h] fell down, and worſhipped him: and when they had opened their [i] treaſures, they ‡ preſented unto him gifts; gold, and frankincenſe, and myrrhe.

h A kind of humble and lowly reverence.
i The rich and coſtly preſents, Which they brought him.
‡ Or, *offered.*

12 And being [k] warned of God in a dream, that they ſhould not return to Herod, they departed into their own countrey another way.

k God warned and told them of it, when as they asked it not.

13 And [a] when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

a Christ being yet ſcarce born, beginneth to be crucified for us, both in himſelf, and alſo in his members.

14 When he aroſe, he took the young child & his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, * Out of Egypt have I called my ſon.

* *Hoſ.* 11. 1.

16 ¶ Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was [l] ſpoken by * Jeremy the prophet, ſaying,

l For God ſpeaketh by the mouth of the prophets.
* *Jer.* 31. 15.

18 In Rama was there [m] a voice heard, lamentation and weeping, and great mourning, [n] Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

m A voice of lamenting, weeping, and howling.
n *That is to ſay*, All that compaſs about Bethlehem: for Rachel Jacobs wife who died in childbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſs of the ſoil, and plenty of corn.

19 ¶ [3] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

3 Chriſt is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young childs life.

21 And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

CHAP. III.

1 *John preacheth: his office, life, and baptiſm.* 7 *He reprehendeth the Phariſees,* 13 *and baptizeth Chriſt in Jordan.*

IN [a] thoſe days came * [1] John the Baptiſt, preaching in the [b] wilderneſs of Judea,

a Not when Joſeph went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty years: for in the thirtieth year of his age was Jeſus baptized of John: therefore by thoſe days is meant, at that time that Jeſus remained as yet an inhabitant of the town of Nazareth.
* *Mark.* 1. 4. *Luk.* 3. 2.
1 John, who through his ſingular holineſs and rare auſtereneſs of life, cauſed all men to caſt their eyes upon him, preapreth the way for Chriſt, following faſt on at his heels, as the prophet Eſay foretold, and delivereth the ſum of the Goſpel, which in ſhort ſpace after ſhould be delivered more fully.
b In an hilly country, which was notwithſtanding inhabited, for Zachary dwelt there, *Luk.* 1. 39. and there was Joabs houſe, 1 *King.* 2. 34. and beſides theſe, Jehoſhua maketh mention of ſix towns that were in this wilderneſs, *Chap.* 15. 61.

2 And ſaying, [c] Repent ye: for the [d] kingdom of heaven is at hand.

c *The word in the Greek tongue, ſignifieth*, A changing of our minds and hearts from evil to better.
d The kingdom of Meſſias, whoſe government ſhall be heavenly and nothing but heavenly.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, * The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths [e] ſtraight.

* *Iſa.* 40. 3. *Mark.* 1. 3.
e Make him a plain and ſmooth way.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locuſts and wild hony.

f Locuſts were a kind of meat, which certain of the eaſt people uſe, which were therefore called devourers of locuſts, *Enſt.* in *Ode* 9.

5 Then went out to him [g] Jeruſalem and all Judea, and all the region round about Jordan,

g The people of Jeruſalem.

6 And were baptized of him in Jordan, [h] confeſſing their ſins.

h Acknowleging that they were ſaved onely by free remiſſion and forgiveneſs of their ſins.

7 ¶ [2] But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

2 There is nothing that ſtoppeth up the way of mercy and ſalvation againſt us ſo much, as the opinion of our own righteouſneſs doth.
* *Chap.* 12. 34.

8 [3] Bring forth therefore fruits ‡ meet for repentance.

3 True repentance is an inward thing, which hath

9 [4] And [i] think not to ſay [k] within your ſelves, * We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

4 The faith of the
i Think not that
k In your hearts.
* *John.* 8. 39.

10 And now alſo the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good *fruit* is hewn down, and caſt into the fire.

* *Chap.* 7 19.

11 * [1] I indeed baptize you with water unto [l] repentance; but he that cometh after me, is mightier then I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and *with* fire.

* *Mark.* 1. 8. *Luk.* 3. 16. *John.* 1. 26.
1 we may neither dwell upon the ſigns which God hath ordained, as means to lead us unto our ſalvation, neither upon them that miniſter them: but we muſt climb up to the matter it ſelf, *that is to ſay*, To Chriſt, who inwardly worketh that effectually, which is outwardly ſignified unto us.
l The outward ſign putteth us in mind of this that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingrafted into Chriſt, whereby our old man dieth, and the new man ariſeth up, *Rom.* 6. 6.

12 [6] Whoſe fan *is* in his hand, and he will throughly [m] purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

6 The triumphs of the wicked ſhall end in everlaſting torment.
m will cleanſe it throughly, and make a full riddance.

13 ¶ * [7] Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him.

* *Mark.* 1. 9. *Luk.* 3. 21.

14 But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil [n] all righteouſneſs. Then he ſuffered him.

7 Chriſts full conſecration and authorizing to the office of the mediatourſhip, is ſhewed by the fathers own voice, and a viſible ſign of the holy Ghoſt.
n All ſuch things as he hath appointed us to keep.

16 And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto [o] him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

o To John.

17 [8] And lo, a voice from heaven, ſaying, This is my beloved ſon, in whom I am [p] well pleaſed.

8 Chriſts
p The Greek word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the father ſaith, that Chriſt is the onely man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aſide.

his ſeat in the mind and heart. ‡ Or, *anſwerable to amendment of life.*
fathers, availeth the unbelieving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the fathers.

CHAP. IV.

1 *Christ fasteth, and is tempted.* 11 *The angels minister unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James and John,* 23 *and healeth all the diseased.*

THen was * Jesus led up of the spirit into the wilderness, to be [t]tempted of the devil.

2 And when he had fasted [a] fourty days and fourty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a [b] pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, * He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, * Thou shalt not [c] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serve.

11 [c] Then the devil leaveth him, and behold, angels came and ministred unto him.

12 ¶ * Now when Jesus had heard that John was ‡ cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in [d] Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim, *by* the way of the [e] sea beyond Jordan, Galilee of the [f] Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ * From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is [g] at hand.

18 ¶ * [3] And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them

22 And they immediately left the ship and their father, and followed him.

23 ¶ [4] And Jesus went about all Galilee, teaching in [h] their [i] synagogues, and preaching the gospel of the [k] kingdom, and healing all [l] manner of sickness, and all manner of [m] disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and [n] torments, and those which were possessed with devils, and those which were [o] lunatick, and those that had the [p] palsie; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

1 *Christ beginneth his sermon in the mount:* 3 *declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill:* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 29 *to commit adultery,* 33 *to swear:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectness.*

ANd seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 [1] And he opened his mouth, and taught them, saying,

3 * Blessed *are* the [a] poor in [b] spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 * Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: * for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 * Blessed *are* the [c] pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 * Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute *you*, and shall say all manner of * evil against you † falsely for my sake.

12 Rejoyce, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ [2] Ye are the salt of the [d] earth: * but if the salt have lost his savour, wherewith shall it be [e] salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

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[t] *Mark.* 1. 12. *Luk.* 4. 1.

1 Christ was tempted all manner of ways, and still overcometh, that we also through his virtue may overcome.

[a] Full fourty days.

[b] *Deut.* 8. 3.

[b] The battlement wherewith the flat roof of the temple was compassed about, that no man might fall down: as was appointed by the law, *Deut.* 22. 8.

* *Psal.* 91. 11.

* *Deut.* 6. 16.

[c] *Word for word,* Thou shalt not go on still in tempting.

[b] *Deut.* 6. 13. & 10. 20.

* *Mark.* 1. 14. *Luk.* 4. 14. *John.* 4. 43.

2 When the herauld's mouth is stopped, the Lord revealeth himself, and bringeth full light into the darkness of the world, preaching free forgiveness of sins to them that repent.

‡ Or, *delivered up.*

[d] Which was a town a great deal more famous then Nazareth was.

* *Isa.* 9. 1.

[e] Of Tyberias, or because that country bended toward Tyrus, which standeth upon the sea that cutteth the midst of the world.

[f] *So called,* Because it bordered upon Tyrus and Zidon, and because Solomon gave the king of Tyrus twenty cities in that quater, 1 *King.* 9. 11.

* *Mark.* 1. 14.

[g] Is come to you.

* *Mark.* 1. 16.

3 Christ thinking by time, that he should at length depart from us, even at the beginning of his preaching, getteth him disciples after an heavenly sort, men indeed poor, and utterly unlearned, and therefore such as might be least suspected, witnesses of the truth of those things they heard and saw.

4 Christ assureth the hearts of the believers of his spiritual and saving virtue, by healing the diseases of the body.

[h] Their, *that is,* The Galileans

[i] Synagogues, *that is,* The Jews churches.

[k] Of Messias.

[l] Diseases of all kinds, but not every one: *that is, as we say,* Some of every one.

[m] *The word signifieth properly,* The weakness of the stomack, but here it is taken for those diseases which make men faint and wear away, that have them.

[n] *The word signifieth properly,* The stone wherewith gold is tryed, and by a borrowed kind of speech is applyed to all kind of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men, which otherwise they would not confess: and in this place it is taken for those diseases which put sick men to great woe.

[o] Which at every full moon or other changes of the moon, are shrewdly troubled and diseased.

[p] Weak and feeble men, who have the parts of their body loosed, and so weakned, that they are neither able to gather them up together, nor put them out as they would.

1 Christ teacheth that the greatest joy and felicity is not in the commodities, and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, & endeavour to profit all men, although they be cruelly vexed and troubled of the wordlings, because they will not fashion themselves to their manners.

* *Luk.* 6. 20.

[a] Under the name of poverty, are all such miseries meant, as are joyned with poverty.

[b] Whose minds and spirits are brought under, and tamed, and obey God.

* *Psal.* 37. 11.

* *Isa.* 65. 13.

* *Psal.* 24. 4.

[c] Fitly is this word, *pure,* joyned with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glass, even so doth the face (as it were) of the everlasting God shine forth, and clearly appear in a pure heart.

* 1 *Pet.* 3. 14.

* 1 *Pet* 4. 14.

† Gr. *lying.*

2 The ministers of the word especially (unless they will be the most caitifs of all) must needs lead others both by word and deed to this greatest joy and felicity.

[d] Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unsavoury and vile. * *Mark.* 9. 50. *Luk.* 14. 34.

[e] What shall you have to salt withall? And so are fools in the Latine tongue called saltless, as you would say, men that have no salt, or savour and taste in them.

6

14 Ye are the [f] light of the world. A city that is ſet on a hill, cannot be hid.

15 Neither do men * light a candle, and put it under ‡ a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, * that they may ſee your good works, and glorifie your Father which is in heaven.

17 ¶ [3] Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to [g] fulfil.

18 For verily I ſay unto you, * Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the [h] leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

21 ¶ [5] Ye have heard, that it was ſaid ‡ by them of old time, * Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement.

22 But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in [i] danger of the [k] judgement: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the [l] councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of [m] hell-[n] fire.

23 [6] Therefore, if thou bring thy gift to the altar, [o] and there remembreſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 * [p] Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt [q] paid the uttermoſt farthing.

27 ¶ [7] Ye have heard that it was ſaid by them of old time, * Thou ſhalt not commit adultery.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 * And if thy [r] right eye [r] offend thee, pluck *it* out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, * Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, that * whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ [8] Again, ye have heard that it hath been ſaid by them of old time, * Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths.

34 But I ſay unto you, Swear not at all; neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 * But let your communication be, [t] Yea, yea; Nay, nay: for whatſoever *is* more then theſe, cometh of [u] evil.

38 ¶ [9] Ye have heard that it hath been ſaid, * An eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloke alſo.

41 And whoſoever ſhall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, * Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray * for them which deſpitefully uſe you, and perſecute you:

45 [10] That ye may be the children of your Father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 * For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethren onely, what do you more *then others?* do not even the [x] publicans ſo?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

f You ſhine and give light, by being made partakers of the true Light.
* *Mark.* 4. 21. *Luk.* 8. 16. *and* 11. 33.
‡ The word in the original ſignifieth, *A meaſure containing about a pint leſs then a peck.*
* 1 *Pet.* 2. 12.
3 Chriſt came not to bring any new way of righteouſneſs and ſalvation into the world, but to fulfil that in deed which was ſhadowed by the figures of the law, by delivering men through grace from the curſe of the law: and moreover to teach the true uſe of obedience, which the law appointeth, and to grave in our hearts the force of obedience.
g That the prophecies may be accompliſhed.
* *Luk.* 16. 17.
* *James* 2. 10.
4 He beginneth with the true expounding of the law, and ſetteth it againſt the old (but yet falſe) gloſſes of the ſcribes: So far is he from aboliſhing the leaſt commandment of his Father.
h He ſhall have no place in the church.
5 The true meaning of the ſixth commandment.
‡ Or, *to them.*
* *Exod.* 20. 13. *Deut.* 5. 17.
i He ſpeaketh of God and of the difference of ſins, and therefore applieth his words to the form of civil judgements, which were then uſed.
k Of that judgement which was ruled by three men who had the hearing and deciding of money-matters, and ſuch other ſmall cauſes.
l By that judgement which ſtood of three and twenty judges, who had the hearing and deciding of weighty affairs, and matters of life and death: as the higheſt judges of all were to the number of ſeventy and one, which had the hearing of moſt weighty affairs, as the matter of an whole tribe, or of an high prieſt, or of a falſe prophet. m whereas we read here, *Hell*, it is in the text it ſelf, *Gehenna*, which is an Hebrew word made of two, and is as much to ſay, *as the valley of Himnon*, which otherwiſe the Hebrews called, *Tophet*: it was a place where the Iſraelites were wont moſt cruelly to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobates in, *Jer.* 7. 31. n The Jews uſed four kinds of puniſhments, before their government was taken away by Herod, hanging, beheading, ſtoning and burning, this is that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a judgement, a councel, and a fire, he ſheweth that ſome ſins are worſe then other ſome, but yet they are all ſuch that we muſt give an account for them, and ſhall be puniſhed for them. 6 The covetous Phariſees taught that God was appeaſed by the ſacrifices appointed in the law, which they themſelves devoured; But Chriſt on the contrary ſide denieth that God accepteth any mans offering, unleſs he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that theſe ſtubborn and ſtiffnecked deſpiſers of their brethren, ſhall never eſcape wrath and curſe of God, before they have made full ſatisfaction to their brethren. o He applyeth all this ſpeech, to the ſtate of his time, when as there was an altar ſtanding in Jeruſalem: and therefore they are very fooliſh, that gather hereupon, that we muſt build altars and uſe ſacrifices: but they are more fools, which draw that to purgatory, which is ſpoken of peace-making and atonement one with another. * *Luk.* 12. 58. p Cut off all cauſe of enmity. q Thou ſhalt be dealt withall, to the utmoſt extremity. 7 He is taken for an adulterer before God whatſoever he be, that coveteth a woman: and therefore we muſt keep our eyes chaſte and all the members we have; yea, and we muſt eſchew all occaſions, which might move us to evil, how dear ſoever it coſt us. * *Exod.* 20. 14.

* *Chap.* 18. 8. *Mark.* 9. 47.
r *He nameth*, The right eye, and the right hand, becauſe the parts of the right ſide of our body are the chiefeſt and readieſt to commit any wickedneſs.
ſ *Word for word*, Do cauſe thee to offend: for ſins are ſtumbling blocks, as it were, *that is to ſay*, Rocks which we are caſt upon.
* *Deut.* 24. 1.
* *Luk.* 16. 18. 1 *Cor.* 7. 10.
8 The meaning of the third commandment againſt the froward opinion and judgement of the ſcribes, which excuſed by oaths or indirect forms of ſwearing.
* *Exod.* 20. 7. *Lev.* 19. 12. *Deut.* 5. 11.
* *James* 5. 12.
t whatſoever you vouch, vouch it barely, and whatſoever you deny, deny it barely, without any more words.
u From an evil conſcience, or from the devil.
9 He ſheweth clean contrary to the doctrine of the ſcribes, that the ſum of the ſecond table muſt be ſo underſtood, that we may in no wiſe render evil for evil, but rather ſuffer double injury and do well to them that are our deadly enemies.
* *Exod.* 21. 24. *Lev.* 24. 20. *Deut.* 19. 21.
* *Luk.* 6. 29. *Rom.* 12. 17. 1 *Cor.* 6. 7.
* *Deut.* 15. 8.
* *Lev.* 19. 18.
* *Luk.* 6. 27.
* *Luk.* 23. 34. *Act.* 7. 60.
10 A double reaſon: The one is taken of the relatives, The children muſt be like their father. The other is taken of compariſons, The children of God muſt be better then the children of this world.
* *Luk.* 6. 32.
x They that were the toll-maſters, and had the overſight of tributes and cuſtoms: a kind of men that the Jews hated to death, both becauſe they ſerved the Romans in thoſe offices, (whoſe yokeful bondage they could hardly away withal) and alſo, becauſe theſe toll-maſters are for the moſt part given to covetouſneſs.

Chap. VI.

1 *Chriſt continueth his ſermon in the mount, ſpeaking of alms, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God and mammon: 25 exhorteth, not to be careful for worldly things: 33 but to ſeek Gods kingdom.*

1 Ambition maketh alms vain.

TAke heed that ye do not your [1] alms before men, to be ſeen of them: otherwiſe ye have no [a] reward ‡ of your Father which is in heaven.

a This word, *Reward*, is always taken in the ſcriptures for a free recompence, and therefore the ſchoolmen unſoundly ſet it to be anſwerable to a deſerving, which they call merit.

‡ Or, *with*.

2 Therefore, *when thou doſt *thine* alms, ‡ do not ſound a trumpet before thee, as the [b] hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

* *Rom.* 12. 8.

§ Or, *cauſe not a trumpet to be ſounded.*

b Counterfeits, or hypocrites were players that played a part in a play.

3 But when thou doſt alms, let not thy left hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

2 He reprehendeth two foul faults in prayer, ambition and vain babling.

5 ¶ [2] And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

c Long prayers are not condemned, but vain needleſs, and ſuperſtitious.

* *Eccleſ.* 7. 14.

7 But when ye pray, uſe not [c] vain * repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

3 A true ſum and form of all Chriſtian prayers.

* *Luk.* 11. 2.

9 [3] After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

d That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we forgive our debters.

13 And lead us not into temptation, but deliver us from [e] evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

e From the devil: or from all adverſity.

* *Mark.* 11. 25.

4 They that forgive wrongs, to them their ſins are forgiven, but revenge is prepared for them that revenge.

14 * [4] For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

5 Againſt ſuch as hunt after a name of holineſs by faſting.

f They ſuffer not their firſt hue to be ſeen, *That is to ſay*, They mar the natural colour of their faces that they may ſeem lean and pale-faced.

6 Thoſe mens labours are ſhewed to be vain, which care not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together frail and vain riches.

16 ¶ [5] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they [f] diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

19 ¶ [6] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

7

* *Luk.* 12. 33. 1 *Tim.* 6. 19.

20 * But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

* *Luk.* 11. 34.

7 Men do maliciouſly and wickedly put out even the little light of nature that is in them.

22 * [7] The light of the body is the eye: if therefore thine eye be [g] ſingle, thy whole body ſhall be full of light.

g The judgement of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, *that is to ſay*, with the ſpirit of God wherewith we are lightned.

* *Luk.* 16. 13.

8 God will be worſhipped of the whole man.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs, If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ * [8] No man can ſerve [h] two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and [i] mammon.

h which be at jar together, for if two agree, they are as one.

i This word is a Syrian word, and ſignifieth all things that belong to mony.

25 [9] Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat; or what ye ſhall drink; nor yet for your body what ye ſhall put on: Is not the life more then meat, and the body then raiment?

9 The froward carking carefulneſs for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

* *Pſal.* 55. 22. *Luk.* 12. 22. 1 *Pet.* 5. 7.

26 Behold the fowls of the [k] air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

k Or, That live in the air: for in all tongues almoſt this word heaven, is taken for the air.

27 Which of you by [l] taking thought can add one cubit unto his ſtature?

l He ſpeaketh of care which is joyned with thought of mind, and hath, for the moſt part, diſtruſt yoked with it.

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they [m] toil not, neither do they ſpin.

m By labour.

29 And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day *is* the evil thereof.

Chap. VII.

1 *Chriſt ending his ſermon in the mount, reproveth raſh judgement, 6 forbiddeth to caſt holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the ſtrait gate, 15 to beware of falſe prophets, 21 not to be hearers, but doers of the word: 24 like houſes builded on a rock, 26 and not on the ſand.*

* *Luk.* 6. 37. *Rom.* 2. 1.

1 we ought to find fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier then they, or in hatred of them.

* JUdge [1] not, that ye be not judged.

2 For with what judgement ye judge, ye ſhall be judged: * and with what meaſure ye mete, it ſhall be meaſured to you again.

* *Mark.* 4. 24. *Luk.* 6. 38.

3 * And why beholdeſt thou the mote that

* *Luk.* 6. 41.

8 is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ [2] Give not that which is holy unto the dogs, neither cast ye your [a] pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ * [3] Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 [4] Therefore all things * whatsoever ye would that men should do to you, do ye even so to them: for this is the [b] law and the prophets.

13 ¶ [5] Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 ‡ Because [c] strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ [6] Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ [7] Not every one that saith unto me, * Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy [d] name? and in thy name have cast out devils? and in thy name done many [e] wonderful works?

23 And then will I profess unto them, * I [f] never knew you: * depart from me [g] ye that work iniquity.

24 ¶ [8] Therefore, * whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, * the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

2 *Christ cleanseth the leper,* 5 *healeth the centurions servant.* 14 *Peters mother in law,* 16 *and many other diseased,* 18 *sheweth how he is to be followed;* 23 *stilleth the tempest on the sea,* 28 *driveth the devils out of two men possessed,* 31 *and suffereth them to go into the swine.*

WHen he was come down from the mountain, great multitudes followed him.

2 * And [1] behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a testimony unto them.

5 ¶ * [2] And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word onely, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall [a] sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into [b] outer darkness: there shall be weeping and gnashing of teeth.

13 And

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2 The stiffnecked and stubborn enemies of the gospel are unworthy to have it preached unto them.

a A pearl hath this name among the Grecians, for the orient brightness that is in it: and a pearl was in ancient time in great estimation among the Latines, for a pearl that Cleopatra had, was valued at two hundred and fifty thousand crowns: and the word is now borrowed from that, to signify the most precious heavenly doctrine.

* *Chap.* 21. 22. *Mark.* 11. 24. *Luk.* 11. 9. *John.* 16. 24. *James* 1. 6.

3 Prayers are a sure refuge in all miseries.

4 A rehearsal of the meaning of the second table.

b *That is to say,* The doctrine of the law and prophets.

* *Luk.* 6. 31.

* *Luk.* 13. 24.

5 Example of life must not be taken from a multitude.

‡ Or, *how.*

c The way is strait and narrow: we must pass through this rough way and suffer, and endure, and be thronged, and so enter into life.

6 False teachers must be taken heed of: and they are known by false doctrine and evil living.

* *Luk.* 6. 43.

* *Chap.* 3. 10.

7 Even the best gifts that are, are nothing, without godliness.

* *Rom.* 2. 13. *James* 1. 22.

d By name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.

e Properly, *powers:* Now these excellent works wrought, are called powers, by occasion of those things which they bring to pass, for by them we understand how mighty the power of God is.

f *That is,* Not of ignorance, but because he will cast them away.

g You that are given to all kind of wickedness, and seem to make an art of sin.

* *Luk.* 13. 27.

* *Psal.* 6. 8.

8 True godliness resteth onely upon Christ, and therefore always remaineth invincible.

* *Luk.* 6. 47.

* *Mark.* 1. 22. *Luk.* 4. 32.

* *Mark.* 1. 40. *Luk.* 5. 12.

1 Christ, in healing the leprous with the touching of his hand, *sheweth,* That he abhorreth no sinners that come unto him, be they never so unclean.

* *Lev.* 14. 4.

* *Luk.* 7. 1.

2 Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

a A metaphor taken of banquets, for they that sit down together are fellows in the banquet.

b which are without the kingdom: for in the kingdom is light, and without the kingdom darkness.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ *[3] And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them.

16 ¶ * When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the [d] other side.

19 * [4] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* * nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples, said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ [6] And when he was entred into a ship, his disciples followed him.

24 * And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 ¶ *[7] And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way [f] off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would [g] depart out of their coasts.

g where men live as swine, there doth not Christ tarry but devils.

9

Chap. IX.

1 *Christ curing one sick of the palsie,* 9 *calleth Matthew from the receit of custom,* 10 *eateth with publicans and sinners,* 14 *defendeth his disciples for not fasting,* 20 *cureth the bloody issue,* 23 *raiseth from death Jairus daughter,* 27 *giveth sight to two blind men,* 32 *healeth a dumb man possessed of a devil,* 36 *and hath compassion of the multitude.*

AND he [1] entred into a ship, and passed over, and came into his [a] own city.

1 Sins are the causes of our afflictions, and Christ onely forgiveth them, if we believe.

a Into Capernaum, for as *Theophylact* saith, Beth-lehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

2 * And behold, they brought to him a man sick of the palsie, lying on a bed: and Jesus [b] seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

* *Mark.* 2. 3. *Luk.* 5. 18.

b knowing by a manifest sign.

3 And behold, certain of the scribes said within themselves, This man [c] blasphemeth.

c To blaspheme, signifieth amongst the more eloquent Grecians, to slander.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ *[2] And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of [d] custom: and he saith unto him, Follow me. And he arose, and followed him.

* *Mark.* 2. 14. *Luk.* 5. 27.

2 Christ calleth the humble sinners unto him, but he contemneth the proud hypocrites.

d At the customers table, where it was received.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and [e] sinners came & sat down with him & his disciples.

e The customers, fellows which were placed by the Romans, after that Judea was brought into the form of a province to gather the customs, and therefore of the rest of the Jews they were called sinners, *that is to say*, very vile men.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, *I will have mercy, and not sacrifice: for I am not come to call the righteous, * but sinners to repentance.

* *Hos.* 6. 6. *Chap.* 12. 7.

* 1 *Tim.* 1. 15.

14 ¶ [3] Then came to him the disciples of John, saying, * Why do we and the Pharisees fast oft, but thy disciples fast not?

3 Against naughty emulation in matters indifferent.

* *Mark.* 2. 18. *Luk.* 5. 33.

15 And Jesus said unto them, Can the [f] children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

f An Hebrew kind of speech, for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.

16 No man putteth a piece of [g] new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

g Raw, which was never put to the fuller.

17 Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new

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* *Mark.* 4. 37. *Luk.* 8. 23.

* *Mark.* 1. 29. *Luk.* 4. 38.

3 Christ in healing divers diseases, *sheweth*, That he was sent of his Father, that in him onely we should seek remedy in all our miseries.

* *Mark.* 1. 32. *Luk.* 4. 40.

* *Isa.* 53. 4.

1 *Pet.* 2. 24.

d For Capernaum was situate upon the lake of Tiberias.

* *Luk.* 9. 57.

4 The true disciples of Christ must prepare themselves to all kind of miseries.

e word for word, shades made with boughs.

5 when God requireth our labour, we must leave off all duty to men.

6 Although Christ seemeth oftentimes to neglect his, even in most extream dangers, yet in time convenient he asswageth all tempests, and bringeth them to the haven.

7 Christ came to deliver men from the miserable thraldom of Satan: but the world had rather lack Christ, then the vilest and least of their commodity.

f On an hill, as Mark and Luke witness: Now Gedera, *as Joseph recordeth, book.* 17. *chap.* 13. lived after the order of the Grecians, and therefore we may not marvel if there were swine there.

10 new wine into new bottles, and both are preserved.

* *Mark.* 5. 22. *Luke* 8. 41.
4 There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

18 ¶ * 4 While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour)

5 Even death is self giveth place to the power of Christ
h It appeareth that they used minstrels at their mourning.

23 [5] And when Jesus came into the rulers house, and saw the [h] minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

‡ Or, *this fame.*

26 And ‡ the fame hereof went abroad into all that land.

6 By healing these two blind, Christ sheweth that he is the light of the world.

27 ¶ [6] And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? they said unto him. Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that countrey.

* *Luke* 11. 14.
7 An example of the power, that Christ hath over the devil.

32 ¶ * 7 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

* *Chap.* 12. 24. *Mark* 3. 22. *Luke* 11. 15.

34 But the Pharisees said, * He casteth out the devils through the prince of the devils.

* *Mark* 6. 6. *Luke* 13. 22.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

* *Mark* 6. 34.
8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his church.
‡ Or, *were tired and lay down.*
* *Num.* 27 17.
* *Luke* 10 2.

36 ¶ * 8 But when he saw the multitudes, he was moved with compassion on them, because they ‡ fainted, and were scattered abroad, * as sheep having no shepherd.

37 Then saith he unto his disciples, * The harvest truly *is* plenteous, but the labourers *are* few.

i Word for word, *cast them out*, for men are very slow in so holy a work.

38 Pray ye therefore the Lord of the harvest, that he will [i] send forth labourers into his harvest.

CHAP. X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *comforteth them against persecutions,* 40 *and promiseth a blessing to those that receive them.*

AND * 1 when he had called unto him his twelve disciples, he gave them power ‡ *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

* *Mark* 3. 14. *Luke* 9. 1.
1 The apostles are sent to preach the gospel in Israel
‡ Or, *over.*

2 Now the names of the twelve apostles are these; The [a] first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

a *Theophilact saith*, That Peter and Andrew are named the first, because they were first called.
b A man of Kerioth Now Kerioth was in the tribe of Judah, *Josh.* 15. 25.

3 Philip, and Bartholomew, Thomas, & Matthew the publican, James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus.

* *Acts* 13. 46.

4 Simon the Canaanite, and Judas [b] Iscariot, who also betrayed him.

2 The sum of the gospel, or preaching of the apostles.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

* *Luke* 10. 9.
3 Miracles are dependances of the word.

6 * But go rather to the lost sheep of the house of Israel.

* *Mark* 6. 8. *Luke* 9. 3. and 22. 35.
‡ Or, *get.*
4 The ministers of the word must cast away all cares that might hinder them the least wise that might be
c For this journey, *to wit*, both that nothing might hinder them, and also that they might feel some taste of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, *Luke* 22. 35.

7 [2] And as ye go, preach, saying, * The kingdom of heaven is at hand.

* *Luke* 10. 7. 1 *Tim* 5. 18.
d God will provide you meat.

8 [3] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

* *Luke* 10. 8.
5 Happy are they that receive the preaching of the gospel: and unhappy are they that refuse it.

9 * ‡ [4] Provide neither [c] gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (* for the workman is worthy of his [d] meat)

11 * [5] And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your [e] peace come upon it: but if it be not worthy, let your peace return to you.

e It is a manner of speech taken from the Hebrews, whereby they meant all kind of happiness.

14 * And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, * shake off the dust of your feet.

* *Mark* 6. 11. *Acts* 13. 51.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom & Gomorrah, in the day of judgment, then for that city.

* *Luke* 10. 3.
6 Christ sheweth how the ministers must behave themselves under the cross.

16 ¶ * [6] Behold, I send you forth as [f] sheep in the midst of wolves: be ye therefore wise as serpents, and ‡ [g] harmless as doves.

f You shall be in great danger.
‡ Or, *simple.*
g You shall not so much as revenge an injury: and by the mixing of these beasts natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as exquisitely framed of both them as may be.

17 But beware of [h] men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

h For in the cause of religion men are wolves one to another.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

* *Mark* 13. 11. *Luke* 12. 11.

19 * But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother

* *Luke* 21. 16.

brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved.

* *Mark.* 13. 13.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ‡ have [i] gone over the cities of Israel till the Son of man be come.

‡ Or, *end*, or, *finish.*
i Bring to an end, *that is*, you shall not have gone through all the cities of Israel, and preached in them.
* *Luk.* 6. 40.
John. 13. 16.

24 * The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master; and the servant as his lord: if they have called the master of the house [k] Beelzebub, how much more *shall they call* them of his houshold?

k It was the idol of the Ecronites, which we call the god of flies.

26 [l] Fear them not therefore: * for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

l Truth shall not always be hid.
* *Mark.* 4. 22.
Luk. 8. 17.
and 12. 2.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [m] house-tops.

m Openly, and in the highest places, for the tops of their houses were so made, that they might walk upon them, *Acts* 10. 9.

28 * And [n] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

* *Luk.* 12. 4.
n Though tyrants be never so raging and cruel, yet we may not fear them.

29 Are not two sparrows sold for a ‡ [o] farthing? and one of them shall not fall on the ground without your Father.

‡ *It is in value half-penny-farting, in the original, as being the tenth part of the Roman-penny.*
o The fourth part of an ounce.

30 * But the very hairs of your head are all numbred.

* *1 Sam.* 14. 11.
Acts 27 34.

31 Fear ye not therefore, ye are of more value then many sparrows.

32 * [7] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

7 The necessity and reward of open confessing Christ.
* *Luk.* 12. 8.
* *Mark.* 8. 38.
Luk. 9. 26.
2 Tim. 2. 12.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 * [8] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

* *Luk.* 12. 51.
8 Civil dissensions follow the preaching of the Gospel.

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.

* *Mic.* 7. 6.

36 And a mans foes *shall be* they of his own houshold.

37 * [9] He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

* *Luk.* 14. 26.
9 Nothing without exception is to be preferred before our duty to God.

38 * And he that taketh not his cross, and followeth after me, is not worthy of me.

* *Chap.* 16. 24.
Luk. 9. 23.
Mark. 8. 34.

39 * He that [p] findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

* *John.* 12. 25.
p They are said to find their life, which deliver it out of danger: and this is spoken after the opinion of the people, which think them clean lost that die: because they think not of the life to come.

40 ¶ * [10] He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

* *Luk.* 10. 16.
John. 13. 20.
10 God is both author and revenger of his holy ministry.

41 [11] He that receiveth a prophet in the [q] name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

11 we shall lose nothing that we bestow upon Christ.
q As a prophet.

42 * And whosoever shall give to drink unto one of these [r] little ones, a cup of cold water onely, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

* *Mark.* 9. 41.
r which in the sight of the world are vile and abject.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christs testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Fathers wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND [1] it came to pass, when Jesus had made an end of [a] commanding his twelve disciples, he departed thence to teach and to preach in [b] their cities.

1 Christ sheweth by his works that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, *that is to say*, In Galilee where many of them were born.

2 * Now when John had heard in the prison the works of Christ, he sent two of his disciples,

* *Luk.* 7. 18.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 * The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and * the poor have the gospel preached to them.

* *Isa.* 35. 6.
* *Isa.* 61. 1.

6 And blessed is he whosoever shall not be offended in me.

7 [2] ¶ And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind?

2 What agreement and what difference is betwixt the ministry of the prophets, the preaching of John, and the full light of the gospel, which Christ hath brought.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

* *Mal.* 3. 1.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the Baptist: notwithstanding he that is least in the [c] kingdom of heaven, is greater then he.

c In the new state of the church where the true glory of God shineth, the persons are not compared together, but the kind of doctrines, the preaching of John, with the Law and the prophets, and again, the most clear preaching of the gospel with John.
* *Luk.* 16. 16.

12 * And from the days of John the Baptist, until now, the kingdom of heaven ‡ suffereth violence, and the violent take it by force.

‡ Or, *is gotten by force, and they that thrust men.*

13 For all the prophets, and the law [d] prophesied until John.

d They prophesied of things to come, which are now present, and clearly, and plainly seen.

14 And if ye will receive *it*, this is * Elias which was for to come.

* *Mal* 4. 5.

15 He that hath ears to hear, let him hear.

16 ¶ [3] * But whereunto shall I liken this generation? [e] It is like unto children sitting in the markets, and calling unto their fellows,

3 There are none more stout and stubborn enemies of the gospel, then they to whom it ought to be most acceptable.
* *Luk.* 7. 31.

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

e He blameth the frowardness of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking

12 ing, and they ſay, Behold, a man glutto-
nous and a wine-bibber, a friend of publi-
cans and ſinners: [4] but [f] wiſdom is juſtified
of her children.

20 ¶ *[5] Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgement, then for thee.

* Luk. 10. 21.

25 ¶ * At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt [g] revealed them unto babes.

26 Even [h] ſo Father, for ſo it ſeemed [i] good in thy ſight.

27 * [6] All things are delivered unto me of my Father: and no man knoweth the Son but the Father: * neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal *him*.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: * and ye ſhall find reſt unto your ſouls.

30 * For my yoke is [k] eaſy, and my burden is light.

4 That which the moſt part refuſe, the elect and choſen embrace.
f wiſe men do acknowledge the wiſdom of the go'pel, when they receive it.
* Luk. 10. 13.
5 The proud reject the go'pel offered unto them, to their great hurt and ſmart, which turned to the ſalvation of the ſimple.
g Through the miniſtry of Chriſt, who onely ſheweth the truth of all things pertaining to God.
h This word ſheweth that he contenteth himſelf in his Fathers counſel.
i Gods will is the onely rule of righteouſneſs.
* John 3. 35.
6 There is no true knowledge of God, nor quietneſs of mind, but onely in Chriſt alone.
* John. 6. 46.
* Jer. 6. 16.
* 1 John. 5. 3.
k May eaſily be born: for his commandments are not grievous, for all that is born of God, overcometh the world.

CHAP. XII.

1 Chriſt reproveth the blindneſs of the Phariſees concerning the breach of the ſabbath, 3 by ſcriptures, 9 by reaſon, 13 and by a miracle. 22 He healeth the man poſſeſſed that was blind and dumb. 31 Blaſphemy againſt the holy Ghoſt ſhall never be forgiven. 36 Account ſhall be made of idle words. 38 He rebuketh the unfaithful who ſeek after a ſign, 49 and ſheweth who is his brother, ſiſter, and mother.

AT [1] that time * Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

3 But he ſaid unto them, Have ye not read * what David did when he was an hungred, and they that were with him,

4 How he entred into the houſe of God, and did eat the [a] ſhew-bread, which was not lawful for him to eat, neither for them which were with him, * but onely for the prieſts?

1 Of the true ſanctifying of the ſabbath, and the abrogating of it.
* Deut. 23. 25. Mark. 2. 23. Luk. 6. 1.
* 1 Sam. 21. 6.
a The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, Levit. 24. 6.
* Exod. 29 32, 33. Levit. 8. 31. and 24. 9.

5 Or have ye not read in the * law, how that on the ſabbath-days the prieſts in the temple [b] profane the ſabbath, and are blameleſs?

6 But I ſay unto you, that in this place is *one* greater then the temple.

7 But if ye had known what this meaneth, * I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the Son of man is Lord even of the ſabbath-day.

9 * [2] And when he was departed thence, he went into their ſynagogue.

10 ¶ Aud behold, there was a man which had *his* hand withered: and they asked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better then a ſheep? wherefore it is lawful to do well on the ſabbath-days.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 ¶ [3] Then the Phariſees went out, and ‡ held a counſel againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 * Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew [c] judgement to the Gentiles.

19 He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he [d] ſend forth judgement unto victory.

21 And in his name ſhall the Gentiles truſt.

22 ¶ * [4] Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 * But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

25 [5] And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand.

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

* Num. 28. 9.
b when the prieſts do Gods ſervice upon the ſabbath-day, yet they break not the law: much leſs doth the Lord of the ſabbath break the ſabbath.
* Hoſ. 6. 6. Chap. 9. 13.
* Mark. 3 1. Luk. 6. 6.
2 The ceremonies of the law are not againſt the love of our neighbour.
3 How far and in what reſpect we may give place to the unbridled rage of the wicked.
‡ Or, took counſel.
* Iſa. 42. 1.
c By judgement is meant a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid, to reign and judge there: *that is to ſay*, To govern and rule matters.
d He ſhall pronounce ſentence and judgement, maugre the world and Satan, and ſhew himſelf conquerour over all his enemies.
* Luk. 11. 14.
4 A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly.
* Chap. 9. 34.
5 The kingdom of Chriſt, and the kingdom of the devil cannot conſiſt together.

28 But

28 But if I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

a *Mark.* 3. 28. *Luk.* 12. 10. 1 *John.* 5. 16.

31 ¶ Wherefore I ſay unto you, * All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *holy* Ghoſt ſhall not be forgiven unto men.

6 Of blaſphemy againſt the holy Ghoſt.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: [6] but whoſoever ſpeaketh againſt the holy Ghoſt: it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

7 Hypocrites at the length bewray themſelves even by their own mouth.
* *Luk.* 6. 45.

34 [7] O generation of vipers, how can ye, being evil, ſpeak good things? * for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

e Vain and unprofitable trifles, which the moſt part of men ſpend their lives in.

36 But I ſay unto you, That every * idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

8 Againſt froward deſirers of miracles.
* *Chap.* 16. 1. *Luk.* 11. 29. 1 *Cor.* 1. 22.

38 ¶ [8] * Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

f Baſtards which fell from Abrahams faith, or forſook the true worſhip of God.
* *Jonas* 1. 17.

40 * For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

9 Chriſt teacheth by the ſorrowful example of the Jews, that there are none more miſerable then they which put out the light of the Goſpel, which was kindled in them.
* *Jonas* 3. 5.

41 [9] The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, * becauſe they repented at the preaching of Jonas, and behold, a greater then Jonas *is* here.

* 1 *King.* 10. 1.
g He meaneth the Queen of Saba: whoſe countrey is ſouth, in reſpect of the land of Iſrael.
h For Saba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea.
* *Luk.* 11. 24.

42 * The queen of the [g] ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the [h] uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater then Solomon *is* here.

43 * When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there: * and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo unto this wicked generation.

13
* *Heb.* 6. 4. *and* 10. 26. 2 *Pet.* 2. 20.

46 ¶ [10] While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

10 Chriſt teacheth by his own example, how that all things ought to be ſet apart, in reſpect of Gods glory.
* *Mark.* 3. 31. *Luk.* 8. 20.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him, that told him, Who is my mother? and who are my brethren?

11 None are more neat unto us, then they that are of the houſhold of faith.

49 [11] And he ſtretched forth his hand towards his diſciples, and ſaid, Behold my mother, and my brethren.

50 For whoſoever, ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

3 *The parable of the ſower and the ſeed:* 18 *the expoſition of it.* 24 *The parable of the tares,* 31 *of the muſtard-ſeed,* 33 *of the leaven,* 44 *of the hidden treaſure,* 45 *of the pearl,* 47 *of the draw-net caſt into the ſea,* 53 *and how Chriſt is contemned of his own countrymen.*

THE ſame day went Jeſus out of the houſe, * and ſat by the ſea-ſide.

* *Mark.* 4. 1.

2 [1] And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

1 Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, cometh not on ſo well in one as in another and the reaſon is, the moſt part, either do not receive it, or ſuffer it not to ripen.
* *Luk.* 8. 5.

3 And he ſpake many things unto them in parables, ſaying, * Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the way-ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 [2] He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

2 The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgement of God.
* *Chap.* 25. 29.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy

14 * *Iſa.* 6. 9. *Mark.* 4. 12. *Luk.* 8. 10. *John.* 12. 40. *Acts* 28. 26. *Rom.* 11. 8.

of Eſaias, which ſaith, * By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

3 The condition of the church under, and ſince Chriſt, is better then it was in the time of the fathers under the law. * *Luk.* 10. 24.

16 [3] But bleſſed *are* your eyes, for they ſee; and your ears, for they hear.

17 For verily I ſay unto you, * that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe things which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his [a] heart: this is he which received ſeed by the way-ſide.

a Though there be mention made of the heart, yet his ſowing is referred to hearing, without underſtanding: for whether the ſeed be received in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit, and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty.

4 Chriſt ſheweth in another parable of the evil ſeed mixt with the good, that the church ſhall never be free and quiet from offences, both in doctrine and manners until the day appointed for the reſtoring of all things to come, and therefore the faithful have to arm themſelves with patience and conſtancy.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ [5] Another parable put he forth unto them, ſaying, * The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field.

5 God beginneth his kingdom with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth. * *Mark.* 4. 30. *Luk.* 13. 19.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ * Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three ‡ meaſures of meal, till the whole was leavened.

* *Luk.* 13. 20.

‡ The word in the Greek is, *A meaſure containing about a peck and a half, wanting little more then a pint.*

34 * All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them:

* *Mark.* 4. 33.

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, * I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

* *Pſal.* 78. 2.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 [6] He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man:

6 He expoundeth the former parable of the good and evil ſeed.

38 The field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that ſowed them, is the devil: * the harveſt is the end of the world: and the reapers are the angels.

* *Joel* 3. 13. *Rev.* 14. 15.

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all ‡ things that offend, and them which do iniquity;

‡ Or, *ſcandals.*

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 * Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father. Who hath ears to hear, let him hear.

* *Dan.* 12. 3.

7 Few men underſtand how great the riches of the kingdom of heaven are, and no man can be partaker of them, but he that redeemeth them with the loſs of all his goods.

44 ¶ [7] Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls:

46 Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

8 There are many in the church, which notwithſtanding are not of the church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

47 ¶ [8] Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt;

50 And

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 [9] Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence.

54 * [10] And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works?

55 * Is not this the carpenters ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

57 And his ſiſters, are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, * A prophet is not without honour, ſave in his own countrey, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

Chap. XIV.

1 Herods opinion of Chriſt. 3 Wherefore John Baptiſt was beheaded. 13 Jeſus departeth into a deſert place: 15 where he feedeth five thouſand men with five loaves and two fiſhes. 22 He walketh on the ſea to his diſciples: 34 and landing at Genneſaret, healeth the ſick by the touch of the hem of his garment.

AT [1] that time * Herod the tetrarch heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen [a] from the dead, and therefore [a] mighty works ‡ do ſhew forth themſelves in him.

3 ¶ * For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, * It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, * becauſe they counted him as a prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger.

9 And the king was ſorry: nevertheleſs for the oaths ſake, and them which ſat with him at meat, he commanded *it* to be given *her*.

10 And he ſent and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body and buried it, and went and told Jeſus.

13 ¶ * When Jeſus heard *of it*, he departed thence by ſhip into a deſert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 [2] And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 ¶ * And when it was evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart, give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 * And when he had ſent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 [3] But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary.

25 And in the [c] fourth watch of the night, Jeſus went unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28 [4] And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the wind ‡ boiſtrous, he was afraid: and beginning to ſink, he cried, ſaying, Lord ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

9 They ought to be diligent, which have not only to be wiſe for themſelves, but to diſpence the wiſdom of God to others.

* *Mark.* 6. 1. *Luk.* 4. 16.

10 Men do not onely ſin of ignorance, but alſo wittingly and willingly lay ſtumbling blocks in their own ways, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.

* *John.* 6. 42.

* *Mark.* 6. 4. *Luk.* 4. 24. *John* 4. 44.

1 Here is in John, an example of an invincible courage, which all faithful miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanity, pride, and cruelty, and to be ſhort, of a counly conſcience, and of their miſerable ſlavery which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſs and womanly cruelty.

* *Mark.* 6. 14. *Luk.* 9. 7.

a By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.

‡ Or, *are wrought by him.*

* *Luk.* 3. 19, 20.

* *Lev.* 18. 16. *and* 20. 21.

* *Chap.* 21. 26.

b There were three Herods: the firſt of them was Antipaters ſon, who is alſo called *Aſcalonius*, in whoſe reign Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called *Antipas Magnus* his ſon whoſe mothers name was *Malthaca*, or, *Martaca*, and this was called Tetrarch, by reaſon of enlarging his dominion, when *Archelaus* was baniſhed to Vienna in France. The third was *Agrippa Magnus* his nephew by *Ariſtobulus*, and he it was that ſlew James.

2 Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, and ſeek the kingdom of heaven.

* *Mark.* 6. 35. *John* 6. 5.

* *Mark.* 6. 46.

* *John.* 6. 16.

3 we muſt ſail even through mighty tempeſts and Chriſt will never forſake us, ſo that we go whither he hath commanded us.

c By the fourth watch is meant the time near to day breaking: for in old time they divided the night into four watches, in which they ſcouted.

d A ſpirit, *as it is here taken*, is that which a man imagineth to himſelf vainly in his mind, perſwading himſelf that he ſeeth ſomething, and ſeeth nothing.

4 By faith we tread under our feet even the tempeſts themſelves, but yet by the virtue of Chriſt, which helpeth that virtue, which he of his mercy hath given.

‡ Or, *ſtrong.*

16

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ * And when they were gone over, they came into the land of [e] Genneſaret.

35 [5] And when the men of that place had knowledge of him, they ſent out into all that countrey round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might onely touch the hem of his garment: and as many as touched were made perfectly whole.

* *Mark.* 6. 53.
e This Genneſaret was a lake nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the country it ſelf grew to be called by that name.
5 In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedy for ſpiritual diſeaſes at his hands: and that we are bound not only to run our ſelves, but alſo to bring others unto him.

CHAP. XV.

3 Chriſt reproveth the ſcribes and Phariſees, for tranſgreſſing Gods commandments, through their own traditions; 11 teaching how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with ſeven loaves, and a few little fiſhes, feedeth four thouſand men, beſides women and children.

* *Mark.* 7. 1.
1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
a which they received of their anceſtors from hand to hand, or their elders allowed, which were the governours of the church.
2 Their wicked boldneſs in corrupting the commandments of God, and that upon pretence of godlineſs, and uſurping authority to make laws is here reproved.
b By honour is meant, all kind of duty which children owe to their parents.
* *Exod.* 20. 12. *Deut.* 5. 16.
* *Exod.* 21. 17. *Lev.* 20. 9. *Prov.* 20. 20.
c *The meaning is this*: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee, for under this colour of religion they raked all to themſelves, as though that he that had given any thing to the temple, had done the duty of a child.
* *Mark.* 7. 11, 12.
d You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the Church of God, in deſpite of the world and Satan.
3 The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdom of God to ſtand in outward things. * *Iſa.* 29. 13. * *Mark.* 7. 14. 4 Chriſt teacheth us, that hypocriſie of falſe teachers which deceive our ſouls, is not to be born withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blind our eyes: otherwiſe we are like to periſh with them. * *John.* 15. 2. * *Luk.* 6. 39. * *Mark.* 7. 17.

THen * [1] came to Jeſus ſcribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, *[b] Honour thy father and mother: and, * he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoever ſhall ſay to *his* father or *his* mother, * *It is* a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none [d] effect by your tradition.

7 [3] Ye hypocrites, well did Eſaias propheſie of you, ſaying,

8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worſhip me, teaching *for doctrines* the commandments of men.

10 ¶ * [4] And he called the multitude, and ſaid unto them, Hear and underſtand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, * Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: * they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 * Then anſwered Peter and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

* *Gen.* 6. 5. *and* 8. 21.

20 Theſe are the things which defile a man: but to eat with unwaſhen hands, defileth not a man.

21 ¶ * Then Jeſus went thence, and departed into the [e] coaſts of Tyre and Sidon.

* *Mark.* 7. 24.
e Coaſts which were next to Tyre and Sidon, *that is*, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.

22 And behold, a woman of [f] Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil.

f Of the ſtock of the Canaanites, which dwelled in Phenicia.

23 [5] But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us.

5 In that Chriſt doth ſometimes as it were ſtop his ears againſt the prayers of his ſaints, he doth it for his glory, and our profit.

24 But he anſwered and ſaid, * I am not ſent, [g] but unto the loſt ſheep of the houſe of Iſrael.

* *Chap.* 10. 6.
g Of the people of Iſrael, which people was divided into tribes but all thoſe tribes came of one houſe.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbs which fall from their maſters table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 * [6] And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there.

* *Mark.* 7. 31.
6 Chriſt ceaſeth not to be beneficial even there where he is contemned, and in the midſt of wolves he gathereth together and noſtreth his flock.

30 * And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, [h] maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

* *Iſa.* 35. 5. 6.
h whoſe members were weakned with the palſy, or by nature, for afterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weak, he reſtoreth to health, and yet he could eaſily, if he had willed, have given them hands and feet, and other members which wanted them.

31 Inſomuch that the multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 ¶ * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they [i] continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

* *Mark.* 8. 1.
7 By doing again this miracle Chriſt ſheweth that he will never be wanting to them that follow him no not in the wilderneſs.
i Go not from my ſide.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaid unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to [k] ſit down on the ground.

k *Word for word*, To lie down backward as rowers do in rowing, they draw their oars to them.

36 And

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven [i] baskets full.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The peoples opinion of Christ,* 16 *and Peters confession of him.* 21 *Jesus foreshewed his death,* 23 *reproving Peter for dissuading him from it.* 24 *And admonisheth those that will follow him, to bear the cross.*

THE * [1] Pharisees also with the Sadducees, came, and [a] tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *it will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the [b] face of the sky, but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the [c] sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ [2] Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus [d] perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 * Do ye not yet understand, neither remember the [e] five loaves of the five thousand, and how many baskets ye took up?

10 * Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 [f] How is it that ye do not understand, that I [g] spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ [3] When Jesus came into the coasts of [h] Cesarea Philippi, he asked his disciples, saying, * Whom do men say, that I, the Son of man, am?

14 And they said, Some *say that thou art* [i] John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, * Thou art Christ the Son of the living God.

17 [4] And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for [k] flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 [5] And I say also unto thee, that * thou art [l] Peter, and upon this rock I will build my church: and the [m] gates of hell shall not prevail against it.

19 * [6] And I will give unto thee the [n] keys of the kingdom of heaven: and whatsoever thou shalt [o] bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 [7] Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ [8] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the [p] elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter [q] took him, and began to rebuke him, saying, be it far from thee, Lord: this shall not be unto thee.

23 [9] But he turned, and said unto Peter, Get thee behind me, [r] Satan, thou art an offence unto me: for thou [s] savourest not the things that be of God, but those that be of men.

24 ¶ * [10] Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall [t] find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the [u] glory of his Father, with his angels; * and then he shall reward every man according to his works.

28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Son of man coming in his [x] kingdom.

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i A kind of vessel wrought with twigs.

* *Mark* 8. 11. *Luk* 11. 54.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.

a To try whether he could do that which they desired, but their purpose was naught, for they thought to find some thing in him by that means, whereupon they might have just occasion to reprehend him, or else distrust and curiosity moved them so to do, for by such means also is God said to be tempted, *that is to say*, Provoked to anger, as though men would strive with him.

b The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

c The article sheweth the notableness of the deed.

2 False teachers must be taken heed of.

d Not by others, but by virtue of his divinity.

* *Chap.* 14. 17.

e That five thousand men were filled with so many loaves.

* *Chap.* 15. 34.

f A demand or question joyned with admiration.

g Said, for commanded.

3 There are divers judgements and opinions of Christ, notwithstanding he is known of his alone.

h There were two Cesareas, the one called, *Stratonis* upon the Mediterranean sea, which Herod built sumptuously in the honour of *Octavius*, *Joseph. lib.* 15. The other was Cesarea Philippi, which Herod the great, the Tetrarchs son by *Cleopatra*, built in the honour of *Tiberias*, at the foot of Lebanon, *Joseph. lib.* 15.

i As Herod thought.

* *Mark.* 8. 27. *Luk.* 9. 18.

* *John.* 6. 69.

4 Faith is of grace, not of nature.

k By this kind of speech is meant mans natural procreation upon the earth, the creature not being destroyed which was made, but deformed through sin: *so then this is the meaning*, This was not revealed to thee by any understanding of man, but God shewed it thee from heaven.

5 That is true faith, which confesseth Christ, the virtue whereof is invincible.

* *John.* 1. 42.

l Christ spake in the Syrian tongue, and therefore used not this descanting betwixt *Petros*, which signifieth Peter, and *Petra*, which signifieth a Rock, but in both places used this word *Cepha*: but his mind was that wrote in Greek, by the divers terminations to make a difference between Peter which is a piece of the building, & Christ the *Petra*, *that is*, The rock and foundation: or else he gave his name Peter, because of the confession of his faith, which is the churches as well as his, as the old fathers witness *for so saith Theoph.* That confession which thou hast made, shall be the foundation of the believers.

m The enemies of the church are compared to a strong kingdom and therefore by gates are meant, cities which are made strong with counsel and fortresses, *and this is the meaning*, whatsoever Satan can do by counsel or strength: So doth Paul, 2 *Cor.* 10. 4. call them strong holds.

* *John.* 20. 23.

6 The authority of the church is from God.

n A Metaphor taken of stewards which carry the keys, and here is set forth the power of the minister of the word, as *Esa.* 22. 22. and that power is common to all ministers, as *Chap.* 18. 18, and therefore the ministry of the Gospel, may rightly be called the key of the kingdom of heaven.

o They are bound whose sins are retained, heaven is shut against them, because they receive not Christ by faith: on the other side how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heirs with him?

7 Men must first learn, and then teach.

8 The minds of men are in time to be prepared, and made ready against the stumbling-block of persecution.

p It was a name of dignity, and not of age: and it is put for them which were the Judges, which the Hebrews call Sanhedrin.

q Took him by the hand, and led him aside, as they use to do, which mean to talk familiarly with one.

9 Against preposterous zeal.

r The Hebrews call him Satan: *that is to say*, An adversary, whom the Grecians call *diabolos*, *that is to say*, Slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, *John.* 6. 70. or of lightness and pride, resist the will of God.

s By this word we are taught, that Peter sinned through a false persuasion of himself.

* *Chap.* 10. 38. *Mark.* 8. 34.

10 No men do worse provide for themselves, then they that love themselves more then God.

t Shall gain himself: *and this is his meaning*, They that deny Christ to, save themselves, do not only lose that which they look for, but also lose the thing they would have kept, *that is*, Themselves, which loss is the greatest of all: but as for them that doubt not to die for Christ, it fareth far otherwise with them

u Like a king, as *Chap.* 6. 29.

* *Psal.* 62. 12. *Rom.* 2. 6.

* *Mark.* 9. 1. *Luk.* 9. 27.

x By his kingdom is understood, The glory of his ascension, and what followeth thereof, *Ephes.* 4. 10. or, the preaching of the Gospel, *Mark.* 9. 1.

18

CHAP. XVII.

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.

AND *[1] after [a] six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b] transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This [c] is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their [d] face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the [e] vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, * Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ * [2] And when they were come to the multitude, there came to him a *certain* man, [f] kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is [g] lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation: how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 [3] Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be unpossible unto you.

21 [4] Howbeit this kind goeth not out, but by [h] prayer and fasting.

22 ¶ * [5] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

24 ¶ [6] And when they were come to Capernaum, they that received ‡ tribute-*mony*, came to Peter, and said, [i] Doth not your master [k] pay [l] tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own [m] children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a [n] piece of mony: that take, and give unto them for me and thee.

which pay tribute, but natural children. n *A stater, it is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.*

CHAP. XVIII.

1 Christ warneth his disciples to be humble and harmless, 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us, 21 and how oft to forgive them; 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him who shewed no mercy to his fellow.

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 [1] And Jesus called a [a] little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, * Except ye be [c] converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 * [2] But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ [3] Wo unto the world because of offences: for it must needs be that [c] offences come: but wo to that man by whom the offence cometh.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and

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* *Mark.* 9. 2. *Luk.* 9. 28.
1 Christ is in such sort humble in the gospel, that in the mean season he is Lord both of heaven and earth.
a Luke reckoneth eight days, containing in that number the first and last, and Matthew speaketh but of them that were betwixt them.
b Changed into another hue.

* 2 *Pet.* 1. 17.

c *The article is*, Severeth Christ from other children; for he is Gods natural Son, we by adoption, therefore he is called, *The first begotten among the brethren*: because that although he be of right the onely Son, yet is he chief among many, in that he is the fountain and head of the adoption.
d Fell down flat on their faces, and worshipped him, *as Chap.* 2. 11.
e which they saw, otherwise the word used in this place is properly spoken of that which is seen in a dream.
* *Chap.* 11. 14. *Mark.* 9. 11.

* *Mark.* 9. 17. *Luk.* 9. 38.
2 Men are unworthy of Christ his goodness, yet notwithstanding he regardeth them.
f As men that make supplications use to do.
g They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this place, we must so take it, that besides the natural disease he had a devilish frenzy.

3 Incredulity and distrust, hinder and break the course of Gods benefits.

* *Luk.* 17. 6.

4 The remedy against distrust.
h To give us to understand the watchfulness and diligence of earnest prayer, which cannot be without sobriety.
* *Chap.* 20. 17. *Mark.* 9. 31. *Luk.* 9. 44.
5 Our minds must be prepared more and more against the offence of the cross.
6 In that Christ doth willingly obey Cesars edicts, he sheweth that civil policy is not taken away by the gospel.
‡ *Called in the original Didrachma, being in value fifteen pence.*
i He denieth not, but he asketh.
k Ought he not, to pay.
l They that were from twenty years of age to fifty, paid half a shekel of the sanctuary, *Exod.* 30. 13. This was an Attick didrachma, which the Romans exacted after they had subdued Judea.
m By children we must not understand subjects

* *Mark.* 9. 33. *Luk.* 9. 46.

1 Humbleness of mind is the right way to preeminence.
a A child in years.
* *Chap.* 19. 14. *1 Cor.* 14. 20
b A kind of speech taken from the Hebrews, and it is as much as, *Repent.*

* *Mark.* 9. 42. *Luk.* 17. 1, 2.
2 we ought to have great respect to our brethren be they never so base: and he that doth otherwise shall be sharply punished.
3 A good man cannot but go through the midst of offences, yet he must cut off offences.
c Lets and hinderances which stop the course of good works, *The Greek word importeth thus much*, Things which we stumble at.
* *Chap.* 5. 30. *Mark.* 9. 45.

and

and cast *it* from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire.

10 [a] Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 * For the son of man is come to save that which was lost.

12 * How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoyceth more of that *sheep*, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, * [b] if thy brother shall trespass against [c] thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in * the [f] mouth of two or three witnesses every word may be [g] established.

17 And if he shall [h] neglect to hear them, tell it unto the church: but if he neglect to hear the [i] church, let him be unto thee as an * [k] heathen man and a publican.

18 Verily I say unto you, * Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall [l] agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name: there am I in the midst of them.

21 ¶ [m] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? * till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him [n] ten thousand ‡ talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ‡ [o] worshipped him, saying, Lord have [p] patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which ought him an hundred ‡ pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 Christ healeth the sick; 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God: 27 and promiseth reward to those that forsake any thing, to follow him.

AND it came to pass, * that when Jesus had finished these sayings, he [a] departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to [b] put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female?

5 And said, * For this cause shall a man leave father and mother, and shall [c] cleave to his wife: and * they [d] twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath * joyned together, let not man put asunder.

7 [2] They say unto him, * Why did Moses then command, to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses [e] because of the hardness of your hearts, [g] suffered you to put away your wives: but from the beginning it was not so.

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a The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.
* *Luk.* 19. 10.

* *Luk.* 15. 4.

* *Lev.* 19. 17. *Luk.* 17. 3.
b We must labour for concord, not to revenge injuries.
c If his offence be such, that thou onely knowest thy brothers offence.
* *Deut.* 19. 15. *John.* 8. 17. 2 *Cor* 13. 1. *Heb* 10. 28.
f *That is*, By the word and witness, the mouth is sometime taken for the word or speech, *Numb.* 3. 11. and also for a still witness, *wit*, when the matter speaketh of it self, *as beneath Chap.* 21. 16.
g Sure and certain.
h He that contemned the judgement of the church, contemneth God.
h *Word for word* Do not vouchsafe to hear, or make as though he did not hear.
i He speaketh not of any kind of policy, but of an ecclesiastical assembly: for he speaketh afterward of the power of loosing and binding, which belongeth to the order used in those days, at what time the elders had the judgement of church matters in their hands, *John.* 9. 22. *and* 12. 42. *and.* 16. 2. and used casting out of the Synagogue for a punishment as we do now excommunication.
* 1 *Cor.* 5. 9. 2 *Thes.* 3. 14.
k Prophane and void of religion: such men, the Jews called Gentiles: whose company they shunned, as they did the publicans.
* *John.* 20. 23. 1 *Cor.* 5. 4.
l This word is translated from the body to the mind, for it belongeth properly to song.

1 The band of marriage ought not to be broken, unless it be for fornication.
b To send her a book of divorcement, *afore chap.* 5. 31.
* *Gen.* 1. 27.
* *Gen.* 2. 24. *Ephes.* 5. 31.
c *The Greek word importeth*, To be glewed unto, whereby is signified that strait knot, which is between man and wife, as though they were glewed together.
* 1 *Cor.* 6. 16.
d They which were two, become as it were one: and this word flesh, is by a figure taken for the whole man, or the body, after the manner of the Hebrews.
e Hath made them yoke-fellows as the marriage it self is by a borrowed kind of speech called a yoke.
* *Deut.* 24. 1 2. Because politick laws are constrained to bear with some things, it followeth not by and by that God alloweth them. * *Deut.* 24. 1. f Being occasioned by reason of the hardness of your hearts. g By a politick law, not by the moral law: for this law is a perpetual law of Gods justice, the other boweth and bendeth as the carpenters level.

‡ Or, *besought him.*
n This was a civil reverence which was very usual in the East.
o Yield not too much to thine anger against me: so is God called in the scripture, *slow to anger*, that is to say, *gentle*, and one that refraineth the storming of his mind, *Psal.* 86. 5. *patient and of great mercy.*
‡ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half-penny.*

‡ *A talent is* 750 *ounces of silver, which after five shillings the ounce, is* 187 *l.* 10 *shillings.*

20

* *Chap.* 5. 32. *Mark.* 10. 11. *Luk.* 16. 18. † *Cor.* 7. 11.
h Therefore in these days the laws that were made against adulterers, were not regarded: for they should have needed no divorcement, if marriage had been cut asunder with punishment by death.

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for [h] fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the [1] case of the man be so with *his* wife, it is not good to marry.

1 If the matter stand so between man and wife, or in marriage.

11 [3] But he said unto them, All men cannot [k] receive this saying, save *they* to whom it is given.

3 The gift of continency is peculiar, and therefore no man can set a law to himself of perpetual continence.
k Receive and admit, as by translation we say, that a strait and narrow place, is not able to receive many things.

12 For there are some [l] eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have [m] made themselves eunuchs for the kingdom of heavens sake. He that is able to receive *it*, let him receive *it*.

l The word eunuch is a general word, and hath divers kinds under it, as gelded men, and burstен men.
m which abstain from marriage, and live continently through the gift of God.

13 ¶ * [4] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

* *Mark.* 10. 13. *Luk.* 18. 15.
4 Infants and little children are contained in the free covenant of God.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life?

17 [r] And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

5 They neither know themselves nor the law, that seek to be saved by the law.
* *Mark.* 10. 17. *Luk.* 18. 18.

18 He saith unto him, Which? Jesus said, * Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

* *Exod.* 20. 13.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be [n] perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

n The young man did not answer truely in saying, That he had kept all the commandements: and therefore he layeth out an example of true charity before him, to shew the diseases that lay lurking in his mind.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ [6] Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

6 Rich men have need of a singular gift of God to escape out of the snares of satan.

24 And again I say unto you, It is [o] easier for a [p] camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

o *Word for word*, It is of less labour.
p *Theophylact noteth*, That by this word is meant a cable rope: but *Cassinus alleigeth out of the Talmudists*, That it is a proverb, and the word, *Camel*, signifieth the beast it self.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is unpossible, but with God all things are possible.

27 ¶ * Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

* *Mark.* 10. 28. *Luk.* 18. 28.

28 [7] And Jesus said unto them, Verily I say unto you, that ye which have followed me in the [q] regeneration, when the Son of man shall sit in the throne of his glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to live a new life, *that is to say*, when they shall enjoy the heavenly inheritance, both in body and soul.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

* *Luk.* 22. 30. * *Chap.* 20. 16. *Mark.* 10. 31. *Luk.* 13. 30.

30 * [8] But many *that are* first, shall be last; and the last *shall be* first.

8 To have begun well, and not to continue unto the end doth not onely not profit, but also hurteth very much.

CHAP. XX.

1 Christ by the similitude of the labourers in the vineyard, sheweth that God is debter unto no man, 17 foretelleth his passion. 20 by answering the mother of Zebedees children, teacheth his disciples to be lowly, 30 and giveth two blind men their sight.

FOr the kingdom of heaven is like unto a man that is an [1] housholder, which went out early in the morning to hire labourers into his vineyard.

1 God is bound to no man, and therefore he calleth whomsoever, and whensoever he listeth. This onely every man ought to take heed of, and hereupon bestow his whole endeavour, that he go forward and come to the mark without all stopping or staggering and not curiously to examine other mens doings, or the judgements of God.

2 And when he had [a] agreed with the labourers for a ‡ peny a day, he sent them into his vineyard.

a *Word for Word*, fell in time: it is a kind of speech taken from long.
‡ *The Romanpeny is the eighth part of an ounce, which after five shillings the ounce, is seven pence half-peny.*

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the [b] eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

b The last hour, for the day was twelve hours long, and the first hour began at the sun-rising.

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

‡ Or, *have continued one hour only.*

11 And when they had received *it*, they murmured against the good-man of the house,

c Nought, *that is to say*, Doest thou envy at my goodness towards them, for the Hebrews by an *evil* eye mean envy, because such dispositions appear chiefly in the eyes, *as above Chap.* 6. 23. It is set to answer the word, *single*, and it is taken there for corrupt: for whereas he said there afore, *Vers.* 22 *If thine eye be single*, he addeth in the 23, *but if thine eye be wicked, or corrupt*, the word being the same in that place, as it is here.

12 Saying, These last ‡ have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [c] is thine eye evil because I am good?

16 * So

* *Chap.* 19. 30.

16 * So the last shall be first, and the first last: for many be called, but few chosen.

* *Mark* 10. 32. *Luke* 18. 31.
a Christ goeth to the cross necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ.

17 ¶ *a * And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 [3] Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

* *John* 18. 32.
4 The ignominy of the cross, is the sure way to the glory of everlasting life.

19 * [4] And shall deliver him to the Gentiles to mock and to scourge, and to crucifie *him*: and the third day he shall rise again.

* *Mark* 10 35.
5 The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

20 ¶ * [5] Then came to him the mother of Zebedees children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

d This is spoken by a figure, taking the cup, for that which is contained in the cup. And again, the Hebrews understand by this word cup, some-time the manner of punishment which is rendred to sin, as *Psal.* 11. 6. or the joy that is given to the faithful, as *Psal.* 23. 5. and sometime a lot, or condition, as *Psal.* 16. 5.
e This is applied to affliction, as David commonly useth.
f The almightiness of Christs divinity is not shut out by this, but it sheweth the debasing of himself by taking mans nature upon him.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to [d] drink of the cup that I shall drink of, and to be baptized with the [e] baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not [f] mine to give, but *it shall be given to them* for whom it is prepared of my Father.

* *Luke* 22. 25.
g Somewhat sharply and roughly.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, * Ye know that the princes of the Gentiles exercise [g] dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

* *Phil.* 2. 7.

28 Even as the * Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

* *Mark* 10. 46. *Luke* 18. 35.
6 Christ by healing these blind men with an onely touch, *sheweth*, That he is the onely light of the world.

29 * [6] And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

h Himself, not by other mens means.

32 And Jesus stood still, and [h] called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Chap. XXI.

1 *Christ rideth into Jerusalem upon an ass,* 12 *driveth the buyers and sellers out of the temple,* 17 *curseth the fig-tree,* 23 *putteth to silence the priests and elders,* 28 *and rebuketh them by the similitude of the two sons,* 35 *and the husbandmen, who slew such as were sent unto them.*

AND * [1] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

* *Mark* 11. 1. *Luke* 19. 29.
1 Christ by his humility triumphing over the pride of this world, ascendeth to true glory by ignominy of the Cross.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tyed, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he [a] will send them.

a He that shall say any thing to you, shall let them go, *to wit*, The ass and the colt.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

* *Isa.* 62. 11. *Zach.* 9. 9. *John* 12. 15.
b The city of Sion, An Hebrew kind of speech, commonly used in the Lamentations of Jeremy.

5 * Tell ye the [b] daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass.

* *Mark* 11. 2.
c Their uppermost garments.
d Upon their garments, not upon the ass and the colt.

6 * And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their [c] clothes, and they set *him* [d] thereon.

e This was an ancient kind of crying, which they used in the feast of Tabernacles, when they carried boughs, according as God commanded, *Lev.* 23. 40. And the word is corruptly made of two, for we should say, *Hosiangena*, which is as much to say, *as save I pray thee.*
f Well be it to him that cometh in the name of the Lord, *that is to say*, whom the Lord hath given us for our king.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, [e] Hosanna to the son of David: [f] blessed is he that cometh in the name of the Lord, Hosanna in the highest.

* *Mark* 11. 11.
g *That is*, All the men of Jerusalem were moved.

10 * And when he was come into Jerusalem, [g] all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

* *Mark* 11. 15. *Luke* 19. 46.
* *Isa.* 56. 7. * *Jer.* 7. 11. *Mark* 11. 17. *Luke* 19 45. *John* 2. 13.
2 Such as should be master of godliness, are they that do most envy the glory of Christ: but in vain.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the mony-changers, and the seats of them that sold doves,

13 And said unto them, It is written, * My house shall be called the house of prayer, * but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

* *Psal.* 8. 2.
h Thou hast made most perfect. *We read in David*, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfect.
3 Christ doth so forsake the wicked, that yet he hath a consideration and regard of his Church.
4 Hypocrites shall at length have their mask discovered, and vizards plucked from their faces.

15 [2] And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Heareſt thou what these say? And Jesus saith unto them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast [h] perfected praise?

17 ¶ [3] And he left them, and went out of the city into Bethany, and he lodged there.

18 [4] Now in the morning as he returned into the city, he hungred.

19 * And

22 * *Mark.* 11. 13.

19 * And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away?

5 How great the force of faith is.

21 [5] Jesus answered and said unto them, Verily I say unto you, If ye have faith and

i The Greek word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.

[i] doubt not, ye shall not onely do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

* *Mark.* 11. 27. *Luk.* 20. 1.

6 Against them which overslipping the doctrine, bind the calling and vocation to an ordinary succession, going about by that false pretext, to stop Christs mouth.

k Or by what power.

l One word, that is to say, I will ask you in one word.

23 ¶ * [6] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what [k] authority dost thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will [l] ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

m Johns preaching is called by a figure, Baptism, because he preached the Baptism of repentance, &c.

n From God, and so it is plainly seen, how these are set one against another.

o Beat their heads about it and mused, or laid their heads together.

25 The [m] baptism of John, whence was it? from [n] heaven, or of men? and they [o] reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; * for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

* *Chap.* 14. 5.

7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godliness to others.

28 ¶ [7] But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go* sir; and went not.

p They make hast to the kingdom of God, and you slack, so that at least wise you should have followed their example. *Mark then*, That this word, go before, is improperly taken in this place, whereas no man followeth.

* *Chap.* 3. 8.

q Living uprightly, being of a good and honest conversation: For the Hebrews use this word, way, for life and manners.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots [p] go into the kingdom of God before you.

32 For * John came unto you in the [q] way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

8 Those men oftentimes are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God is neither tied to time, place, nor person.

33 ¶ [8] Hear another parable: There was a certain householder * which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a [r] tower, and let it out to husbandmen, and went into a far countrey.

* *Isa.* 5. 1. *Jer.* 2. 21. *Mark.* 12. 1. *Luk.* 20. 9.

r Made the place strong, for a tower is the strongest place of a wall.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more then the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

* *Chap.* 26. 3. *John.* 11. 53.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, * come, let us kill him, and let us [s] seise on his inheritance.

l Word for word, Let us hold it fast.

s A kind of proverb, shewing what end the wicked are worthy of.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

* *Psal.* 118. 22. *Acts* 4. 11.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will [t] miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

u Master builders, which are chief builders of the house, *That is*, Of the Church.

x Began to be.

y The chief stone in that corner is called the head of the corner: which beareth up the couplings or joints of the whole building.

z That matter (in that the stone which was cast away is made the head) is the Lords doing which we behold and greatly marvail at.

42 Jesus saith unto them, * Did ye never read in the scriptures, The stone which the [u] builders rejected, the same is [x] become the [y] head of the corner: this is the [z] Lords doing, and it is marvellous in our eyes?

a They bring forth the fruits of the kingdom of God, which bring forth the fruits of the spirit, and not of the flesh, *Gal.* 5. 22, 23.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the [a] fruits thereof.

* *Isa.* 8. 14. 15. *Rom.* 9. 33. 1 *Pet.* 2. 7.

44 And whosoever * shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will [b] grind him to powder.

b As chaff useth to be scattered with the wind, for he useth a word which signifieth properly to separate the chaff from the corn with winnowing, and to scatter it abroad.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

9 The wicked can do nothing but what God will.

46 [9] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

1 *The parable of the marriage of the kings son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding-garment.* 15 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees for the resurrection,* 34 *answereth the lawyer, which is the first and great commandment,* 41 *and poseth the Pharisees about the Messias.*

AND [1] Jesus answered * and spake unto them again by parables, and said,

1 Not all the whole company of them that are called by the voice of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

* *Luk.* 14. 16. *Rev.* 19. 9.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* [a] killed, and all things *are* ready: come unto the marriage.

a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to be begun with sacrifices.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 [2] But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

2 A dreadful destruction of them that contemn Christ.

8 Then saith he to his servants, The [b] wedding

b The marriage feast.

is ready, but they which were bidden were not worthy.

9 [3] Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the *high*-ways, and gathered together all as many as they found, both [c] bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was [d] speechless.

13 Then said the king to the [e] servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 * For many are called, but few *are* chosen.

15 ¶ * Then went the Pharisees, and took counsel how they might [f] intangle him in *his* talk.

16 And they sent out unto him their disciples, with the [g] Herodians, saying, Master, we know that thou art true, and teachest the way of God in [h] truth, neither carest thou for any man: for thou regardest not the [i] person of men.

17 [5] Tell us therefore, What thinkest thou? Is it lawful to give [k] tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-mony. And they brought unto him a ‡[l] peny.

20 And he saith unto them, Whose *is* this image and ‡ superscription?

21 They say unto him, Cesars. Then saith he unto them, * Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ * [6] The same day came to him the Sadducees, * which say that there is no resurrection, and asked him,

24 Saying, Master, * Moses said, If a man die, having no [m] children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the [n] angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [7] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then [o] one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy [p] soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, * Thou shalt love thy [q] neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ * [8] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? [r] whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him LORD, saying,

44 * The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any mo questions.

CHAP. XXIII.

1 *Christ admonisheth the people to follow the good doctrine, not the evil examples of the scribes and Pharisees.* 5 *His disciples must beware of their ambition.* 13 *He denounceth eight woes against their hypocrisie and blindness.* 34 *and propheseth of the destruction of Jerusalem.*

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The [1] scribes and the Pharisees [a] sit in Moses seat.

3 [b] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 * [2] For they bind heavy burdens, and grievous to be born, and lay *them* on mens shoulders, but they themselves will not move them with one of their fingers.

5 ¶ [3] But all their works they do, for to be

3 God doth first call us, when we think nothing of it.

c The general calling offereth the Gospel to all men; but their life is examined that enter in.

d In the small number which come at the calling, there are some cast-aways which do not confirm their faith with newness of life.

d *Word for word*, haultered, *that is to say*, He held his peace, as though he had had a bridle or an halter about his neck.

e To them that served the guests.

* *Chap.* 20. 16.

* *Mark.* 12. 13. *Luk.* 20. 20.

f Snare him in his words, or take. The Greek word is derived of snares which hunters lay.

g They which with Herod made a new religion, patched together of the heathenish and of the Jewish religion.

h Truly, and sincerely.

i Thou art not moved with any appearance and outward shew.

5 The Christians must obey their Magistrates, although they be wicked, and extortioners, but so far forth as the authority that God hath over us may remain safe unto him, and his honour not be diminished.

k The word that is used here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those provinces, which were subject to tribute and it is here taken for the tribute it self.

‡ *In value seven pens half peny.*

Chap. 20. 2.

l Before, *Chap.* 17. 24. there is mention made of a didrachm, and here of a peny whereas a didrachm is more by the seventh part then a peny: so that there seemeth to be a jar in those two places: but they may easily be accorded thus. The peny was paid to the Romans for tribute, according to the proportion they were rated at, the didrachm was paid of every one to the temple, which also the Romans took to themselves, when they had subdued Judea.

‡ Or, *inscription.* * *Rom.* 13. 7. * *Mark.* 12. 18. *Luk.* 20. 67. 6 Christ voucheth the resurrection of the flesh against the Sadducees. * *Acts* 23. 8. * *Deut.* 25. 5. m Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters, was in no better case, then if he had left no children at all, (for they were not reckoned in the family) by the name of children are sons understood.

n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marry nor be married.

* *Exod.* 3. 6.

7 The Gospel doth not abolish the precepts of the law, but doth rather confirm them.

o A scribe, so *Mark.* 12. 28. now what a scribe is look *Chap.* 2. 4.

* *Deut.* 6. 5.

p The Hebrew text readeth, *Deut.* 6. 5. with thine heart, soul, and strenght: and in *Mark.* 12. 30. *and Luk.* 10. 27. we read, with soul, heart, strength and thought.

* *Levi.* 19. 18.

q Another man.

* *Mark.* 12. 35. *Luk.* 20. 41.

8 Christ proveth manifestly that he is Davids son, according to the flesh, but otherwise Davids Lord, and very God.

r Of whose stock or family: for the Hebrews call a mans posterity, *sons.*

Psal. 110. 1.

1 we ought to hear whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners.

a Because God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

b Provided always, that they deliver Moses his doctrine which they profess, which thing the metaphor of the seat sheweth, which they occupied as teachers of Moses his learning * *Luk.* 11. 46. 2 Hypocrites for the most part are most severe exactours of those things which they themselves chiefly neglect. 3 Hypocrites are ambitious.

seen

24
* *Num.* 15. 38. *Deut.* 22. 12.
c It was a thread, or ribband of blue ſilk in the fringe of a garment, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactery, as ye would ſay, a keeper, *Num.* 15. 38. *Deut.* 6. 8, which order the Jews afterward abuſed, as they do now a days, which hang S. Johns Goſpel about their necks: a thing condemned many years ago in the councel of Antioch.
d *Word for word*, Twiſted taſſels of thread, which hanged at the nethermoſt hems of their garments.
* *Mark.* 12. 38, 39. *Luk.* 11. 43.
e when aſſemblies and councels are gathered together.
f *This word Rab*, ſignifieth one that is above his fellows, and is as good as a number of them: and we may ſee by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wiſe men.
* *James* 3. 1.
4 Modeſty is a ſingular ornament of Gods miniſters.
g Seek not ambitiouſly after it: for our Lord doth not forbid us to give the magiſtrate and our maſters the honour that is due to them. *Auguſtinus de ſermone verbi Domini in Mat. Chap.* 11.
h He ſeemeth to allude to a place of Eſaias, *Chap.* 54. 13. *and Jer.* 31. 24.
i He ſhooteth at a faſhion which the Jews uſed, for they called the Rabbins, our Fathers.
* *Mal.* 1. 6.
k It ſeemeth that the ſcribes did very greedily hunt after ſuch titles, whom *verſe* 26. he calleth blind guides.
* *Luk.* 14. 11. *and* 18. 14.
l He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.
5 Hypocrites can abide none to be better then themſelves.
* *Luk.* 11. 52.

ſeen of men: * they make broad their c phylacteries, and enlarge the d borders of their garments,

6 * And love the uppermoſt rooms at feaſts, and the e chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, f Rabbi, Rabbi.

8 *4 But be not ye called g Rabbi: for h one is your maſter, *even* Chriſt, and all ye are brethren.

9 And call no man your i father upon the earth: * for one is your father which is in heaven.

10 Neither be ye called k maſters: for one is your maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 * And whoſoever ſhall l exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 ¶ 5 But * wo unto you ſcribes and Phariſees, m hypocrites: for ye ſhut up the kingdom of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are n entring, to go in.

14 6 Wo unto you ſcribes and Phariſees, hypocrites; * for ye devour widows houſes, and for a ° pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you ſcribes and Phariſees, hypocrites; for ye compaſs ſea and p land to make one proſelyte, and when he is made, ye make him twofold more the child of hell then your ſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a q debter.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that r ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is ‡ guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the ſ throne of God, and by him that ſitteth thereon.

23 7 Wo unto you ſcribes and Phariſees, hypocrites; * for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and t faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 8 Wo unto you ſcribes and Phariſees, hypocrites; * for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

26 Thou blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the out-ſide of them may be clean alſo.

27 Wo unto you ſcribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity.

29 9 Wo unto you ſcribes and Phariſees, hypocrites: becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets.

32 u Fill ye up then the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation * of hell?

34 ¶ 10 Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes; and *ſome* of them ye ſhall kill and crucifie, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 11 That upon you may come all the righteous blood ſhed upon the earth, * from the blood of righteous Abel, unto the blood of Zacharias, ſon of y Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, all theſe things ſhall come upon this generation.

37 *12 O Jeruſalem, Jeruſalem, thou that killeſt the prophets, * and ſtoneſt them which are ſent unto thee, how often would I have z gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

m Chriſt when he reproveth any man ſharply, uſeth this word, to give us to underſtand, that there is nothing more deteſtable then hypocriſie and falſehood in religion. n which are even at the door. 6 It is a common thing amongſt hypocrites to abuſe the pretence of zeal to covetouſneſs and extortion. * *Mark.* 12. 40. *Luk.* 20. 47. o *Word for word*, Under a colour of long praying And this word, *Even*, noteth a double naughtineſs in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlineſs. p The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon. q Sins are called in the Syrians tongue, *Debts*: and it is certain that Chriſt ſpake in the Syrian tongue. r Cauſeth the gold to be counted holy, which is dedicate to an holy uſe. ‡ Or *debter*, or, *bound*. ſ If heaven be Gods throne, then is he no doubt above all this world. 7 Hypocrites are careful in trifles, and neglect the greateſt things of purpoſe. * *Luk.* 11. 42.

t Faithfulneſs in keeping of promiſes.
8 Hypocrites are too much careful of outward things, and the inward they utterly contemn.
* *Luk.* 11. 39.
9 Hypocrites when they go moſt about to cover their wickedneſs, then do they by the juſt judgement of God ſhame themſelves.
u A proverb uſed of the Jews, which had this meaning, Go ye on alſo, and follow your anceſtours, that at length your wickedneſs may come to the full.
x Look *Chap.* 5. 22.
10 Hypocrites muſt be cruel.
11 The end of them which perſecute the Goſpel, under the pretence of zeal.
* *Gen.* 4. 8.
y Of Jojada, who was alſo called Barachiah, that is, bleſſed of the Lord.
* *Luk.* 13. 34.
12 where the mercy of God was greateſt there was greateſt wickedneſs and rebellion, and at length the moſt ſharp judgements of God.
* 2 *Chron.* 24. 21.
z He ſpeaketh of the outward miniſtery, and as he was promiſed for the ſaving of this people, ſo was he alſo careful for it, even from the time that the promiſe was made to Abraham.

CHAP. XXIV.

1 *Chriſt foretelleth the deſtruction of the temple:* 3 *what and how great calamities ſhall be before it.* 29 *The ſigns of his coming to judgment.* 38 *And becauſe that day and hour is unknown,* 42 *we ought to watch like good ſervants, expecting every moment our maſters coming.*

AND ‡ Jeſus went out, and departed from the temple; and his diſciples came to *him* for to ſhew him the buildings of the temple.

‡ *Mark.* 13. 1. *Luk.* 21. 5.

2 1 And

1 The destruction of the city, and especially of the temple is foretold.
* *Luk.* 19.44.

2 [1] And Jesus said unto them, See ye not all these things? verily I say unto you, * There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

2 The church shall have a continual conflict with infinite miseries and offences, *and that more is*, with false prophets, until the day of victory and triumph cometh.

4 [2] And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is [a] not yet.

a *That is*, when those things are fulfilled, yet the end shall not come.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in [b] divers places.

b Every where.

8 All these *are* the beginning of [c] sorrows.

c *Word for word*, Of great torments, like unto women in travail.

9 * Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.
* *Chap.* 10. 17. *Luk.* 21. 12. *John.* 16. 2.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

3 The Gospel shall be spread abroad, ere the world and the devil never so much: and they which do constantly believe shall be saved.
d Joyful tidings of the kingdom of heaven.
e Throughall that part that is dwelt in.
* *Mark.* 13. 14.
4 The kingdom of Christ shall not be abolished when the city of Jerusalem is utterly destroyed, but shall be stretched out even to the world.

12 And because iniquity shall abound, the love of many shall wax cold.

13 [3] But he that shall endure unto the end, the same shall be saved.

14 And this [d] gospel of the kingdom shall be preached in [e] all the world, for a witness unto all nations, and then shall the end come.

15 * [4] When ye therefore shall see the [f] abomination of desolation, spoken of by * Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

f The abomination, *that is to say*, which all men detest, and cannot abide, by reason of the foul and shamefulfilthiness of it: and he speaketh of the idols that were set up in the temple, or as others think, he meant the marring of the doctrin of the church.
* *Dan.* 9. 27.

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his [g] clothes.

g This betokeneth the great fear that shall be.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the [h] sabbath-day:

h It was not lawful to take a journey on the sabbath-day, *Joseph. lib.* 13.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortned, there should no [k] flesh be saved, but for the elects sake those days shall be shortned.

23 * Then if any man shall say unto you, Lo, here *is* Christ, or there: believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall [l] shew great signs and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.

1 Those things which befel the people of the Jews in the 34 years when as the whole land was wasted, and at length the city of Jerusalem taken, and both it, and their temple destroyed, are mixed with those which shall come to pass before the last coming of our Lord. k The whole nation should utterly be destroyed: *and this word Flesh*, is by a figure taken for man, as the Hebrews use to speak. * *Mark.* 13. 21. *Luk.* 17. 23. l Shall openly lay forth great signs for men to behold.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 * [5] For wheresoever the [m] carcase is, there will the eagles be gathered together.

5 The only remedy against the furious rage of the world, is to be gathered and joyned to Christ.
m In Christ who will come with speed, and his presence will be with a majesty to whom all shall flock even as eagles.

29 ¶ [6] Immediately after the tribulation of those days, * shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

6 Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss, of the miseries of the godly.
Isa. 13. 10. *Ezek.* 32. 7. *Joel* 2. 31. *Mark.* 13. 24. *Luk.* 21. 25.

30 And then shall appear the [n] sign of the Son of man in heaven: and then shall all the [o] tribes of the earth [p] mourn, * and they shall see the Son of man [q] coming in the clouds of heaven, with power and great glory.

n The exceeding glory and majesty, which shall bear witness, that Christ the Lord of heaven and earth draweth near to judge the world.
o All nations, and he alludeth to the dispersion which we read of, *Gen.* 13. *and* 11. or to the dividing of the people of Israel.
p They shall be in such sorrow, that they shall strike themselves: and it is transferred to the mourning.
* *Rev.* 1. 7.
q Sitting upon the clouds, as he was taken up into heaven.

31 * And he shall send his angels ‡ with a great sound of a trumpet, and they shall gather together his elect from the [r] four winds, from one end of heaven to the other.
* *1 Cor.* 15. 52. *1 Thes.* 4. 16.
‡ Or, *with a trumpet, and a great voice.*
r From the four quarters of the world.

32 [7] Now learn a parable of the fig-tree: When his branch is yet [s] tender, and putteth forth leaves, ye know that summer *is* nigh:

7 If God hath prescribed a certain order to nature, much more hath he done so to his eternal judgements, but the wicked understand it not, or rather make a mock at it, but the godly do mark it, and wait for it.
s When his tenderness sheweth that the sap which is the life of the tree, is come from the root into the bark.

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This [t] generation shall not pass, till all these things be fulfilled.

t This age *this word generation or age*, being used for the men of this age.
* *Mark.* 13. 31.

35 * [8] Heaven and earth shall pass away, but my words shall not pass away.

8 The Lord doth now begin the judgement, which he will make an end of in the latter day.

36 ¶ [9] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father onely.

9 It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchful, that we be not taken, as they were in old time, in the flood. * *Gen.* 7. *Luk.* 17. 26.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 * For as in the days that were before the flood, they were [u] eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark,

u The word which the Evangelist useth, expresseth the matter more fully then ours doth: for it is a word which is proper to brute beasts: *and his meaning is*, That in those days men shall be given to their bellies like unto brute beasts: for otherwise it is no fault to eat and drink. * *Luk.* 17. 26.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 * [10] Then shall two be in the field, the one shall be taken, and the other left.

10 Against them that perswade themselves that God will be merciful to all men, and do by that means give over themselves to sin, that they may in the mean while live in pleasure, void of all care. * *Mark.* 13. 35.

41 [x] Two *women shall be* grinding at the mill, the one shall be taken, and the other left.

x The Greek women and the Barbarians grind and bake, *Plutarch lib. Problem.* 11 An example of the horrible carelessness of men in those things whereof they ought to be most careful. * *Luk.* 12. 39. *1 Thes.* 5. 2 *Rev* 16. 15. * *Luk.* 12. 42.

42 ¶ * [11] Watch therefore, for ye know not what hour your Lord doth come.

11 Of great importance.

43 * But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 * Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

26 46 Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And ſhall ‡ [y] cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

* Or, *cut him off.* y *To wit*, From the reſt, or will cut him into two parts, which was a moſt cruel kind of puniſhment wherewith as Juſtine Martyr witneſſeth, Iſaiah the propher was executed by the Jews: the like kind of puniſhment we read of, 1 *Sam.* 15. 33. *and Dan.* 3. 29.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Alſo the deſcription of the laſt judgement.*

1 we muſt deſire ſtrength at Gods hand, which may ſerve us as a torch whiles we walk though this darkneſs, to bring us to our deſired end: otherwiſe if we become ſlothful and negligent, as weary of our pains and travel we ſhall be ſhut out of the doors. a The pomp of bridals was wont for the moſt part to be kept in the night ſeaſons, and b that by damſels. b Their eyes being heavy with ſleep.

THen [1] ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oyl with them:

4 But the wiſe took oyl in their veſſels with their lamps.

5 While the bridegroom tarried, they all [b] ſlumbred and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

‡ Or, *going out.*

8 And the fooliſh ſaid unto the wiſe, Give us of your oyl, for our lamps are ‡ gone out.

9 But the wiſe anſwered, ſaying, *Not ſo;* leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

* *Chap.* 24. 42. *Mark.* 13. 33. * *Luk.* 19. 12. 2 Chriſt witneſſeth that there ſhall be a long time between his departure to his Father, and his coming again to us, but yet notwithſtanding, that he will at that day take an account not onely of the rebellious and obſtinate, how they have beſtowed that which they received of him, but alſo of his houſhold ſervants, which have not through ſlothfulneſs employed thoſe gifts which he beſtowed upon them. ‡ *A talent is* 187 *pound ten ſhillings*, *Chap.* 18. 24. c According to the wiſdom and skill in dealing, which was given them.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 ¶ * [2] For *the kingdom of heaven is* as a man travelling into a far countrey, who called his own ſervants, and delivered unto them his goods:

15 And unto one he gave five ‡ talents, to another two, and to another one, to every man according to his ſeveral [c] ability, and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords mony.

19 After a long time, the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents mo.

21 His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make the ruler over many things: [d] enter thou into the joy of thy lord.

d Come and receive the fruit of my goodneſs: now the Lords joy is doubled, *John.* 15. 11. that my joy may remain in you, and your joy be fulfilled.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

22 His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering were thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my mony to the [e] exchangers, and then at my coming I ſhould have received mine own with uſury.

e Table-mates which have their ſhop bulks, or tables ſet abroad, where they let out mony to uſury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

* *Chap.* 13. 12. *Mark.* 4. 25. *Luk.* 8. 18.

30 And caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.

31 ¶ [3] When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

3 A lively ſetting forth of the everlaſting judgement which is to come.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the King ſay unto them on his right hand, Come ye [f] bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

f Bleſſed and happy, upon whom my Father hath moſt abundantly beſtowed his benefits.

35 * For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

* *Iſa.* 58. 7. *Ezek.* 18. 7.

36 Naked

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, * Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

* *Psal.* 6. 8. *Chap.* 7. 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And * these shall go away into everlasting punishment: but the righteous into life eternal.

* *Dan.* 12. 2. *John.* 5. 29.

Chap. XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND [1] it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sin of Adam, by his obedience.

2 * [2] Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

* *Mark.* 14. 1. *Luk.* 22. 1. *John.* 13. 1.

2 God himself and not men appointed the time that Christ should be crucified in.

3 * Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

* *John.* 11. 47.

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the [a] feast *day*, lest there be an uprore among the people.

a By this word *Feast*, is meant the whole feast of unleavened bread: the first and eighth day whereof, were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to pass through Gods providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice. * *Mark.* 14. 3. *John.* 11. 1.

6 ¶ * [3] Now when Jesus was in Bethany, in the house of Simon the leper,

7 [b] There came unto him a woman having an alabaster-[c] box of very precious ointment, and poured *it* on his head, as he sat at *meat.*

3 By this sudden work of a sinful woman, Christ giveth the guests to understand of his death and burial which was nigh, the savour whereof shall bring life to all sinners which flee unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel. b For these things were done before Christ came to Jerusalem, and yet some think that the Evangelists recite two histories. c These boxes were of alabaster, which in old time men made hollow to put in ointments: for some write that alabaster keepeth ointment very well without corruption, *Plin. lib.* 13. *ch.* 1.

8 But when his [d] disciples saw *it*, they had indignation, saying, To what purpose *is* this [e] waste?

d This is a figure called Synecdoche: for it is said but of Judas, that he was moved thereat, *John.* 12. 14.

e Unprofitable spending.

9 For this ointment might have been sold for much, and given to the poor.

10 [4] When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

4 we ought not rashly to condemn that which is not orderly done.

11 * [5] For ye have the poor always with you, but me ye have not always.

* *Deut.* 15. 11.

5 Christ who was once anointed in his own person, must always be anointed in the poor.

12 For [f] in that she hath poured this ointment on my body, she did *it* for my burial.

f In that she poured this ointment upon my body, she did it to bury me.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

* *Mark.* 14. 10. *Luk.* 22. 3.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * [6] Now the [g] first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

* *Mark.* 14. 12. *Luk.* 22. 7.

6 Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custom of the Jews: and therewithal sheweth that all things shall so come to pass by the ministry of men, that the secret counsel of God shall govern them.

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

20 * Now when the even was come, he [h] sat down with the twelve.

g This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this days evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following; therefore it is called the first day of unleavened bread. * *Mark.* 14. 18. *Luk.* 22. 14. *John.* 13. 21.

h Because the Law appointed them to be shod, and have their staves in their hands, as though they were in haste, thereby it is to be gathered, that they sate not down when they did eat the Passover, but stood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Passover, but of the Supper which was celebrated after that the Passover was solemnly done. * *Psal.* 41. 9.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that [i] dippeth his hand with me in the dish, the same shall betray me.

i *That is to say*, whom I vouchsafed to come to my table, alluding to the place, *Psal.* 41. 10. which is not so to be understood as though at the self same instant that the Lord spake these words, Judas had had his hand in the dish (for that had been an undoubted token) but it is meant of his tabling and eating with him. k whose head was about nothing else but to betray him. 7 Christ minding forthwith to fulfil the promises of the old covenant, instituteth a new covenant with new signs. * 1 *Cor.* 11. 23, 24. ‡ Many Greek copies have, *Gave thanks.* I Mark saith, *Had given thanks*: and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited, and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then * Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

* *Mark.* 14. 10. *Luk.* 22. 3.

26 ¶ [7] And as they were eating, * Jesus took bread, and ‡ blessed *it*, and brake *it*, and gave

28 *it* to the disciples, and said, Take, eat; this is my [m] body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye[n] all of it:

28 [o] For this is my blood of the [p] new testament which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had sung an [‡ q] hymn they went out into the mount of Olives.

31 [s] Then saith Jesus unto them, *All ye shall be offended because of me this night: for it is written, *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, *I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, *Verily I say unto thee, that this night before the crok crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ *[9] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two sons of Zebedee, and began to be [r] sorrowful, and very heavy.

38 [10] Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, [t] let this [t] cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 [11] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 [12] Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And * while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves [u] from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master; and kissed him.

50 [13] And Jesus said unto him, [x] Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 [14] Then said Jesus unto him, Put up again thy sword into his place: * for all they that [y] take the sword, shall perish with the sword.

53 [15] Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels?

54 [z] But how then shall the scriptures be fulfilled, *that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the * scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ *[16] And they that had laid hold on Jesus, led *him* away to [a] Caiaphas the high priest, where the scribes & the elders were assembled.

58 But Peter followed him afar off, unto the high priests [b] palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, *I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? [c] What *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee [‡] by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, *[d] Hereafter shall ye see the Son of man [e] sitting on the right hand of power, and coming in the [f] clouds of heaven.

65 Then the high priest [g] rent his clothes, saying, He hath spoken blasphemy; what fur-

m This is a figurative speech, which is called, *Metonymia: that is to say*, The putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: & yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual means) and become one with him.

n Therefore they which took away the cup from the people did against Christ his institution.

o *To wit*, This cup or wine, is my blood sacramentally, as *Luk.* 22. 10.

p Or, the covenant, *that is to say*, whereby the new league and covenant is made: for in making of leagues, they used pouring of wine and shedding of blood.

‡ Or, *psalm.*

q when they had made an end of their solemn singing, which some think was six psalms, beginning at the 112 to the 117.

r Christ being more careful of his disciples then of himself, forewarneth them of their flight, and putteth them in better comfort.

* *Mark.* 14. 27. *John.* 16. 32.

* *Zech.* 13. 7.

* *Mark.* 14. 28. & 16. 7.

* *John.* 17. 38.

* *Mark.* 14. 32. *Luk.* 22. 39.

s Christ having regard to the weakness of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

t The word which he useth, signifieth great sorrow, and marvelous and deadly grief: which thing, as it betokneth the truth of mans nature, which shunneth death, as a thing that entred in against nature, so it sheweth that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

10 Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the horrour and fear of the curse of God: out of which he escaping as conquerour, causeth us not to be any more afraid of death.

11 An example of the carelessness of man.

12 Christ offereth himself willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man.

* *Mark.* 14. 43. *Luk.* 22. 47. *John.* 18. 3.

u Sent from the high priests.

13 Christ is taken, that we might be delivered.

x Christ reprehendeth Judas tauntingly, and rebuketh him sharply, for he knew well enough for what cause he came.

14 Our vocation must be the rule of our zeal.

* *Gen.* 9. 6. *Rev.* 13. 10.

y They take the sword to whom the Lord hath not given it, *that is to say*, They which use the sword, and are not called to it.

15 Christ was taken, because he was willing to be taken.

z By this questioning, he answereth a sly objection, for they might have asked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.

* *Isa.* 53. 10.

* *Lam.* 4. 20.

* *Mark.* 14. 53. *Luk.* 22. 54. *John.* 18. 13.

16 Christ being innocent, is condemned of the high priest for that wickedness whereof we are guilty.

a From Annas to Caiaphas before whom the multitude was assembled.

b The word here used, signifieth properly an open large room before an house, as we see in kings palaces and noble mens houses: we call it a court, for it is open to the air, and by a figure Synecdoche, is taken for the house it self.

* *John.* 2. 15.

c How cometh it to pass that these men witness against thee?

* *Chap.* 16. 27. *Rom.* 14. 10. 1 *Thes.* 4. 6.

d This word distinguisheth his first coming from the latter.

e Sitting with God in like and equal honour at the right hand of his power, *that is*, In greatest power: for the right hand signifieth among the Hebrews, that that is mighty, and of great power.

f Clouds of heaven, *look afore Chap.* 24. 30.

g This was an usual matter among the Jews: for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmud in the book of the Magistrate, of the title of the four kinds of death.

r *That is*, which is at hand, and is offered and prepared for me: a kind of speech which the Hebrews used for the wrath of God, and the punishment he sendeth: *above Chap.* 20. 22.

ther

ther need have we of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 * Then did they ſpit in his face, and buffeted him, and others ſmote *him* with ‡ the palms of their hands,

68 Saying, Propheſie unto us, thou Chriſt, who is he that ſmote thee?

69 ¶ *17 Now Peter [h] ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 *Chriſt is delivered bound to Pilate.* 3 *Judas hangeth himſelf.* 19 *Pilate admoniſhed of his wife,* 24 *waſheth his hands,* 26 *and looſeth Barabbas.* 29 *Chriſt is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried.* 66 *His ſepulchre is ſealed and watched.*

WHen the morning was come, * all the chief prieſts and elders of the people, took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governour.

3 ¶ [1] Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, what *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, * and [a] departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the [b] treaſury, becauſe it is the price of [c] blood.

7 And they took counſel, and bought with them the potters field, to bury [d] ſtrangers in.

8 Wherefore that field was called, * The field of blood unto this day.

9 (Then was fulfilled that which was ſpoken by [e] Jeremy the prophet, ſaying, * And [f] they took the thirty pieces of ſilver, the price of him that was valued, ‡ whom they of the children of Iſrael did value:

10 And gave them for the potters field, as the Lord appointed me)

11 [2] And Jeſus ſtood before the governour; and the governour asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governour marvelled greatly.

15 *3 Now at *that* feaſt the governour was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 * But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus.

21 The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ [4] When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] blood of this juſt perſon: ſee ye *to it*.

25 ¶ Then anſwered all the people, and ſaid, His [i] blood *be* on us, and on our children.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

27 * Then the ſouldiers of the governour took Jeſus into the ‡ common hall, and gathered unto him the whole band *of ſouldiers*.

28 [5] And they ſtripped him, and [k] put on him [l] a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

33 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him,

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* *Mark.* 14. 16. *Luk.* 22. 55. *John.* 18. 25.
12 Peter by the wonderful providence of God, appointed to be a witneſs of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulity.
h *That is*, without the place where the Biſhop ſat, but not without the houſe, for afterward he went from thence into the porch.
i He ſwore and curſed himſelf.

* *Iſa.* 50. 6.
‡ Or, *rods.*

* *Mark.* 15. 1. *Luk.* 22. 66. *John.* 18. 28.
1 An example of the horrible judgment of God, as well againſt them which ſell Chriſt as againſt them which buy Chriſt.
* *Acts* 1. 18.
a Out of mens ſights.
b The treaſure of the temple.
c Of life and death.
d Strangers and gueſts whom the Jews could not abide to be joyned unto, no not after they were dead.
* *Acts* 1. 19.
e Seeing this propheſie is read in *Zach.* 11. 12. it cannot be denied but Jeremies name crept into the text either through the printers fault, or by ſome others ignorance: it may be alſo that it came out of the margent, by reaſon of the abbreviation of the letters, the one being *Jod*, the other *Zad*, which are not much unlike: But in the Syrian text the prophets name is not ſet down at all.
* *Zech.* 11. 13.
f The Evangeliſt doth not follow the prophets words, but his meaning, which he ſheweth to be fulfilled.
‡ Or, *whom they bought of the children of Iſrael.*

2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſs, and there withall his own innocency.
* *Luk.* 23. 17.
3 Chriſt is firſt quitted of the ſame judge, before he be condemned, that we might ſee how the Juſt died for the unjuſt.
* *John.* 18. 40. *Acts*, 3. 14.
4 Chriſt being quit by the teſtimony of the judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God
g It was a manner in old time, when any man was murdered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſs.
h Of the murder, an Hebrew kind of ſpeech.
i If there be any offence committed in ſlaying him, let us and our poſterity ſmart for it.
* *John.* 19. 1.
‡ Or, *governours houſe.*
5 Chriſt ſuffereth that reproach which was due to our ſins, notwithſtanding in the mean time by the ſecret providence of God, he is intituled King by them which did him that reproach.
k They caſt a cloak about him, and wrapped it about him, for it lacked ſleeves.
l John and Mark make mention of a purple robe, Which is alſo a very pleaſant red. But theſe prophane and malapert ſaucy ſouldiers clad Jeſus in this aray, to mock him withall, who was indeed a true King.

30 they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they [m] compelled to bear his crois.

33 * [6] And when they were come unto a place called Golgotha, that is to say, A place of a scull,

34 ¶ [7] They gave him vineger to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

34 [8] And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, * They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 [9] And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 [10] Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ [11] And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thy self: if thou be the Son of God, come down from the crois.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the crois, and we will believe him.

43 * He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 The [n] thieves also which were crucified with him, cast the same in his teeth.

45 [12] Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, * My God, my God, why hast thou [o] forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for [p] Elias.

48 And straightway one of them ran, and took a spunge, * and filled *it* with vineger, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ [13] Jesus, when he had cried again with a loud voice, yeilded up the ghost.

51 [14] And behold, the [q] vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the [q] graves were opened, and many bodies of saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

57 * [15] When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ [16] Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse then the first.

65 Pilate said unto them, Ye have a [r] watch, go your way, make *it* as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

1 Christs resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The high priests give the souldiers mony to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN [1] the * end of the [a] sabbath, as it [b] began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there ‡ was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His [c] countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, [d] Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly and tell his disciples that

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* *Mark.* 15. 21. *Luk.* 23. 26.
m They compelled Simon to bear his burdensom crois, whereby it appeareth that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his crois through: for John writeth, that he did bear the crois, *to wit*, At the beginning.
* *John.* 19. 17.
6 He is led out of the city that we might be brought into the heavenly kingdom.
7 Christ found no comfort any where, that in him we might be filled with all comfort.
8 He is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be enriched by his nakedness.
* *Psal.* 22. 18.
9 He is pronounced the true Messias, even of them of whom he is rejected.
10 Christ began then to judge the world, when after his judgment, he hung between two thieves.
11 To make full satisfaction for us, Christ suffereth and overcometh not onely the torments of the body, but also the most horrible torments of the mind:
* *Psal.* 22 8.
n This is spoken by the figure *Synecdoche*, for there was but one of them that did revile him
m Heaven it self is darkned, for very horrour, and Jesus crieth out from the depth of hell, and in the mean while he is mocked.
* *Psal.* 22. 1.
o *To wit*, In this misery: And this crying out is proper to his humanity, which notwithstanding was void of sin, but yet it felt the wrath of God, which is due to our sins.
p They allude to Elias name, not for want of understanding the tongue, but of a prophane impudency and sauciness, and he repeated those words to the end that this better harping upon the name, might be understood.
* *Psal.* 69. 21.
13 Christ after he had overcome other enemies, at length provoketh and setteth upon death it self.
14 Christ when he was dead, shewed himself to be God holiest of all.

Almighty, even his enemies confessing the same. q Which divided the selves, to shew by this token that death was overcome: and the resurrection of the dead, followed the resurrection of Christ, as appeareth by the next verse following.

15 Christ having put death to flight in the sepulchre, riseth by his own power as straightway the angel witnesseth.
* *Mark.* 16. 1. *John.* 20. 1.
a At the going out of the sabbath. *that is*, About day break after the Romans count, which reckon the natural day from the sun rising to the next sun rising: and not as the Hebrews, which count from evening to evening.
b When the morning of the first day after the Sabbath began to dawn: and that first day is the same, which we now call Sunday, or the Lords day.
‡ Or, *had been.*
c The beams of his eyes, and by the figure Synecdoche, for the countenance. d The word (*Te*) is spoken with force to confirm the women, now that the souldiers were afraid.

16 The keeping of the sepulchre is committed to Christ's own murderers, that there might be no doubt of his resurrection.

r The souldiers of the garison which were appointed to keep the temple.

he

he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

2 Christ appeareth himself after his resurrection, and sending the women to his disciples, *sheweth*, That he hath not forgotten them.

9 ¶ [2] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

3 The more the sun shineth, the more are the wicked blinded.

11 ¶ [3] Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priest all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large mony unto the souldiers.

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this [e] come to the governours ears, we will perswade him, and secure you.

e For it was to be feared, that it would be brought to the governours ears.

15 So they took the mony, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ [4] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

4 Christ appeareth also to his disciples, whom he maketh apostles.

17 And when they saw him, they worshipped him: but some doubted,

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ [5] * Go ye therefore and teach all nations, baptizing them in the [f] name of the Father, and of the Son, and of the holy Ghost:

5 The sum of the apostleship, is the publishing of the doctrine received of Christ throughout all the world; and the ministring of the sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you [g] alway even unto the end of the world. Amen.

* *Mark* 16. 15. f Calling upon the name of the Father, the Son, and the Holy Ghost. g For ever: and this place is meant of the manner of the presence of his spirit, by means whereof he maketh us partakers both of himself, and of all benefits; but is absent from us in body.

THE GOSPEL ACCORDING TO S. MARK.

CHAP. I.

1 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *Tempted:* 14 *he preacheth:* 16 *calleth Peter, Andrew, James and John:* 23 *healeth one that had a devil,* 29 *Peters mother in law,* 32 *many diseased persons:* 41 *and cleanseth the leper.*

THE beginning of the gospel of Jesus Christ the Son of God,

1 John goeth before Christ as it was foretold by the prophets.

2 [1] As it is written in the [a] prophets, * Behold, [b] I send my messenger [c] before thy face, which shall prepare thy way before thee.

a This is the figure *Metonymia*, whereby is meant the books of the prophets Malachiah and Isaiah.

* *Mal.* 3. 1.

b The prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

c A Metaphor taken from the usage of kings, which use to have ushers go before them

3 * The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

* *Isai.* 40. 3. *Luke* 3. 4. *John* 1. 23.

4 [2] * John did baptize in the wilderness, and preach the [d] baptism of repentance, ‡ for the remission of sins.

2 The sum of Johns doctrine, or rather Christs, is remission of sins and amendment of life.

* *Matth.* 3. 1.

5 * And there went out unto him all the land of Judea, and they of Jerusalem; and were all baptized of him in the river of Jordan, confessing their sins.

d The Jews used many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sins. ‡ Or, *unto.*

6 And John was * clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild hony:

* *Matth.* 3. 5. * *Matth.* 3. 4. 3 John and all ministers cast their eyes upon Christ the Lord.

7 [3] And preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to [e] stoop down and unloose.

e The Evangelist his meaning was to express the condition of the basest servant.

8 I indeed have [f] baptized you with water: but he shall baptize you with the holy Ghost.

f *He sheweth*, That all the force of baptism proceedeth from Christ, who baptizeth within.

9 * [4] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

* *Mat.* 3. 13.

4 Christ doth consecrate our baptism in himself.

10 [5] And straightway coming up out of the water, [g] he saw the heavens ‡ opened, and the Spirit like a dove descending upon him.

5 The vocation of Christ from heaven, as head of the church.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am [h] well pleased.

g John that went down into the water with Christ.

‡ Or, *cloven*, or, *rent.*

h Look *Mat.* 3. 17.

12 * [6] And immediately the spirit [i] driveth him into the wilderness.

* *Mat.* 4. 1.

6 Christ being tempted overcometh.

13 And he was there in the wilderness fourty days tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

i *Here is*, no violent and forcible driving our meant: but the divine power clotheth Christ (who had lived until this time as a private man) with a new person, and prepareth him to the combate that was at hand, and to his ministery.

14 [7] Now after that John was put in prison, * Jesus came into Galilee, preaching the gospel of the kingdom of God,

7 After that John is taken, Christ sheweth himself fully.

* *Mat.* 4. 12.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

8 The calling of Simon and Andrew.

16 [8] * Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

* *Mat.* 4. 11.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 [9] And when he had gone a little further

32 thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 * And they went into [k] Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 * [10] And there was in their synagogue a [l] man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou [m] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the [n] holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit [o] had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned [p] among themselves, saying, What thing is this? what new doctrine *is* this? for with authority [q] commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region [r] round about Galilee.

29 * [11] And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases; and cast out many devils, and [f] suffered not the devils ‡ to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed,

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the [t] next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 * [12] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou clean.

42 And assoon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 [13] And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the [u] priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45 * But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

2 Christ healeth one sick of the palsie, 14 calleth̄sie Matthew from the receit of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.

AND again * he entred into Capernaum, [1] after *some* days, and it was noised that he was in the [a] house.

2 And straightway many were gathered together, insomuch that [b] there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsie, which was born of four.

4 And when they could not come nigh unto him for preass, they uncovered the roof where he was: and when they had broken *it* up, they [c] let down the [d] bed wherein the sick of the palsie lay.

5 When Jesus saw their faith, he said unto the sick of the palsie, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and [e] reasoning in their hearts,

7 Why doth this man thus speak blasphemies? * who can forgive sins but God onely?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all [f] amazed, and glorified God, saying, We never saw it on this fashion.

13 [2] And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

14 * And as he passed by, he saw [g] Levi *the son* of Alpheus sitting ‡ at the receit of custom

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* *Mat.* 4. 19.
k From the city Nazareth.

* *Mat.* 7. 28.

* *Luk.* 4. 33.
10 He preached that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
l *Word for word*, A man in an unclean spirit, *that is to say*, possessed with an evil spirit.
m He was born in Bethlehem, but through the errour of the people, he was called a Nazarite, because he was brought up in Nazareth.
n He alludeth to that name that was written in the golden plate which the high priest wore, Exod. 28. 36.
o *Look beneath Chap.* 9. 20.
p As men amazed.
q By his own authority, or as a Lord.
r Not onely into Galilee, but also into the countreys bordering upon it.

* *Mat.* 8. 14.
11 By healing of divers diseases, *he sheweth*, That he hath brought true life into the world.

f For it belongeth not to the devils to preach the Gospel, *Acts* 16. 18.
‡ Or, *to say that they knew him.*

t Villages which were as cities.
* *Mat.* 8. 2.

* *Mat.* 8. 2.
12 By healing the leprous, *he sheweth*. That he came for this cause to wipe out the sins of the world with his touching.

13 He witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and love towards poor sinners.
u All the posterity of Aaron might judge of a leper.
* *Luk.* 5. 15.

* *Mat.* 9. 1.
1 *Christ sheweth*, By healing this man, which was sick of the palsie, that men recover in him, through faith onely, all their strength which they have lost.
a In the house where he used to remain: *for he* chose Capernaum to dwell in, and left Nazareth.
b Neither the house nor the entry was able to hold them.
c They brake up the upper part of the house, which was plain, and let down the man that was sick of the palsie into the lower part where Christ preached for they could not otherwise come into his sight.
d The word signifieth the worst kind of bed whereupon men use to lay down themselves at noontide, and such other times to refresh themselves, we call it a couch.
e In their minds disputing upon that matter, on both sides.
* *Joh.* 14. 4. *Isa.* 43. 25.

f *Word for word*, Past themselves, or out of their wits.
2 The Gospel offendeth the proud, and saveth the humble.
* *Mat.* 9. 9.
g Matthews other name.
‡ Or, *at the place where the custom was received.*

custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 * [3] And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ‡ new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 * [4] And it came to pass, that he went through the corn-fields on the [h] sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of [i] Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the [k] sabbath.

* *Mat.* 9. 14. *Luke* 5. 33.
3 The superstitious and hypocrites do rashly put the sum of godliness in things indifferent, and are here for three causes reprehended. *First*, For that not considering what every mans strength is able to bear, they rashly make all manner of laws concerning such things, without all discretion.
‡ Or, *raw*, or, *unwrought*.

* *Mat.* 12. 1.
4 *Secondarily*, for that they make no difference between the laws which God made concerning the same things, and laws that are made of things which are utterly unlawful.
h *Word for word*, On the Sabbaths, *that is*, on the holy days.
i 1 *Sam.* 21. 1. He is called Ahimelech, and his son Abiathar, but by conference of other places, it is plain that both of them had two names, Look 1 *Chron.* 24. 6. 2 *Sam.* 8. 17. and 15. 29. 1 *Kings* 2. 25. 2 *Kings* 25. 18.
k Hath the Sabbath-day in his power, and may rule it as him liketh.

CHAP. III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean spirits:* 13 *chooseth his twelve apostles:* 22 *convinceth the blasphemy of casting out devils by Beelzebub,* 31 *and sheweth who are his brother, sister, and mother.*

* *Mat.* 12. 9.
1 *Thirdly*, for that they preferred the ceremonial law (which was but an appendant to the moral law) before the moral law: whereas contrariwise, they should have learned out of this, the true use of the ceremonial law.

AND * [1] he entred again into the Synagogue, and there was a man there which had a [a] withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save [b] life, or to kill? but they held their peace.

5 And when he had looked round about on them [c] with anger, being grieved for the ‡ [d] hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 [2] And the Pharisees went forth, & straightway took counsel with the [e] Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from [f] beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should [g] wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they ‡ preassed upon him for to touch him, as many as had [h] plagues.

11 And [i] unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 [3] And he [k] ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [m] ‡ into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 [4] And when his ‡ [n] friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem, said, * He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

b A figurative speech, by the figure *Synecdoche*, for this kind of saying, *To save the life*, is as much as to save the man.
c Men when they have wrong done unto them, are angry, but not without vice: but Christ is angry without vice; neither is he sorry so much for the injury that is done to his own person, as for their wickedness: and therefore he had pity upon them, and for that cause is he said to have mourned.
‡ Or, *blindness*.
d As though their heart had been so closed up, and grown together, that wholesome doctrine could prevail no more with them
2 The more the truth is kept under the more it cometh out.
e Look *Mat.* 22. 16.
f Which Josephus calleth stony or rocky.
g Should always be ready for him.
‡ Or, *rushed*.
h Diseases wherewith God scourgeth men as it were with whips.
i In them whom they had entred into: or by the figure called *Metonymy*, for them which were vexed with the unclean spirits.
3 The twelve apostles are set apart to be trained up to the office of the apostleship.
k Chose and appointed out twelve to be familiar and conversant with him.

l Whom Luke also calleth Judas: and for difference sake, the other Judas is called Iscariot.
m The disciples whom Christ had taken to be of his train and to live with him, came home to his house, to be with him always after.
‡ Or, *home*.
4 None are worse enemies of the Gospel then they that least ought.
‡ Or, *kinsmen*.
n *Word for word*, They that were of Him, *that is*, His kinsfolks: for they that were mad were brought to their kinsmen.
* *Mat.* 9. 34.

34

24 And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

o Satans imps or bands.

26 And if [o] Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe.

* *Mat.* 12. 31. 5 They onely are without hope of ſalvation, which do malicioufly oppugn Chriſt, whom they know.

28 * [5] Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

p Theſe are the words of the evangeliſt.

30 [p] Becauſe they ſaid, He hath an unclean ſpirit.

* *Mat.* 12. 46. q Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kindred. 6 The ſpiritual kindred is far otherwiſe to be accounted of, then the carnal or fleſhly.

31 ¶ * There came then his [q] brethren and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 [6] And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

CHAP. IV.

1 *The parable of the ſower,* 14 *and the meaning thereof.* 21 *We muſt communicate the light of our knowledge to others.* 26 *The parable of the ſeed growing ſecretly,* 30 *and of the muſtard-ſeed.* 35 *Chriſt ſtilleth the tempeſt on the ſea.*

* *Mat.* 13. 1. a Sea-ſide of Tyberias.

AND * he began again to teach by the [a] ſea-ſide: and there was gathered unto him a great multitude, ſo that he entred into

b In a ſhip which was lanched into the Sea.

a ſhip, and ſat [b] in the ſea, and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

1 The ſelf ſame doctrine of the Goſpel is ſown every where, but it hath not like ſucceſs, indeed through the fault of man, but yet by the juſt judgment of God.

3 [1] Hearken, Behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away.

7 And ſome fell among thorns, and the thorns grew up, and choked it, and it yeilded no fruit.

8 And other fell on good ground, and did yeild fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was [c] alone, they that were [d] about him with the twelve, asked of him the parable.

c *Word for word* ſolitary. d They that followed him at the heels.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are [e] without, all *theſe* things are done in parables:

e *That is to ſay,* To ſtrangers and ſuch as are none of ours.

12 * That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

* *Mat.* 13. 14.

13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the word, immediately receive it with gladneſs:

17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the words ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns: ſuch as hear the word,

19 And the cares [f] of this world, * and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful.

f which pertain to this life. * 1 *Tim.* 6. 17.

20 And theſe are they which are ſown on good ground, ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirtyfold, ſome ſixty, and ſome an hundred.

21 ¶ * [2] And he ſaid unto them, Is a candle brought to be put under a ‡ buſhel, or under a bed? and not to be ſet on a candleſtick?

* *Mat.* 5. 15. 2 Although the light of the Goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe then this, that the wickedneſs of the world might be made manifeſt. ‡ The word in the original ſignifieth a leſs meaſure, *as* *Mat.* 5. 15.

22 * For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

* *Mat.* 10. 26.

23 If any man have ears to hear, let him hear.

24 [3] And he ſaid unto them, Take heed what you hear: * with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

3 The more liberally that we communicate ſuch gifts as God hath given us with our brethren, the more bountiful will God be toward us. * *Mat.* 7. 2.

25 * For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

* *Mat.* 13. 12.

26 ¶ [4] And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

4 The Lord ſoweth and reapeth after a manner unknown to men.

27 And [g] ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, [h] he knoweth not how.

g *That is,* when he hath done ſowing, would paſs the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.

28 For the earth bringeth forth fruit [i] of her ſelf, firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ‡ brought forth,

h It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſs to God: for that mighty working whereby the ſeed cometh to blade and ear, *is ſecret,* and is onely known by the fruit. i By a certain power which moveth it ſelf. ‡ Or, *ripe.*

imme-

immediately he putteth in the ſickle, becauſe the harveſt is come.

5 God far otherwiſe then men uſe, beginneth with the leaſt, and endeth with the greateſt.
* *Mat.* 13. 31.

30 ¶ [5] And he ſaid, * Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs then all the ſeeds that be in the earth.

32 But when it is ſown it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

* *Mat.* 13. 34.
k According to the capacity of the the hearers.

33 * And with many ſuch parables ſpake he the word unto them as [k] they were able to hear *it*.

l *Word for word*, looſed, *as you would ſay*, read them the hard riddles.
* *Mat.* 8. 23.

34 But without a parable ſpake he not unto them: and when they were alone, he [l] expounded all things to his diſciples.

35 * And the ſame day when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

6 They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.

37 [6] And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

m How cometh it to paſs that you have no faith?

40 And he ſaid unto them, [m] Why are ye ſo fearful? how is it that you have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Chap. V.

1 *Chriſt delivering the poſſeſſed of the legion of devils,* 13 *they enter into the ſwine.* 25 *He healeth the woman of the bloody iſſue,* 35 *and raiſeth from death Jairus his daughter.*

* *Mat.* 8. 28.
1 Many have the virtue of Chriſt in admiration, and yet they will not redeem it with the loſs of the leaſt thing they have.
a Look *Mat.* 8. 30.
b *Word for word*, In an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.

AND * [1] they came over unto the other ſide of the ſea, into the [a] countrey of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an [b] unclean ſpirit,

3 Who had *his* dwelling among the tombs, and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I [c] adjure thee by God, that thou torment me not.

c *That is*, Aſſure me by an oath, that thou wilt not vex me.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit)

9 And he asked him, What *is* thy name, and he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he [d] beſought him much, that he would not ſend them away out of the country.

d That devil that played the meſſenger for his fellows.

11 Now there was there nigh unto the [e] mountains, a great herd of ſwine feeding.

e This whole countrey is for the greater part of it very hilly, for the mountains of Galiad run through it.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the [f] ſea, (they were about two thouſand) and were choked in the ſea.

f *Strabo in the ſixteenth book ſaith*, That in Gadaris there is a ſtanding pool of very naughty water, which if beaſts taſte of, they ſhed their hair, nails, or hooves and horns.

14 And they that fed the ſwine fled, and told *it* in the city, and in the countrey. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind, and they were afraid.

16 And they that ſaw *it*, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

* *Mat.* 9. 18.
g The whole company aſſembled not diſorderly, but in every Synagogue there were certain men which governed the people.

22 * And [g] behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her that ſhe may be healed, and ſhe ſhall live.

24 And *Jeſus* went with him, and much people followed him, and thronged him.

2 Jeſus being touched with true faith, although it be but weak, doth heal us by his virtue.

25 [2] And a certain woman which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preaſs behind, and touched his garment.

28 For

36 28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up: and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf, that virtue had gone out of him, turned him about in the preaſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogues *houſe*, *certain* which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further?

3 Fathers apprehend by faith, the promiſes of life even for their children.

36 [3] Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, onely believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

4 Such as mock and ſcorn Chriſt are unworthy to be witneſſes of his goodneſs.
h The three diſciples.

40 [4] And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them [h] that were with him, and entreth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaith unto her, Talitha cumi, which is being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly, that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 *Chriſt is contemned of his countreymen.* 7 *He giveth the twelve power over unclean ſpirits:* 14 *Divers opinions of Chriſt.* 18 *John Baptiſt is beheaded,* 29 *and buried.* 30 *The apoſtles return from preaching* 34 *The miracle of five loaves and two fiſhes.* 48 *Chriſt walketh on the ſea:* 53 *and healeth all that touch him.*

* *Mat.* 13. 54.
1 The faithleſs world doth no whit at all diminiſh the virtue of Chriſt, but wittingly and willingly depriveth itſelf of the efficacy of it, being offered unto them.

AND * he [1] went out from thence, and came into his own countrey, and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom *is* this which is given unto him, that even ſuch [a] mighty works are wrought by his hands?

3 Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his [b] ſiſters here with us? And they were offended at him.

4 But Jeſus ſaid unto them, * A prophet is not without [c] honour, but in his own countrey, and among his own kin, and in his own houſe.

5 And he [d] could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. * And he went round about the villages, teaching.

7 ¶ * [2] And he called unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits;

8 [3] And commanded them that they ſhould take nothing for *their* journey, ſave a ſtaff onely: no ſcrip, no bread, nó ‡ mony in *their* purſe:

9 But *be* ſhod with [e] ſandals: and not put on [f] two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, [g] there abide till ye depart from that place.

11 * [4] And whoſoever ſhall not receive you, nor hear you, when ye depart thence, * ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgement, then for that city.

12 And they went out, and preached that men ſhould repent.

13 And they caſt out many devils, * and [h] anointed with oyl many that were ſick, and healed *them*.

14 * [i] And king Herod heard *of him*, (for his name was ſpread abroad) and he ſaid, that John the Baptiſt was riſen from the dead, and therefore [i] mighty works do ſhew forth themſelves in him.

15 Others ſaid, that it is Elias. And others ſaid, That it is a prophet, or as one of [k] the prophets.

16 * But when Herod heard *thereof*, he ſaid, It is John whom [i] I beheaded, he is riſen from *the* dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her.

18 For John had ſaid unto Herod, * It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias [m] had ‡ a quarrel againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man and an holy, and ‡ obſerved him, and when he heard him, he did many things, and heard him [n] gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to

a *The word ſignifieth*, powers *or*, virtues, *whereby are meant* Thoſe wonderful works that Chriſt did, which ſhewed and ſet forth the virtue and power of his God-head to all the world.
Mat. 7. 22.
b After the manner of the Hebrews who, *by brethren and ſiſters*, underſtand, *all their kinſ-folks.*
* *John.* 4. 44.
c Not onely that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.
d *That is*, He would not: for we muſt need have faith if we will receive the works of God.
* *Mat.* 9. 35. *Luk.* 13. 22.
* *Mat.* 10. 1.
2 The diſciples are prepared to the general apoſtleſhip, by a peculiar ſending forth.
3 Faithful paſtors ought not to have their minds ſet, no not on things that are neceſſary for this life, if they may be an hinderance unto them, be it never ſo little.
‡ The word ſignifieth, *A piece of braſs mony in value ſome what leſs then a farthing*, *Mat.* 10. 9 but here it is taken in general for *mony*.
e The word ſignifieth properly, *womens ſhoes.*
f *That is*, They ſhould take no change of garments with them, that they might be lighter for this journey, and make more ſpeed.
g *That is*, Change not your Innes in this ſhort journey.
* *Mat.* 10. 14.
4 The Lord is a moſt ſevere revenger of his ſervants.
* *Acts.* 13. 51.
* *James* 5. 14.
h That oyl was a token and a ſign of this marvellous virtue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremony which is yet retained of ſome, is to no purpoſe.
* *Mat.* 14. 1.
5 The goſpel confirmeth the godly, and vexeth the wicked.
i *The word ſignifieth*, powers, whereby is meant, The power of working miracles.
k Of the old prophets.
* *Luk.* 3. 19.
l Commanded to be beheaded.
* *Lev.* 18 16.
m Sought all means to do him hurt.
‡ Or, *an inward grudge.* ‡ Or, *kept him*, or, *ſaved him.* n The tyrant was very well content to hear ſentence pronounced againſt himſelf, but the ſeed fell upon a ſtony place.

his

his lords, high captains, and chiefeſtates of Galilee:

22 And when the daughter ° of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Ask of me whatſoever thou wilt, and I will give *it* thee.

° Which the ſame Herodias had not by Herodes Antipas, but by Philip, *and Joſephus called her Salome.*

23 And he ſware unto her, whatſoever thou ſhalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And [p] ſhe went forth, and ſaid unto her mother, What ſhall I ask? And ſhe ſaid, The head of John the Baptiſt.

p For women uſed not to ſit at table with men.

25 And ſhe came in ſtraightway with haſte unto the king, and asked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſorry, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.

‡ Or, *one of his guard.*
q *The word ſignifieth*, one that beareth a dart, and the kings guard was ſo called, becauſe they did bear darts.

27 And immediately the king ſent ‡ [q] an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon.

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, & laid it in a tomb.

* *Luk.* 9. 10.

30 * And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

6 Such as follow Chriſt ſhall want nothing, no not in the wilderneſs, but ſhall have abundance. And how wicked a thing it is, not to look for this tranſitory life at his hands, who giveth everlaſting life.

31 [6] And he ſaid unto them, Come ye your ſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

* *Mat.* 14. 13.

32 * And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

* *Mat.* 9. 36.

34 * And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

* *Mat.* 14. 15.

35 * And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time *is* far paſſed:

36 Send them away, that they may go into the countrey round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, [r] Shall we go and buy [f] two hundred ‡ peny-worth of bread, and give them to eat?

r This is a kind of demand and wondring, not without a privy mock, which men do commonly uſe, when beginning to be in a fume, they deny to do a thing.
f which is about twenty crowns: which is five pound.
‡ *The Roman penny is ſeven pence-halfpenny, as Mat.* 18. 28.

58 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by [t] companies upon the green graſs.

49 And they ſat down in [a] ranks by hundreds, and by fifties.

37
a The word ſignifieth the beds in a garden, and it is word for word, by beds and beds, *meaning thereby*, that they ſat down in rowes one by another, as beds in a garden.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat and were filled.

43 And the took up twelve baskets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

45 [7] And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before ‡ unto Bethſaida, while he ſent away the people.

7 The faithful ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happy haven, at ſuch time, and by ſuch means, as they looked not for: A lively image of the church toſſed to and fro in this world.
‡ Or, *over againſt Bethſaida.*

46 And when he had ſent [x] them away, he departed into a mountain to pray.

x His diſciples.

47 * And when even was come, the ſhip was in the midſt of the ſea, & he alone on the land.

* *Mat.* 14. 23.

48 And he ſaw them toyling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, & ſaith unto them, Be of good cheer, it is I, be not afraid.

y They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtoniſhed then ever they were before when they ſaw the wind and the ſeas obey his command.

51 And he went up unto them into the ſhip, and the wind ceaſed: and they were [y] ſore amazed in themſelves beyond meaſure, and wondred.

52 For they [z] conſidered not *the miracle* of the loaves, for their heart was hardned.

z Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that virtue of Chriſt was no leſs ſtrange to them, then if they had not been preſent at that miracle which was done but a little before.

53 * And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

* *Mat.* 14. 34.

54 [8] And when they were come out of the ſhip, ſtraightway they knew him,

8 Chriſt being rejected in his own country, and arriving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit.

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entred, into villages, or cities, or countrey, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched [a] ‡ him, were made whole.

a Or, the hem of the garment.
‡ Or, *it.*

CHAP. VII.

1 *The Phariſees find fault at the diſciples, for eating with unwaſhen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician womans daughter of an unclean ſpirit,* 31 *and one that was deaf and ſtammered in his ſpeech.*

THen * [1] came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

* *Mat.* 15. 1.
1 None do more reſiſt the wiſdom of God, then they that ſhould be wiſeſt, and that upon a zeal of their own traditions: for men do not pleaſe themſelves more in any thing then in ſuperſtition, *that is to ſay*, In a worſhip of God fondly deviſed of themſelves.

2 And when they ſaw ſome of his diſciples [a] eat bread with [b] ‡ defiled (that is to ſay, with unwaſhen) hands, they found fault.

a *Word for word*, Eat bread: a kind of ſpeech which the Hebrews uſe, taking bread for all kind of food. b For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, *Mat.* 15. 11, 12. ‡ Or *common.*

Word for word, By bankets, after the manner of the Hebrews who have no diſtributives, *as Chap.* 6. 7. Now he calleth the rows of the ſitters, *Bankets.*

38

‡ Or, *diligently*: in the Original, *with the fist*: Theophylact, *up to the elbow*.
c Obſerving diligently.
d *That is to ſay*, from civil affairs and worldly, they go not to meat, unleſs they waſh themſelves firſt.
‡ *Sextarius is about a pint and an half.*
e By theſe words are underſtood all kinds of veſſels, which are appointed for our daily uſe.
‡ Or, *beds*.
f why live they not? a kind of ſpeech taken from the Hebrews: for among them, the way is taken for trade of life.
2 Hypocriſie is always joyned with ſuperſtition.
* *Iſa.* 29. 13. *Mat.* 15. 8.
3 The more earneſt the ſuperſtitious are, the more they are mad in promiſing themſelves Gods favour by their deſerts.
4 The deviſes of ſuperſtitious men do not onely not fulfil the law of God (as they blaſphemouſly perſwade themſelves) but alſo do utterly take it away.
5 True religion, which is clean contrary to ſuperſtition, conſiſteth in ſpiritual worſhip: and all enemies of true religion, although they ſeem to have taken deep root, ſhall be pluckt up.
‡ Or, *fruſtrate*.
g without hope of pardon, he ſhall be put to death.
* *Mat.* 15. 5.
* *Mat.* 15. 10.

3 For the Phariſees, and all the Jews, except they waſh *their* hands ‡ oft, eat not, [c] holding the tradition of the elders.

4 And *when they come* from the [d] market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and ‡ [e] pots, braſen veſſels, and of ‡ tables.

5 Then the Phariſees and ſcribes asked him, Why [f] walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 [2] He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, * This people honoureth me with *their* lips, but their heart is far from me.

7 [3] Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men.

8 [4] For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 [5] And he ſaid unto them, Full well ye ‡ reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him [g] die the death.

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* * Corban, that is to ſay, a gift by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 ¶ * And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him.

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, [h] purging all meats?

h For that that goeth into the draught, purgeth all meats.

20 And he ſaid, That which cometh out of the man, that defileth the man.

* *Gen.* 6. 5. & 8. 21. *Mat.* 15. 19.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

i All kind of craftineſs whereby men profit themſelves by other mens loſſes.
k Cankered malice.

22 Thefts, [i] covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an [k] evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 ¶ * [6] And from thence he aroſe, and went into the [l] borders of Tyre and Sidon, and entred into an houſe, and would have no man know *it*; but he could not be hid.

* *Mat.* 15. 21.
6 That wich the proud do reject when it is offered unto them, that ſame do the modeſt and humble ſinners, as it were, violently wring out.
l Into the uttermoſt coaſts of Paleſtine, which were next to Tyre and Sidon.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a ‡ Greek, a [m] Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter.

‡ Or, *gentile*.
m By profeſſion, prophane.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, [o] Yes Lord: yet the dogs under the table eat of the childrens crumbs.

o As if ſhe ſaid. It is as thou ſaiſt, Lord, for it is enough for all the dogs, if they can but gather up the crums that are under the table: therefore I crave the crums and not the childrens bread.

29 And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ [7] And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of [p] Decapolis.

7 As the Father created us to this life in the beginning in his onely ſon, ſo doth he alſo in him alone renew us unto everlaſting life.
p It was a little countrey, & ſo called of ten cities, which the four goverments do run between and compaſs, *Plin. lib. 3. Chap. 8.*

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*,

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 *Chriſt feedeth the people miraculouſly:* 10 *refuſeth to give a ſign to the Phariſees:* 14 *admoniſheth his diſciples to beware of the leaven of the Phariſees, and of the leaven of Herod:* 22 *giveth a blind man his ſight:* 27 *acknowledgeth that he is the Chriſt, who ſhould ſuffer and riſe again:* 34 *and exhorteth to patience in perſecution for the profeſſion of the goſpel.*

IN thoſe days * the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

* *Mat.* 15. 32.

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will [a] faint by the way: for divers of them came from far.

a *Word for word*, They will fall in ſunder, or be diſſolved, for when men fall in a ſound, their ſinews fall one from another.

4 And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs?

5 And he asked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down

down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them:* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 ¶ And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 *[1] And the Pharisees [b] came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he [c] sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no [d] sign be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

14 ¶ *Now *the disciples* had forgotten to take bread, neither had they in the ship with them more then one loaf.

15 [2] And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 [3] And they reasoned among themselves, saying, *It is* *because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardned?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, seven.

21 And he said unto them, [e] How is it that ye do not understand?

22 ¶ [4] And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, [f] I see men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and [g] made him look up: and he was restored, and saw every man clearly.

26 [5] And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ [6] * And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; & others, One of the prophets.

29 And he said unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 [7] And he charged them that they should tell no man of him.

31 [8] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 [9] And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou [h] savourest not the things that be of God, but the things that be of men.

34 ¶ [10] And when he had called the people unto him, with his disciples also, he said unto them, * Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 [11] For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 * Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 *Jesus is transfigured.* 11 *He instructed his disciples concerning the coming of Elias;* 14 *casteth forth a dumb and deaf spirit:* 30 *foretelleth his death and resurrection:* 33 *exhorteth his disciples to humility:* 38 *bidding them not to prohibit such as be not against them. nor to give offence to any of the faithful.*

AND he said unto them, * Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the [a] kingdom of God come with power.

2 *[1] And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became [b] shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore [c] afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And

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* *Mat.* 16. 1.
1 The stubborn enemies of the doctrine of the gospel, giving no credit to the miracles already done, require new: but Christ being angry with them, doth utterly forsake them.
b A common kind of speech, which the Hebrews use, whereby is meant that the pharisees went from their houses of purpose to encounter with him.
c These sighs came even from his heart root, for the Lord was very much moved with these mens so great infidelity.
d *Word for word*, If a sign be given: It is a cutting kind of speech very common among the Hebrews, wherein some such words as these must be understood, Let me be taken for a liar, or some such like. And when they speak out the whole, *they say*, The Lord do thus and thus by me.
* *Mat.* 16. 5.
2 We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the church, or in civil policy.
3 They that have their minds fixed on earthly things, are utterly blind in heavenly things although they be never so plainly set forth unto them.
* *Mat.* 16. 7.
e How cometh it to pass, that you understand not these things which are so plain and evident?
4 A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.
f He perceived some moving of men when he could not discern their bodies.
g He commanded him again, to try indeed, whether he could see well or no.
5 Christ will not have his miracles to be separated from his doctrine.
6 Many praise Christ, which yet notwithstanding spoil him of his praise.
* *Mat.* 16. 13.

7 Christ hath appointed his times to the preaching of the gospel, and therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his coming.
8 Christ suffered all that he suffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h This is not godly, but worldly wisdom.
10 The disciples of Christ must bear stoutly, what burden soever the Lord layeth upon them, and subdue the affections of the flesh.
* *Mat.* 10. 38.
11 They are the most foolish of all men, which purchase the enjoying of this life with the loss of everlasting bliss.
* *Mat.* 10. 33.

* *Mat.* 16. 28.
a When he shall begin his kingdom through the preaching of the gospel: *that is to say*, After the resurrection.
* *Mat.* 17. 1.
1 The heavenly glory of Christ which should within a short space be abased upon the cross, is avouched by visible signs, by the presence and talk of Elias and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses, against whom lyeth no exception.
b Did sparkle as it were.
c They were besides themselves for fear.

40

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

2 The Lord hath appointed his times for the publishing of the gospel.

9 [2] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

d Even very hardly as it were.
e They questioned not together touching the general resurrection, which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

10 And they [d] kept that saying with themselves, [e] questioning one with another what the rising from the dead should mean.

3 The fooliſh opinion of the Rabbins is here refelled, touching Elias coming, which was, that either Elias should rise again from the dead; or that his soul should enter into some other body.
* *Isa.* 53. 24.
* *Mat.* 17. 14.

11 ¶ [3] And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and * how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

4 Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

14 ¶ * [4] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye ‡ with them?

‡ Or, *among your selves.*

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he ‡ [f] teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

‡ Or, *dasheth him.*
f Vexeth him inwardly, as the cholick useth to do.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when [g] he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.

g So soon as Jesus had looked upon the body that was brought unto him, the devil began to rage after his manner.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, h all things *are* possible to him that believeth.

h There is nothing but Christ can and will do it, for them that believe in him.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

5 The nearer that the virtue of Christ is, the more outragiously doth Satan rage.

26 [5] And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 [6] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

6 We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ * And they departed thence, and passed through Galilee; and he would not that i any man should know *it*.

* *Mat.* 17, 22.
i He and his disciples together.

31 [7] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities: but the slothfulness of man is wonderful.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ * [8] And he came to Capernaum, and being in the [k] house, he asked them, What was it that ye disputed among your selves, by the way?

* *Mat.* 18. 1.
8 Onely humility doth exalt.
k Where he was wont to make his abode.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down and called the twelve, & saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, [l] but him that sent me.

l He doth not onely receive me, but also him that sent me.

38 ¶ * [9] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

* *Luk.* 9. 49.
9 God, who is the authour of an ordinary vocation worketh also extraordinarily so oft as it pleaseth him: But an extraordinary vocation is tryed by the doctrine and the effects.

39 But Jesus said, Forbid him not: * for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

* *Cor.* 12. 3.

40 For he that is not against us, is on our part.

41 * For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

* *Mat.* 10. 42.

42 * [10] And whosoever shall offend one of *these* little ones that believe in me, it is better for him, that a milstone were hanged about his neck, and he were cast into the sea.

* *Mat.* 18. 6.
10 God is so severe a revenger of offences, that it is better to suffer any loss, then to be an occasion of offence unto any.

43 * And if thy hand ‡ offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

* *Mat.* 5. 29. & 18. 8.
‡ Or, *cause thee to offend.*

44 * Where their [m] worm dieth not, and the fire is not quenched.

* *Isa.* 66. 24.
m Their worm which shall be cast into that flame.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ‡ offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell fire:

‡ Or, *cause thee to offend.*

48 Where

48 Where their worm dieth not, and the fire is not quenched.

49 [11] For every one shall be [n] salted with fire, * and every sacrifice shall be salted with salt.

50 * Salt *is* good: but if the salt have lost his saltness, wherewith will you season it? Have salt in your selves, and have peace one with another.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices unto him, and also, that we being knit together, may season one another.
n *That is*, Shall be consecrate to God being seasoned with the incorruptible word.
* *Lev.* 2. 13.
* *Mat.* 5. 13.

Chap. X.

Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suiters to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND * he [a] arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again, &, as he was wont, he taught them again.

* *Mat.* 19. 1.
a *That is to say*, Departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so arising and going forth.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 [1] And Jesus answered and said unto them, For the hardness of your heart, he wrote you this [b] precept.

1 God did never allow those divorces which the law did tolerate.
b Look *Mat.* 19. For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the stubborn hardness of their husbands.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, [c] committeth adultery against her.

* *Mat.* 5. 32. & 19. 9.
c Whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ * [2] And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

* *Mat.* 19. 13.
2 God of his goodness comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blesseth them.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God [3] as a little child, he shall not enter therein.

3 We must in malice become children, if we will enter into the kingdom of heaven.

16 And he took them up in his arms, put his hand upon them, and blessed them.

17 ¶ * [4] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

* *Mat.* 19. 16.
4 Two things are chiefly to be eschewed of them which earnestly seek eternal life: *that is to say*, An opinion of their merits or deservings, which is not onely understood, but condemned by the due consideration of the law: And the love of riches, which turneth aside many from that race wherein they ran with a good courage.

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [d] Defraud not, Honour thy father and mother.

d Neither by force nor deceit, nor ony other means whatsoever.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ * [5] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

* *Mat.* 19. 27.
5 To neglect all things in comparison of Christ, is a sure way to eternal life, so that we fall not away by the way.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall [e] receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with [f] persecutions; and in the world to come eternal life.

e An hundredfold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedy desire.
f Even in the mids of persecution.

31 * But many *that are* first, shall be last: and the last, first.

* *Mat.* 19. 30.
* *Mat.* 20. 17.

32 ¶ * [6] And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

6 The disciples are again prepared to patience not to be overcome, by the foretelling unto them of his death, which was at hand, and therewithall of life, which should most certainly follow.

33 *Saying*, behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ * [7] And James and John the sons of Zebedee come unto him, saying, Master, [g] we would that thou shouldst do for us whatsoever we shall desire.

* *Mat.* 20. 20.
7 We must first strive before we triumph.
g We pray thee.

42 36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them. Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 [g] But Jeſus called them to him, and ſaith unto them, * Ye know that [h] they which ‡are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

46 ¶ * [p] And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the high-way ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he caſting away his garment, roſe and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath ‡made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

1 *Chriſt rideth with triumph into Jeruſalem.* 12 *curſeth the fruitleſs leafie tree:* 15 *purgeth the temple:* 20 *exhorteth his diſciples to ſtedfaſtneſs of faith, and to forgive their enemies:* 27 *and defendeth the lawfulneſs of his actions, by the witneſs of John, who was a man ſent of God.*

AND * [1] when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you; and aſſoon as ye be entred into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him.*

3 And if any man ſay unto you, Why doye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, [a] bleſſed *is* he that cometh in the name of the Lord.

10 [b] Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt.

11 And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 * [2] And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 ¶ * [3] And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the mony-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any [c] veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be [d] called of all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ * [4] And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto

g The magiſtrates according to Gods appointment rule over their ſubjects: but the paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Fathers will.
* *Luk.* 22. 25.
h They to whom it is decreed and appointed.
‡ Or, *think good.*

* *Mat.* 20. 29.
p Chriſt onely, being called upon by faith, healeth our blindneſs.

‡ Or, *ſaved thee.*

* *Mat.* 21. 1.
1 A lively image of the ſpiritual kingdom of Chriſt on earth.

a Well be it to him that cometh to us from God, or that is ſent of God.
b Happy and proſperous.

* *Mat.* 21. 19.
2 An example of that vengeance which hangeth over the heads of hypocrites

* *Mat.* 21. 12.
3 Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the temple.

c *That is,* Any prophane inſtrument of which thoſe fellows had a number, that made the court of the temple a market place

d Shall openly be ſo accounted and taken.

* *Mat.* 21. 19.
4 The force of faith is exceeding great, and charity is ever joyned with it.

unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, ‡ [e] Have faith in God.

‡ Or, *have the faith of God.*
e God is that assured faith and trust which we have in him.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

* *Mat.* 7. 7.

24 Therefore I say unto you,* What things soever ye desire when ye pray, believe that f ye receive *them*, and ye shall have *them*.

f *Word for word*, That you receive it, speaking in the time that now is, to shew the certainty of the thing, and the performance in deed.

25 And when ye stand, praying, [g] * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

* *Mat.* 6. 14.
g When you shall appear before the altar.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ [f] And they come again to Jerusalem: * and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

f The Gospel hath been assaulted long time since, under the pretence of an ordinary succession.

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

* *Mat.* 21. 23.

29 And Jesus answered and said unto them, I will also ask of you one ‡ question, and answer me, and I will tell you by what authority I do these things.

‡ Or, *thing.*

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

6 A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

32 [6] But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Chap. XII.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar:* 18 *convinceth the errour of the Sadducees, who denied the resurrection:* 28 *resolveth the scribe, who questioned of the first commandment:* 35 *refuteth the opinion that the scribes held of Christ:* 38 *bidding the people to beware of their ambition and hypocrisie:* 41 *and commendeth the poor widow for her two mites, above all.*

* *Mat.* 21. 33.
1 The calling of God is not tied either to place, person, or time without exception.

AND * [1] he began to speak unto them by [a] parables. A *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, & built a tower, and let it out to husbandmen, and went into a far countrey.

a This word parable which the Evangelists use, doth not onely signify a comparing of things together, but also dark speeches and allegories

2 [b] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

b When the fruits of the ground use to be gathered.

3 And they caught *him* and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destoy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? * The stone which the builders rejected is become the head of the corner.

* *Psal.* 118. 22.

11 This was the Lord doing, and it is marvellous in our eyes.

12 And they [c] sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

c They were greedy and very desirous.

13 ¶ * [2] And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

* *Mat.* 22. 15.
2 The gospel joyneth the authority of the magistrate with the service of God.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou [d] regardest not the person of men, but teachest the [e] way of God in truth: Is it lawful to give tribute to Cesar, or not?

d Thou dost not so judge by outward appearance, that the truth is thereby darkned any whit at all.
e The way whereby we come to God.

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a ‡ peny, that I may see *it*.

‡ *Value of our money seven pence half-penny, &c. Mat.* 18. 28.

16 And they brought *it*: and he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ * [3] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

* *Mat.* 22. 23.
3 The resurrection of the body is avouched against the foolish ignorance and malice of the Sadducees.

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

44

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

* *Mat.* 22. 35.
4 Sacrifices and outward worship never pleased God, unless such necessary duties as we owe to God and our neighbours went afore.

28 ¶ * [4] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater then these.

32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more then all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

* *Mat.* 2. 41.
5 Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.
* *Psal.* 110. 1.
f *Word for word*, In the holy Ghost, and there is a great force in this kind of speech, whereby is meant, that it was not so much David, as the holy Ghost that spake, who did in a manner possess David.

35 ¶ * [5] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the [f] holy Ghost, * The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? and the common people heard him gladly.

38 ¶ [6] And he said unto them in his [g] doctrine, * Beware of the scribes, which love to go in [h] long clothing, and *love* salutations in the market-places,

6 The manners of ministers are not rashly to be followed as an example.
g Whiles he taught them.
* *Mat.* 23. 5.
h The word is a stole, which is a kind of womans garment, long even down to the heels, and is taken generally, for any garment made for comliness, but in this place it seemeth to signify, That fringed garment, mentioned in *Deut.* 22. 11.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 * Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

* *Mat.* 23. 14.

41 ¶ * [7] And Jesus sat over against the treasury, and beheld how the people cast ‡ [i] mony into the treasury: and many that were rich cast in much.

* *Luk.* 21. 1.

42 And there came a certain poor widow, and she threw in two ‡ mites, which make a farthing.

7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.
‡ *A piece of brass mony, See Mat.* 10. 29.
i Mony of any kind of metal as the Romans used, who in the beginning did stamp or coin brass, and after used it for current mony.

‡ *It is the seventh part of one piece of that brass mony.*

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, then all they which have cast into the treasury.

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

1 *Christ fortelleth the destruction of the temple:* 9 *the persecutions for the gospel:* 10 *that the gospel must be preached to all nations:* 14 *that great calamities shall happen to the Jews:* 24 *and the manner of his coming to judgement.* 32 *The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND * [1] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

* *Mat.* 24. 1.
1 The destruction of the temple, city, and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and last of all, the end of the world is described.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 * Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

* *Mat.* 24. 3.

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am *Christ*: and shall deceive many.

7 And when ye shall hear of wars, & rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of ‡ sorrows.

‡ *The word in the original importeth the pains of a woman in travail.*

9 ¶ But take heed to your selves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a [a] testimony against them.

a The hearing of your preaching, shall be a most evident witness against them, so that they shall not be able to pretend ignorance.
* *Mat.* 10. 19.

10 And the Gospel must first be published among all nations.

11 * But when they shall lead *you*, and deliver you up, [b] take no thought before hand what ye shall speak, neither do ye [c] premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

b We are not forbidden to think beforehand, but pensive carefulness, whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance, that carefulness we are willed to beware of, *Luk Mat.* 6. 27.
c By any kind of artificious and cunning kind of tale what to speak.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my [d] names sake: but he that shall endure unto the end, the same shall be saved.

d For me.
* *Mat.* 24. 15.

14 ¶ * But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, [e] standing where it ought not, (let him that

e When the heathen and prophane people shall not onely enter into the temple, and defile both it, and the city, but also clean destroy it.

that readeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For [f] in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 * And then, if any man shall say to you, Lo, here *is* Christ, or lo, *he is* there: believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ * But in those days, after that tribulation, the sun shall be darkned, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ [2] But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 * Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his master for mony.* 22 *Christ himself foretelleth how he shall be betrayed of one of his disciples:* 22 *after the passover prepared, and eaten, instituteth his supper:* 26 *declareth afore hand the flight of all his disciples, and Peters denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 55 *falsly accused, and impiously condemned of the Jews council,* 65 *shamefully abused by them,* 66 *and thrice denied of Peter.*

AFter* [1] two days, was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast *day*, lest there be an uprore of the people.

3 ¶ * And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of ‡ spikenard, very precious, and she brake the box, and poured it on his head.

4 [2] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more then three hundred ‡ [a] pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 [3] For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 [4] She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ * [5] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him mony. And he sought how he might conveniently betray him.

12 ¶ * [6] And the first day of [b] unleavened bread, when they ‡ [c] killed the [d] passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a [e] large upper room furnished and prepared: there make ready for us.

16 And

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f This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time it self were very misery it self, So the prophet *Amos* 5. 20. saith, that the day of the Lord shall be darkness.

* *Mat.* 24. 23.

* *Mat.* 24. 29.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* *Mat.* 24. 42.

* *Mat.* 26. 2.

1 By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the passover, that in all respects the truth might agree to the figure.

* *Mat.* 26. 6.

‡ Or, *pure nard*, or, *liquid nard.*

2 Rash judgments are frustrate before God.

‡ *See Mat.* 18. 28. a which is about six pounds *English.*

3 Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poor.

4 This woman by the secret instinct of the spirit, anointing Christ, setteth before mens eyes his death and burial, which were at hand.

* *Mat.* 26. 14.

5 Covetousness cloaked with a zeal of charity, is an occasion to betray and crucifie Christ.

* *Mat.* 26. 17.

6 Christ being made subject to the law for us, doth celebrate the passover according to the law: and therewithal by a miracle sheweth, that notwithstanding he in the flesh shall straigtway suffer, yet that he is God.

b *That is*, upon which day, and at the evening of the same day which was the beginning of the fifteenth, *Look. Mat.* 26. 17.

‡ Or, *sacrificed.*

c They used to sacrifice.

e This is spoken thus, by the figure *Metonymia*, which is usual in sacraments, and by the passover is meant the paschal lamb.

e *The Greek word signifieth*, That part of the house that is highest from the ground, to what use soever it be put, because they used to sup in that part of the house, they called it a supping chamber.

46

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

17 And in the evening he cometh with the twelve.

18 * [7] And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me.

19 And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that [f] dippeth with me in the diſh.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 ¶ * And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had ſung an ‡ hymn, they went out into the mount of Olives.

27 * [8] And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written[1], I will ſmite the ſhepherd and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 * [9] But Peter ſaid unto him, Although all be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, *even* in this night before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the [g] more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 [10] * And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy,

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him.

36 And he ſaid, [h] Abba, Father, All things *are* poſſible unto thee, take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

37 [11] And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation: the ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

43 ¶ * [12] And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away [i] ſafely.

45 And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter; and kiſſed him.

46 ¶ And they laid their hands on him, and took him.

47 [k] And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

50 And they [l] all forſook him, and fled.

51 [13] And there followed him a certain young man, having a [m] linen cloth caſt about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ * And they led Jeſus away to the high prieſt: and with him were aſſembled [n] all the chief prieſts, and the elders, and the ſcribes.

54 And Peter followed him afar off, even into the place of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

55 * [14] And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within

* *Mat.* 26. 20.
7 The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are but figures of the new covenant anſwerable unto them, which ſhall continue to the worlds end.
f That uſeth to eat meat with me.

* *Mat.* 26. 26.

‡ Or, *pſalm.*

* *Mat.* 26. 31.
8 Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will never forſake them.

* *Mat.* 26. 33.
9 Here is ſet forth in an excellent perſon, a moſt ſorrowful example of mans rathneſs and weakneſs.

g That doubling of words ſetteth out more plainly Peters vehement affirmation.

10 Chriſt ſuffering for us, in that fleſh which he took upon him for our ſakes, the moſt horrible terrours, of the curſe of God, receiveth the cup at his fathers hands, which he, being juſt, doth ſtraightway drink off for the uniuſt.

* *Mat.* 26. 36.
h This doubling of the word, was uſed in thoſe days when their languages were ſo mixed together: *for this word, Abba, is a Syrian word.*

11 An horrible example of ſluggiſhneſs of men, even in the diſciples whom Chriſt had choſen.

* *Mat.* 26. 47.
12 As men did willingly ſpoil God their Creatour of his praiſe, in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruine, is forſaken of his own, and betrayed by one of his familiars, as a thief, that the puniſhment might be agreeable to the ſin, and we who are very traytors, forſakers, and ſacrilegers, might be delivered out of the devils ſnare.
i So diligently, that he eſcape not out of your hands.
k *That is*, Peter.

1 All his diſciples.
13 Under pretence of godlineſs, all things are lawful to ſuch as do violence againſt Chriſt
m Which he caſt about him, when he hearing that ſtir in the night, ſuddenly ran forth: whereby we may underſtand with how great licentiouſneſs theſe villains violently ſet upon him.

* *Mat.* 26. 57.
n The higheſt council was aſſembled, becauſe Chriſt was accuſed as a blaſphemer, and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the prieſts, to enforce Pilate by that means to condemn him.

* *Mat.* 26. 59.
14 Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at length, for confeſſing God to be his Father, condemned of impiety before the high prieſts: that we, who denied God, and were indeed wicked, might be quit before God.

three

three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the [o] blessed?

62 And Jesus said, I am: * and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 [15] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

66 ¶ * [16] And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 [p] And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 * And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, ‡ he wept.

o Of God who is most worthy of all praise.
* Mat. 24. 30.
15 Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that believe in him.
* Mat. 26. 69.
16 An heavy example of the frailness of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.
p If we compare the Euangelists diligently together, we shall perceive that Peter was known of many through the maidens report: yea, and in Luke when the second denial is spoken of there is a man servant mentioned, and not a maid.
* Mat. 26. 75.
‡ Or, *he wept abundantly*, or, *he began to weep*.

Chap. XV.

1 *Jesus brought bound and accused before Pilate.* 15 *upon clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

* Mat. 27. 1.
1 Christ being brought before the judgment seat of an earthly judge, in open assembly is condemned as guilty unto the death of the cross, not for his own sins, (as appeareth by the judges own words) but for all ours, that wee most guilty creatures being delivered from the guiltines of our sins, might be quitted before the judgment seat of God, even in open assembly of the angels.

AND * [1] straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and [a] delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 * And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he [b] released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 ¶ And *so* Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the souldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 [2] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 * And they [3] compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross.

22 [4] And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 [5] And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

a It was not lawful for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans, about fourty years before the destruction of the temple, and therefore they deliver Jesus to Pilate.
b Used to deliver.
2 Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdom, and mocked with a false shew of a kingdom, that we on the other side, who shall indeed be eternal kings, might receive the crown of glory at Gods own hand.
* Mat. 27. 32.
3 The rage of the wicked hath no measure, but in the mean season, even the weakness of Christ, being in pain under the heavy burden of the cross, doth manifestly shew that a lamb is led to be sacrificed.
4 Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead mens carcases as a man most unclean, not touching himself, but touching our sins, which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly sanctuary.
5 Christ hangeth naked upon the cross and as the wickedst caitif that ever was, most vilely reproved: that we being clothed with his righteousness, and blessed with his curses, & sanctified by his onely oblation, may be taken up into heaven.

48

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucifie two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which * Isa. 53. 12. saith, * And he was numbred with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days.

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was [6] darkness over the whole [c] land, until the ninth hour.

34 And at the [7] ninth hour Jesus cried with a loud voice, saying, * Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vineger, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

40 [8] There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also when he was in Galilee, * followed him, and ministred unto him; and many other women which came up with him unto Jerusalem.

42 ¶ * And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an [d] honourable counseller, which also waited for the kingdom of God, came, and went in [e] boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

1 *An angel declareth the resurrection of Christ to three women,* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 * And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. * Luk. 24. 1. Joan. 20. 1.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they [a] looked, they saw that the stone was rolled away) for it was very great.

5 * And entring into the [b] sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted,

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, * as he said unto you, * Mat. 26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ [1] Now when *Jesus* was risen early, the first *day* of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils. * Joh. 20. 14. * Luk. 8. 2.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive: & had been seen of her, believed not.

12 ¶ [2] After that, he appeared in another form * unto two of them, as they walked, and went into the countrey. * Luk. 24. 13.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ * [c] Afterward he appeared unto the eleven, as they sat ‡ at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. * Luk. 24. 36. Joan. 20. 19.

15 * [3] And

6 How angry God was against our sins, which he punished in our surety, his Son, it appeareth by this horrible darkness.

c By this word Land *he meaneth*, Palestina: so that the strangeness of the wonder, is so much the more set forth in that, that at the feast of the passover, and in the full moon, when the sun shined over all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was overcovered with most gross darkness.

7 Christ striving mightily with Satan, with sin, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the cross, and in soul plunged in the depth of hell, yet he rid-deth himself, crying with a mighty voice: and notwithstanding the wound which he received of death, in that he died, yet by smiting, both things above, and things beneath, by renting of the vail of the temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be known out of hand to be conqueror and Lord of all.

* Mat. 27. 26.

8 Christ to the great shame of men which forsook the Lord, chose women for his witnesses, which beheld all this whole action. * Luk. 8. 3. * Mat. 27. 57. d A man of great authority, of the council of the Sanhedrin, or else taken into counsel by Pilate. e If we consider what danger Joseph cast himself into, we shall perceive how bold he was.

a When they cast their eyes towards the sepulchre.

b Into the cave wherein the sepulchre was cut out.

1 Christ himself appeareth to Mary Magdalene, to upbraid the disciples incredulity.

2 Christ appeareth to two other disciples, and at length to the eleven.

c The Evangelist considered not the order of the time, but the course of his history, which he divided into three parts: *The first sheweth*, how he appeared to the women, *The second*, To his disciples, *The third*, To his apostles, and therefore he saith finally. ‡ Or, *together*.

15 * [3] And he said unto them, Go ye into all the world, and preach the gospel to every [d] creature.

16 He that believeth and is baptized, shall be saved; * but he that believeth not, shall be damned.

17 And these signs shall follow them that believe; * In my name shall they cast out devils, * they shall speak with new [e] tongues,

18 * They shall take up serpents, and if they drink any deadly thing it shall not hurt them; * they shall lay hands on the sick, and they shall recover.

19 ¶ [4] So then after the Lord had spoken unto them, he was * received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, * and confirming the [f] word with signs following. Amen.

49

* *Mat.* 28. 19.
3 The apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the sacraments, which Christ hath instituted, having besides power to do miracles.
d Not to the Jews onely, nor in Judea onely, but to all men, and every where: and so must all the apostles do.
* *John* 12. 48. * *Acts* 16. 18. * *Acts* 2. 4. e Strange tongues, such as they knew not before. * *Acts* 28. 5.
* *Acts* 28. 8.
4 Christ having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his apostles being confirmed with signs) he will govern his church, unto the worlds end.
* *Luk.* 24. 51.
* *Heb.* 2. 4.
f *To wit*, The doctrine; therefore doctrine must go before, and signs must follow after.

THE GOSPEL ACCORDING TO S. LUKE.

CHAP. I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophesie of Elizabeth, and of Mary concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophesie of Zachary both of Christ,* 76 *and of John.*

FOrasmuch as, [1] many have [a] taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 [b] Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, [c] most excellent Theophilus,

4 [d] That thou mightest [e] know the certainty of those things wherein thou hast been instructed.

5 ¶ THere [z] was in the [f] days of [g] Herod the king of Judea, a certain priest named Zacharias, of the [h] course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both [i] righteous before God, [k] walking in all the [l] commandments and ordinances of the Lord, [m] blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the [n] temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoyce at his birth.

15 For he shall be great in the [o] sight of the Lord, and shall drink neither wine nor [p] strong drink; and he shall be filled with the holy Ghost, even from his mothers womb.

16 * And many of the children of Israel shall he [q] turn to the Lord their God.

17 And he shall go before [r] him [s] in the spirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the disobedient ‡ to the [u] wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that [x] stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

1 Luke commendeth the witnesses that saw this history.
a Many took it in hand, but did not perform, Luke wrote his gospel before Matthew and Mark.
b Luke was not an eye-witness and therefore it was not he, to whom the Lord appeared, when Cleopas saw him: and he was taught not onely by Paul, but by others of the apostles also.
c *That is*, Most mighty, and therefore Theophilus was a very honourable man, and in place of great dignity.
d Luke began his gospel a great deal further off, then the other did.
e Have fuller knowledge of those things, which before thou knewest but meanly.
z John who was another Elias, and appointed to be the herauld of Christ, coming of the stock of Aaron, and of two famous and blameless parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end, that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the prophets.
f *Word for word*, In the days: so speak the Hebrews, giving us to understand, how short and frail a thing the power of princes is.
g Herod the great.
h For the posterity of Aaron was divided into courses.
i The true mark of righteousness is, To be liked and allowed of in the judgment of God.
k Lived, so speak the Hebrews, for our life is a way, wherein we must walk, until we come to the mark.
l In all the moral and ceremonial law.
m Whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith onely, and nothing else.
n The temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are said to be without, in the temple.
* *Exod.* 30. 7. *Lev.* 16. 17.
o So speak the Hebrews, when it signified a rare kind of excellency, so it is said of Nimrod, *Gen.* 10. 9. *He was a valiant hunter before God.*
p Any drink that may make drunken.
* *Mal.* 4. 6.
q Shall be a means to bring many to repentance and turn themselves to the Lord from whom they fell.
r As they use to go before kings, and then you know the king is not far off.
s This is spoken by the figure *Metonymia*, taking the spirit, for the gift of the Spirit, as you would say, The cause, for that which cometh of the cause.
t By the figure *Synchdoche*, he sheweth that he shall take away all kinds of enemies, which use to breed great troubles and turmoils amongst men.
‡ Or, by.
u Wisdom and goodness are two of the chiefest causes, which make men to reverence and honour their fathers.
x That appear, for so the Hebrews use this word (To stand) *meaning*, That they are ready to do his commandment.

50

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, & marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechless.

23 And it came to pass, that assoon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, & hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 [3] And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the [y] house of David; and the virgins name *was* Mary.

28 And the angel came in unto her, and said, Hail thou that art ‡ [z] highly favoured, the Lord *is* with thee: [a] blessed *art* thou among women.

29 And when she saw him, she was [b] troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found [c] favour with God.

31 * And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.

32 He shall be great, and shall be [d] called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 * And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, * How shall this be, seeing [f] I know not a mam?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest [g] shall overshadow thee: therefore also that [h] holy thing which shall be born of thee, shall be [i] called the Son of God.

36 And behold, thy [k] cousin Elisabeth, she hath also conceived a son in her old age: and this is the [l] sixth month with her, who was called barren.

37 For with God nothing shall be unpossible.

38 And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 [4] And Mary arose in those days, and went into the [m] hill-country with haste, into a [n] city of Juda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe [o] leaped in her womb: and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the [p] fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, assoon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ‡ that believed: for there shall be a performance of those things which were told her from the Lord.

46 [5] And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath [q] regarded the [r] low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that [t] fear him, from generation to generation.

51 * He hath shewed strength with his [s] arm, * he hath [u] scattered the proud, in the [x] imagination of their hearts.

52 * He hath [y] put down the mighty from *their* seats, and exalted them of [z] low degree.

53 * He hath filled the [a] hungry with good things, and the rich he hath sent empty away.

54 [b] He hath holpen his servant Israel, * in remembrance of *his* mercy,

55 * As he [c] spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 [6] Now Elisabeths full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoyced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, & his tongue *loosed*, & he [d] spake, & praised God.

65 And

3 The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most High, promised to David, is conceived by the virtue of the holy Ghost.

y As much is to be said of Mary, otherwise Christ had not been of the stock, nor the Son of David

‡ Or, *graciously accepted*, or, *much graced*: See, *vers.* 30.

z It might be rendred word for word, *Full of favour and grace*, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.

a Of God.

b Moved at the strangeness of the matter.

c So spake the Hebrews, saying, That men have found favour, which are in favour.

* *Isai.* 7. 14. *Mat.* 1. 21.

d He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

* *Dan.* 7. 14. *Mic.* 4. 7.

e The greatness of the matter causeth the virgin to ask this question, not that she distrusteth any whit at all, for she asketh onely of the manner of the conceiving, so that it is plain, she believed all the rest.

f So speak the Hebrews, signifying by this modest kind of speech, The company of man & wife together, & this is the meaning of it; how shall this be, for seeing I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the prophets, that the Messias should be born of a virgin.

g *That is*, The holy Ghost shall cause thee to conceive by his mighty power.

h That pure thing and void of all spot of uncleanness: for he that was to take away sin, must needs be void of sin.

i Declared and shewed to the world to be the Son of God.

k Though Elisabeth were of the tribe of Levi yet she might be Maries cousin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.

l This is now the sixth month from the time when she conceived.

4 Elisabeth being great with child of John, and Mary with Christ, by the inspiration of the holy Ghost, do rejoyce each for other.

m Which is on the south-side of Jerusalem.

n *That is to say*, Hebron, which was in times past called Kiriath-arba, which was one of the towns that were given to the Levites, in the tribe of Judah, and is said to be in the mountains of Judah, *Josh.* 12. 15. & 21. 11.

o This was no ordinary nor usual kind of moving.

p Christ is blessed in respect of his humanity.

‡ Or, *which believed that there.*

5 Christ the Redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

q Hath freely and graciously loved.

r *Word for word*, My baseness, that is my base estate: so that the Virgin vaunteth not her deserts, but the grace of God.

t To them that live godly and religiously, so speak the Hebrews.

* *Isa.* 51. 9.

t This is an heaping up of words more then needs, which the Hebrews use very much, & the arm is taken for strength.

* *Psal.* 33. 10.

u As the wind doth the chaff.

x He hath scattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: so that their wicked counsel turned to their own destruction.

* 1 *Sam.* 2. 6.

y The mighty and rich men.

z Such as none account is made of, and are vile in mens eyes, which are indeed the poor in spirit, *that is*, such as challenge nothing to themselves in the sight of God.

* *Psal.* 34. 10.

a Them that are brought to extream poverty.

b He hath holpen up Israel with his arm, being clean cast down.

* *Jer.* 31. 3, 20.

* *Gen.* 17. 19. *Psal.* 132. 11.

c Promised.

6 Johns nativity is set out with new miracles.

d All this that was said and done.

65 And fear came on all that dwelt round about them: and [d] all theſe ‡ ſayings were noiſed abroad throughout all the hill-countrey of Judea.

66 And all they that had heard *them*, [e] laid *them* up in their hearts, ſaying, What manner of child ſhall this be? and the [f] hand of the Lord was with him.

67 [7] And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael, for he hath [g] *viſited* and [h] redeemed his people,

69 * And hath raiſed up an [i] horn of ſalvation for us, in the houſe of his ſervant David;

70 * As he ſpake by the mouth of his holy prophets, which have been ſince the world began,

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promiſed* to our fathers, [k] and to remember his holy covenant:

73 * The oath which he ſware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs [l] before him, all the days of our life.

76 And thou [m] child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways;

77 To [n] give knowledge of ſalvation unto his people, ‡ by the remiſſion of their ſins,

78 Through the ‡ tender mercy of our God; whereby the ‡ [p] day-ſpring from on high hath viſited us,

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the [q] way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

d All this that was ſaid and done.
‡ Or, *things*.
e Thought upon them diligently and earneſtly, and as it were printed them in their hearts.
f *That is*, The preſent favour of God, and a ſingular kind of virtue appeareth in him.
7 John yet ſcarce born, by the authority of the holy Ghoſt is appointed to his office.
g That he that ſhewed himſelf mindful of his people, in ſo much that he came down from heaven himſelf to viſit us in perſon, and to redeem us.
h Hath paid the ranſom, *that is to ſay*, the price of our redemption.
* *Pſal.* 132. 17.
i This word, *Horn*, in the Hebrew tongue ſignifieth, *Might*, and it is a metaphor, taken from beaſts, that fight with their horns: and by raiſing up the might of Iſrael, *is meant*, That the kingdom of Iſrael was defended, and the enemies thereof laid on the ground, even then when the ſtrength of Iſrael ſeemed to be utterly decayed.
* *Jer.* 23. 6. & 30. 10.
k Declare indeed that he was mindful.
* *Gen.* 22. 16.
l To Gods good liking.
m Though thou be at this preſent never ſo little.
n Open the way.
‡ Or, *for*.
o Forgiveneſs of ſins is the means whereby God ſaveth us, *Rom.* 4. 7.
‡ Or, *bowels of the mercy*. ‡ Or, *ſun-riſing*, or, *branch*, *Num.* 24. 17. *Iſa.* 11. 1. *Zech.* 3. 8. *Mal.* 4. 2. p Or, bud, he alludeth unto the places in *Jer.* 23. 5. *Zach.* 6. 12. and he is called a bud from on high, *that is*, Sent from God unto us, and not as other buds which bud out of the earth.
q into the way which leadeth us to true happineſs.

Chap. II.

1 *Auguſtus taxeth all the Roman empire.* 6 *The nativity of Chriſt.* 8 *One angel relateth it to the ſhepherds.* 13 *Many ſing praiſes to God for it.* 21 *Chriſt is circumciſed.* 22 *Mary purified.* 28 *Simeon and Anna propheſy of Chriſt:* 40 *who increaſeth in wiſdom,* 46 *queſtioneth in the temple with the doctours,* 51 *and is obedient to his parents.*

1 Chriſt the Son of God, taking upon him the form of a ſervant, and making himſelf of no reputation, is poorly born in a ſtable: and by the means of *Auguſtus* the mightieſt prince in the world (thinking nothing leſs) hath his cradle prepared in Beth-lehem, as the prophets forewarned.

AND [1] it came to paſs in thoſe days, that there went out a decree from Ceſar Auguſtus, that all the [a] world ſhould be ‡ [b] taxed.

2 (And this taxing was firſt made when Cyrenius was governour of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto * the [c] city of David, which is called Beth-lehem, (becauſe he was of the houſe & linage of David)

5 To be taxed with Mary his eſpouſed wife, being great with child.

a So far as the empire of the Romans did ſtretch.
‡ Or, *enrolled*.
b *That is*, The inhabitants of every city ſhould have their names taken, and their goods rated at a certain value, that the emperour might underſtand how rich every country, city, family, and houſe was. * *John* 7. 42. c In which David was born, and brought up in.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

8 [2] And there were in the ſame countrey ſhepherds [d] abiding in the field, keeping ‡ watch over their flock by night.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwadling clothes lying in a manger.

13 And ſuddenly there was with the angel a [f] multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, [g] good will towards men.

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Beth-lehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, & found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it*, wondred at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondered *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

21 * [3] And when eight days were accompliſhed for the circumciſing of the child, his name was called * JESUS, which was ſo named of the angel before he was conceived in the womb.

22 [4] And when the days of her [h] purification according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord,

23 (As it is written in the law of the Lord, * Every male that openeth the womb ſhall be called holy to the Lord)

24 And to offer a ſacrifice according to * that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 [5] And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; & the ſame man *was* juſt & devout, waiting for the conſolation of Iſrael: and the holy Ghoſt [i] was upon him.

a The Angels themſelves declare to poor ſhepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.
d Lodging without doors and open in the air.
‡ Or, *the night-watches*.
e Come ſuddenly upon them, when they thought of no ſuch matter.
f Whole armies of angels, which compaſs the Majeſty of God round about, as it were ſouldiers.
g Gods ready, good, infinite, and gracious favour towards men.
* *Gen.* 17. 12.
3 Chriſt the head of the church, made ſubject to the law, to deliver us from the curſe of the law, (as the name of Jeſus doth well declare) being circumciſed, doth ratify and ſeal in his own fleſh the circumciſion of the fathers.
* *Mat.* 1. 21.
4 Chriſt upon whom all our ſins were laid, being offered to God according to the law, doth purify both Mary and us all in himſelf.
h This is meant for the fulfilling of the law: for otherwiſe the virgin was not defiled, nor unclean by the birth of this child.
* *Exod.* 13 2. *Num* 18. 15.
* *Lev.* 12. 2, 6.
5 Simeon doth openly in the temple foretel the peace, of the coming of Meſſias, and of the calling of the Gentiles.
i He was endued with the gifts of the holy Ghoſt, and this is ſpoken by the figure *Metonymia*.

52

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple: and when the [k] parents brought in the child Jeſus, to do for him after the cuſtom of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word.

30 For [n] mine eyes have ſeen [o] thy ſalvation:

31 Which thou haſt prepared [p] before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold, this *child* is [q] ſet for the * [r] fall and riſing again of many in Iſrael; and for a [s] ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall [t] pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

36 [6] And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity:

37 And ſhe *was* a widow of about fourſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in ‡ Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, [u] filled with wiſdom; and the grace of God was upon him.

41 [7] Now his parents went to Jeruſalem * every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they ſuppoſing him to have been in the company, went a days journey; and they ſought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and asking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 [8] And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 [9] And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ‡ ſtature, and in favour with God and man.

CHAP. III.

1 *The preaching and baptiſm of John:* 15 *His teſtimony of Chriſt,* 20 *Herod impriſoneth John.* 21 *Chriſt baptized, receiveth teſtimony from heaven.* 23 *The age and genealogy of Chriſt from Joſeph upwards.*

NOw [1] in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 [a] Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 * And he came into all the countrey about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, * The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, * O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ‡ worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire.

10 And the people asked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, * He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And

k Joſeph & Mary, and ſo he ſpeaketh as it was commonly taken.

l Letteſt me depart out of this life, to be joyned to my fathers.
m As thou promiſedſt me.
n *That is*, For I have ſeen with my very eyes: for he ſaw before in mind, as it is ſaid of Abraham, he ſaw my day, and rejoyced.
o *That is*, wherein thy ſalvation is contained.
p As a ſign ſet up in an high place, for all men to look upon.
q Is appointed, and ſet of God for a mark.
* *Iſa.* 8. 14. *Rom.* 9. 32.
r Fall of the reprobates, which periſh through their own default: and for the riſing of the elect, unto whom God ſhall give faith to believe.
s *That is*, A mark, which all men ſhall ſtrive earneſtly to hit.
t Shall wound and grieve moſt ſharply.
6 Another witneſs beſide Simeon, againſt whom no exception may be brought, inviting all men to the receiving of the Meſſias.

‡ Or, *Iſrael.*

u As Chriſt grew up in age, ſo the virtue of his Godhead ſhewed it ſelf more and more.
7 The ſcribes and Phariſees are ſtirred up, to hear the wiſdom of Chriſt in his time, by an extraordinary deed.
* *Deut.* 16. 1.

8 All duties which we owe to men, as they are not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

9 Chriſt very man is made like unto us in all things, except ſin.

‡ Or, *age.*

1 John cometh at the time foretold of the prophets, & layeth the foundation of the Goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſm the effectual ſign both of regeneration, & alſo of forgiveneſs of ſins.
a *Joſephus* calleth him *Ananus.*
* *Mat.* 3. 1.

* *Iſa.* 40. 3.

* *Mat.* 3. 7.

‡ Or, *meet for.*

* *Jam.* 2. 3. *1 John* 3. 17.

13 And he said unto them, Exact no more then that which is [b] appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ‡ Do violence to no man, neither accuse *any* falsely, and be content with your ‡ [c] wages.

15 [2] And as the people were ‡ in expectation, and all men † mused in their hearts of John, whether he were the Christ or not:

16 John answered, saying unto them all, *I indeed baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose; he shall babtize you with the holy Ghost, and with fire:

17 [3] Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 [4] * But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 [5] Now when all the people were baptized, *it came to pass that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 [6] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Judah,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er.

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonam, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Judah,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil.* 38 *Peters mother in law,* 40 *and divers other sick persons.* 41 *The devils acknowledge Christ, and are reproved for it.* 43 *He preacheth through the cities.*

AND * [1] Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness.

2 Being fourty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterward hungred.

3 [2] And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this * power will I give thee, and the glory of them; for that is, [b] delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt ‡ worship me, all shall be [c] thine.

8 And Jesus answered and said unto him,

b Require no more then that sum, that is appointed for the tribute mony.

‡ Or, *put no man in fear.*

‡ Or, *allowance.*
c Which was paid them partly in mony, and partly in victuals.
2 If we will rightly; and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministreth the signs, but lift up our eyes to Christ, who is the authour of the sacraments, and the giver of that which is represented by the sacraments.
‡ Or, *in suspense.*
† Or, *reasoned, or, debated.*
* *Mat.* 3. 11.
3 The gospel is the fan of the world.

4 Johns preaching is confirmed with his death.
* *Mat.* 14. 3.

c Our baptism is sanctified in the head of the church and Christ also is pronounced by the voice of the Father, to be our everlasting King, Priest, and Prophet.
* *Mat.* 3. 13.

6 The stock of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appear that he onely it was, whom God promised to Abraham and David, & appointed from everlasting to his church, which is gathered together of all sorts of men.

* *Mat.* 4. 1.
1 Christ being caried away (as it were out of the world) into the desart, after the fast of fourty days, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.
2 Christ being stirred up of Satan, first, to distrust in God: secondly, to the desire of riches and honour: and lastly, to a vain confidence of himself, overcometh him thrice by the word of God.

a By this word power, are the kingdoms themselves meant, which have the power: and so it is spoken by the figure *Metonymia.*
b *That is*, Sure so, for he is prince of the world, yet not absolutely, and as the sovereign over it, but by sufferance, and way of intreaty, and therefore he saith not true, that he can give it to whom he will. ‡ Or, *fall down before me.* c Out of an high place, which had a goodly champion country underneath it, he shewed him the situation of all countrys.

54 Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, it is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ [3] And he came to * Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

3 Who Christ is, and wherefore he came, he sheweth out of the prophet Esay.
* *Mat.* 13. 54.

17 And there was delivered unto him the book of the prophet Esaias; and when he had [d] opened the book, he found the place where it was written,

d Their books in those days were rolled up as scrols upon a ruler: and so Christ unrolled or unfolded it, which is here called opened.

18 * The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
* *Isa.* 61. 1.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, this day is this scripture fulfilled in your ears.

4 Familiarity causeth Christ to be contemned and therefore he oftentimes goeth to strangers.

22 [4] And all [e] bare him witness, and [f] wondred at the [g] gracious words which proceeded out of his mouth. And they said, Is not this Josephs son?

e Approved those things which he spake, with common consent and voice: for this word, witness, signifieth in this place, and many other, to allow and approve a thing with open confession.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy countrey.

24 And he said, Verily I say unto you, No * prophet is accepted in his own countrey.

f Not only the doctors, but also the common people were present at this conference of the scriptures: and besides that, their mother tongue was used, for else how could the people have wondred? Paul appointed the same order in the church at Corinth, as 1 *Cor.* 14.

25 But I tell you of a truth, * many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the [h] land:

g Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvellously unto him, *Psal* 45. 2. grace is poured into thy lips.
* 1 *King* 17. 9.

26 But unto none of them was Elias sent, save unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.
h Land of Israel, Look *Mark* 15. 38. * 2 *King.* 5. 14.

28 [5] And all they in the synagogue, when they heard these things, were filled with wrath,

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subject to the pleasure of the wicked.

29 And rose up, and thrust him out of the city, and led him unto the ‡ brow of the hill (whereon their city was built) that they might cast him down headlong.
‡ Or, *edge.*

30 But he passing through the mids of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: * for his word was with power.
* *Mat.* 7. 29.

33 ¶ * And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,
* *Mark* 1. 23.

34 [6] Saying, ‡ Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy one of God.

6 Christ astonisheth not only men, be they never so blockish, but even the devils also whether they will or not.
‡ Or, *away.*

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the countrey round about.

38 ¶ [7] * And he arose out of the synagogue, and entred into Simons house: and Simons wives mother was taken with a great fever; and they besought him for her.

7 In that that Christ healeth the diseases of the body with his word only, he proveth that he is God Almighty sent for mans salvation.
* *Mat.* 8. 14.

39 And he stood over her, and rebuked the fever, and it left her, And immediately she arose and ministred unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 * [8] And devils also came out of many, crying out, & saying, Thou art Christ the Son of God. And he rebuking them, suffered them not ‡ to speak: for they knew that he was Christ.
* *Mark* 1. 34.
8 Satan, who, is a continual enemy to the truth, ought not to be heard, not then, when he speaketh the truth.
‡ Or, *to say that they knew him to be Christ.*

42 [9] And when it was day, he departed and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

9 No colour of zeal ought to hinder us in the race of our vocation.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 *Christ teacheth the people out of Peters ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wilderness; 18 healeth one sick of the palsy; 27 calleth Matthew the publican; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth faint-hearted and weak disciples to old bottles, and worn garments.*

1 Christ advertiseth the four disciples, which he had taken unto him, of the office of the Apostleship, which should hereafter be committed unto them.

AND [1] * it came to pass, that as the people [a] pressed upon him to hear the word of God
* *Mat.* 4. 18.
a Did, as it were, lay upon him, so desirous they were both to see him and hear him, and therefore he taught him out of a ship.

God, he stood by the lake of Gennesareth,
2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught,
5 And Simon answering, said unto him, [b] Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.
7 And they beckned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.
8 When Simon Peter saw *it*, he fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all and followed him.
12 ¶ *[2] And it came to pass, when he was in a certain city, behold, a man full of leprosie: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean:
13 And he put forth *his* hand, and touched him, saying, I will be thou clean: and immediately the leprosie departed from him.
14 And he charged him to tell no man: but go, and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15 [3] But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
16 ¶ And he withdrew himself into the wilderness, and prayed.
17 [4] And it came to pass on a certain day, as he was teaching, that there were Pharisees, an ddoctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was [c] *present* to heal them.
18 ¶ * And behold, men brought in a bed a man which was taken with a palsie: and they sought means to bring him in, and to lay *him* before him.
19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.
20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?
22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?
24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsie) I say unto thee, Arise, and take up thy couch, and go into thine house.
25 And immediately he rose up before them and took up that whereon he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
27 ¶ * [5] And after these things he went forth, and saw a publicane named Levi, sitting at the receit of custom: and he said unto him, Follow me.
28 And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house: and there was a great company of publicanes, and of others that sat down with them.
30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?
31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.
32 I came not to call the righteous, but sinners to repentance.
33 ¶ [6] And they said unto him, * Why do the disciples of John [7] fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?
34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?
35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.
37 And no man putteth new wine in old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles; and both are preserved.
39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

[b] The word signifieth him that hath rule over any thing.

* *Matt.* 8. 2.
2 Christ by healing the leper with his onely touch, and sending him to the priest, witnesseth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witness of God himself, are pronounced to be pure and clean.

3 Christ had rather to be famous by his doctrines then by miracles, and therefore he departeth from them that seek him as Physician of the body, and not as the authour of salvation.

4 Christ in healing him that was sick of the palsy, sheweth the cause of all diseases, and the remedy.

[c] The mighty power of Christs Godhead, shewed it self in him at that time.

* *Mat.* 9. 2.

* *Mat.* 9. 9.
5 The church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

6 It is the point of hypocrites and ignorant men to put an holiness in things indifferent.
* *Mat.* 9. 14.

7 Laws generally made without any consideration of circumstance, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the church.

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CHAP. VI.

1 Christ reproveth the Pharisees blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses; 27 how we must love our enemies; 46 and joyn the obedience of good works to the hearing of the word, lest in the evil day of temptation we fall like an house built upon the face of the earth without any foundation.

AND * [1] it came to pass on the second sabbath after the first, that he went through the corn-fields: and his disciples [2] plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 * [2] And it came to pass also on another sabbath, that he entred into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Scribes & Pharisees watched him, whether he would heal on the sabbathday: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to [b] destroy *it*.

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand, And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 [3] And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: * and of them he chose twelve, whom also he named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes,

16 And Judas * *the brother* of James, and Judas Iscariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the [c] sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ [4] And he lifted up his eyes on his disciples, and said, * Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed *are ye* when men shall hate you, and when they shall [d] separate you *from their company*, and shall reproach you, and cast out your name as evil; for the Son of mans sake.

23 Rejoyce ye in that day, and [e] leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have [f] received your consolation.

25 * Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

27 ¶ * [5] But I say unto you which hear, Love your enemies, do good to them which hate you:

28 Bless them that curse you, and pray for them which despitefully use you.

29 * And unto him that smiteth thee on the *one* cheek, offer also the other: * and him that taketh away thy cloke, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again.

31 * And as ye would that men should do to you, do ye also to them likewise.

32 * For if ye love them which love you, [g] what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for [h] nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful, and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 * [6] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: [i] forgive, and ye shall be forgiven:

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* *Mat.* 12. 1.
1 Christ sheweth against the superstitious, who stick in every trifle, that the law of the very sabbath was not given to be kept without exception: much less that the salvation of man should consist in the outward keeping of it.
a Epiphanius noteth well in his treatise, where he confuteth Ebion, That the time when the disciples plucked the ears of corn, was in the feast of unleavened bread. Now whereas in those feasts, which were kept many days together, as the feast of tabernacles, and the passover; their first day and the last were of like solemnity, *Levit.* 23. *Luke* fitly calleth the last day the second sabbath though Theoph. understandeth it of any other of them, that followed the first.
* *Mat.* 12. 9.
2 Charity is the rule of all ceremonies:
b Whoso helpeth not his neighbour, when he can, he killeth him.
3 In that, that Christ useth earnest and long prayer in chusing twelve of his own company, to the office of the apostleship, he sheweth how religiously we ought to behave our selves in the choice of ecclesiastical persons.
* *Mat.* 10. 1.
* *Jude* 1.
c From all the sea coast, which is called, Syrophenicia.
4 Christ teacheth against all Philosophers and especially the Epicureans, that the chiefest felicity of man is laid up in no place here in earth, but in heaven, and that persecution for righteousnes sake, is the right way unto it.
* *Mat.* 5. 3.
d Cast you out of their Synagogues, as John expoundeth it, *chap.* 16. 2. which is the sharpest punishment the church hath, if so be the elders judge rightfully, and by the word of God.
e *Leep* (as cattel do when their provender pricketh) for exceeding joy.
* *Amos* 6. 1.
f *That is*, You reap now of your riches all the commodity and blessings you are ever like to have, and therefore you are not to look for any other reward.
* *Mat.* 6. 2.
* *Isa.* 65. 13.
* *Mat.* 5. 44.
5 Christian charity, which differeth much from the worldly, doth not only not revenge injuries; but comprehendeth even our most grievous enemies, and that for our Fathers sake which is in heaven: so far is it from seeking its own profit in doing well.
* *Mat.* 5. 39.
* 1 *Cor.* 6. 7.
* *Mat.* 7. 12. *Job.* 4. 15.
* *Mat.* 5. 46.
g What is there in this your work, that is to be accounted of? for if you look to have commodity by loving, seek those commodities which are commodities indeed: love your enemies, and so shall you shew to the world that you look for those commodities which come from God.
* *Mat.* 5. 42.
h When you will lend, do it onely to benefit and pleasure withall, and not for hope to receive the principall again.
* *Mat.* 7. 1.
6 Brotherly reprehensions must not proceed of curiosity nor churlishnes nor malice, but they must be just, moderate and loving.
i He speaketh not here of civil judgments, and therefore by the word Forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.

38 Give, and it shall be given unto you; good measure, [k] pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 [7] And he spake a parable unto them, * Can the blind lead the blind? shall they not both fall into the ditch?

40 * The disciple is not above his master: but every one ‡ that is perfect shall be as his master.

41 * [8] And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 * [9] For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ * And why call ye me Lord, Lord, and do not the things which I say?

47 [10] Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

k These are borrowed kinds of speeches, taken from them which use to measure dry things, as corn and such like, who use a frank kind of dealing therein, and thrust it down and shake it together, and press it, and heap it.

7 Unskilful reprehenders hurt both themselves and others: for such as the master is, such is the scholar.

* *Mat.* 15. 14.

* *Mat.* 10. 24.

† Or, *shall be perfected as his master.*

* *Mat.* 7. 3.

8 Hypocrites which are very severe reprehenders of others, are very quick of sight to spy other mens faults, but very blind to see their own.

* *Mat.* 7. 16.

9 He is a good man, not that is skilful to reprehend others, but he that proveth his uprightness both in word and deed.

* *Mat.* 7. 21.

10 Affliction doth at the length discern true godliness from false and feigned.

CHAP. VII.

1 Christ findeth a greater faith in the centurion a Gentile, then in any of the Jews; 10 healeth his servant being absent; 11 raiseth from death the widows son at Nain; 19 answereth Johns messengers with the declaration of his miracles; 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won; 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOw [1] when he had ended all his sayings in the audience of the people, * he entred into Capernaum.

1 Christ admonisheth the Jews, by setting before them the example of the centurion, that for their obstinacy and rebellion, he will go to the Gentiles.

* *Mat.* 8. 5.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ [2] And it came to pass the day after, that he went into a city called [a] Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ‡ bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 * [3] And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that [b] same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go

2 Christ avoucheth openly his power over death.

a Nain is the name of a town in Galilee which was situated on the other side of Kison, which falleth into the sea of Galilee.

‡ Or, *coffin.*

* *Mat.* 11. 2.

3 John sendeth from the prison his unbelieving disciples, to Christ himself to be confirmed.

b When Johns disciples came to Christ.

58 Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is he whoſoever ſhall not be offended in me.

4 That which the prophets ſhewed long before, John ſheweth at hand: and Chriſt himſelf doth preſent it daily unto us in the goſpel, but for the moſt part in vain, for that many lack nothing elſe, but fooliſh toyes and vain glory.

24 ¶ [4] And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more then a prophet.

27 This is he of whom it is written, behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet then John the Baptiſt: but he that is leaſt in the kingdom of God, is greater then he.

29 And all the people that heard *him*, and the publicans [c] juſtified God, being baptized with the baptiſm of John.

c Said that he was juſt, good, faithful, and merciful.

30 But the Phariſees and lawyers ‡ rejected the counſel of God ‡ [d] againſt themſelves, being not baptized of him.

‡ Or, *fruſtrated.*

‡ Or, *within themſelves.*

d To their own hurt.

31 ¶ [5] And the Lord ſaid,* Whereunto then ſhall I liken the men of this generation? and to what are they like?

5 What way ſoever God followeth in offering us the Goſpel, the moſt part of men procure offences unto themſelves: yet notwithſtanding ſome church is gathered together.

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: We have mourned to you, and ye have not wept.

* *Mat.* 11. 16.

33 For John the Baptiſt came neither eating bread nor drinking wine; and ye ſay, He hath a devil.

34 The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners.

35 But wiſdom is juſtified of all her children.

* *Mark.* 14. 3.

6 Proud men deprive themſelves of the benefits of Chriſt, even then, when he is at home with them in their houſes, which the humble and baſe do enjoy.

36 ¶ * [6] And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought an alabaſter-box of ointment.

38 And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

7 Raſhneſs is the fellow of pride.

39 [7] Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: [e] for ſhe is a ſinner.

e The Phariſee reſpecteth the law which holdeth them defiled that touch the defiled.

40 [8] And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

8 To love Chriſt is a ſure and perpetual witneſs of remiſſion of ſins.

41 There was a certain creditor, which had two debters: the one ought five hundred ‡ pence, and the other fifty.

‡ *See, Mat.* 18. 28.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered and ſaid. I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, & wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet.

46 Mine head with oyl thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are [f] forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little,

f *That is, Saith Theophilact,* She hath ſhewed her faith abundantly: *and Baſil in his ſermon of baptiſm ſaith,* He that oweth much, hath much forgiven him, that he may love much more: and therefore Chriſts ſaying is ſo plain by the ſimilitude, that it is a wonder to ſee the enemies of the truth, draw and rack this place ſo fondly, to eſtabliſh their meritorious works: for the greater ſum a man hath forgiven him, the more he loveth him that hath been ſo gracious to him: And this woman ſheweth by duties of love, how great the benefit was ſhe had received: and therefore the charity that is here ſpoken of is not to be taken for the cauſe; but as a ſign: for Chriſt ſaith not as the Phariſees did, that ſhe was a ſinner, but beareth her witneſs that the ſins of her life paſt are forgiven her.

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in [g] peace.

g He confirmeth the benefit which he had beſtowed, with a bleſſing.

CHAP. VIII.

1 *Women miniſter unto Chriſt of their ſubſtance.* 4 *Chriſt after he had preached from place to place attended with his apoſtles, propoundeth the parable of the ſower,* 16 *and of the candle;* 21 *declareth who are his mother, and brethren;* 22 *rebuketh the winds;* 26 *caſteth the legion of devils out of the man, into the herd of ſwine;* 37 *is rejected of the Gadarenes;* 43 *healeth the woman of her bloody iſſue;* 49 *and raiſeth from death Jairus daughter.*

AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, * out of whom went ſeven devils.

* *Mark.* 16. 9.

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others which miniſtred unto him of their ſubſtance.

4 ¶ * [1] And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

* *Mat.* 13. 2.

1 The ſelf ſame goſpel is ſown every where, but not with like fruit: and that through the onely fault of men themſelves.

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the ways ſide, and it was

was troden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cryed, He that hath eares to hear, let him hear.

9 And his diſciples asked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the [a] myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 * Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, [b] go forth, and are choked with cares and riches, and pleaſures of *this* life, and [c] bring no fruit to perfection.

15 But that on the good ground, are they, which in an [d] honeſt and good heart, having heard the word, [e] keep it, and bring forth fruith with patience.

16 ¶ * [2] No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 * For nothing is ſeeret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be known, and come abroad.

18 [3] Take [f] heed therefore how ye hear: * for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ‡ [g] ſeemeth to have.

19 ¶ * [4] Then came to him his mother and his brethren, and could not come at him for the preaſs.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 ¶ * [5] Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they lanched forth.

23 But as they ſailed, he [h] fell aſleep: and there came down a ſtorm of wind on the lake, and they were [i] filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ * [6] And they arrived at the country of the Gardarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was [k] driven of the devil into the wilderneſs)

30 And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the countrey.

35 Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils, was healed.

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how

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a Thoſe things are called myſteries which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a mans peace.
* *Mat.* 13. 18.

b That is, So ſoon as they have heard the word, they go about their buſineſs
c They bring not forth perfect and full fruit to the ripening: or they begin, but they hold not to an end.
d Which ſeeketh not onely to ſeem ſuch a one, but is ſo indeed, ſo that this word, *Honeſt*, reſpecteth the outward life, and the word, *Good*, is referred to the good gifts of the mind.
e With much ado, for the devil and the fleſh fight againſt the Spirit of God, which is a new gueſt.
* *Mat.* 5. 15.
2 That every man hath received in private, he ought to beſtow to the uſe and profit of all men.
* *Mat.* 10. 26.
3 Heavenly gifts are loſt with nigardlineſs: and increaſe with liberality.
f That is, with what minds you come to hear the word, and how you behave your ſelves, when you have heard it.
* *Mat.* 13. 12.
† Or, *thinketh that he hath.*
g Either to himſelf, or to other, or to both: for there are none ſo proud as theſe fellows, if it were poſſible to ſee that, that they cloke: neither are there that deceive the ſimple more then they do. * *Mat.* 12. 46. 4 There is no knot of fleſh and blood among men ſo nigh and ſtraight, as the band which is between Chriſt, and them who imbrace him with a true faith. * *Mat.* 8. 23. 5 It is expedient for us ſometime to come into extreme danger as though Chriſt paſſed not for us, that we may have a better triał, both of his power, and alſo of our weakneſs.

h Jeſus fell aſleep, and it appeareth that he was very faſt aſleep, becauſe they called him twice before he awoke.
i Not the diſciples, but the ſhip.

* *Mat.* 8. 28.
6 Chriſt ſheweth by caſting out a legion of devils, by his word onely, that his heavenly virtue was appointed to deliver men from the ſlavery of the devil: but fooliſh men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them, with the leaſt loſs of their pelting pelf.

k By force and violence, as a horſe when he is ſpurred.

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how great things God hath done unto thee. And he went his way, and publiſhed [1] throughout the whole city, how great things Jeſus had done unto him.

1 To wit, The city of the Gadarenes: and though Mark ſay that he preached it in Decapolis, they diſſent not: *for Pliny recordeth, lib. 5. chap. 18.* That Gadara is a town of Decapolis, ſo that Decapolis was partly on this ſide Jordan, and partly on the other ſide.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* [m] received him: for they were all waiting for him.

m The multitude was glad he was come again, and rejoyced greatly.

41 ¶ * [7] And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

* *Mat.* 9. 18.

7 Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

42 For he had one onely daughter, about twelve years of age, and ſhe lay a dying, (But as he went, the people thronged him.

43 ¶ And a woman having an iſſue of blood twelve years, which had ſpent all her [n] living upon phyſicians, neither could be healed of any,

n All that ſhe had to live upon.

44 Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preaſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace)

49 ¶ While he yet ſpake, there cometh one from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe onely, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and [o] bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

o *The word ſignifieth,* To beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kind of behaviour.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe [p] ſtraightway: and he commanded to give her meat.

p The corps was layd out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſs.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 *Chriſt ſendeth his apoſtles to work miracles, and to preach.* 7 *Herod deſireth to ſee Chriſt.* 17 *Chriſt feedeth five thouſand:* 18 *enquireth what opinion the world had of him; foretelleth his paſſion:* 23 *propoſeth to all the pattern of his patience.* 28 *The tranſfiguration.* 37 *He healeth the lunatick:* 43 *again forewarneth his diſciples of his paſſion:* 46 *commendeth humility:* 51 *biddeth them to ſhew mildneſs towards all, without deſire of revenge.* 57 *Divers would follow him, but upon conditions.*

THen * [1] he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

* *Mat.* 10. 1.

1 The twelve apoſtles are ſent forth at the onely commandment of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their general embaſſy.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither mony; neither have two coats apiece.

4 And whatſoever houſe ye enter into, [a] there abide, and thence depart.

a When you depart out of any city, depart from thence, where you firſt took up your lodging: ſo that in few words, the Lord forbiddeth them to change their lodgings: for the publiſhing of this goſpel, was as it were a through paſſage, that none of Judea might pretend ignorance, as though he had not heard that Chriſt was come.

5 And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the goſpel, and healing every where.

7 ¶ * [2] Now Herod the tetrarch heard of all that was done by him: and he was [b] perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead:

* *Mat.* 14. 1.

2 So ſoon as the world heareth tidings of the goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid.

b He ſtuck, as it were, faſt in the mire.

8 And of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

10 ¶ [3] And the apoſtles when they were returned, told him all that they had done. * And he took them, and went aſide privately into a [c] deſert place, belonging to the city called Bethſaida.

3 They ſhall lack nothing that follow Chriſt, no not in the wildernes.

* *Mat.* 14. 13.

c Note, This was not in the town Bethſaida, but part of the fields belonging to the town.

11 And the people when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 * And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a deſert place.

* *Mat.* 14. 15.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; [d] except we ſhould go and buy meat for all this people.

d This is unperfectly ſpoken, and therefore we muſt underſtand ſomething, as this, we cannot give them to eat, unleſs we go and buy, &c.

14 For they were about five thouſand men. And he ſaid to his diſciples, make them ſit down by fifties in a company.

15 And they did ſo, & made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he [e] bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

e He gave God thanks for theſe loaves and fiſhes and withall prayed him to feed this ſo great a multitude with ſo ſmall a quantity; and to be ſhort, that this whole banket might be to the glory of God.

17 And they did eat, and were all filled: and there

there was taken up of fragments that remained to them, twelve baskets.

18 ¶ * [4] And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some *say* Elias: and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom *say* ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing.

22 [5] Saying, * The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ * And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross [g] daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 * For what is a man advantaged, if he gain the whole word, and lose himself, or be cast away?

26 * For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Fathers, and of the holy angels.

27 * But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ * [6] And it came to pass about an eight days after these ‡ sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, *and* his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his [h] decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in [i] those days any of those things which they had seen.

37 ¶ * [7] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine onely child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he fometh again, and [k] bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ [8] And they were all amazed at the mighty power of God: but while they wondred every one at all things which Jesus did, he said unto his disciples.

44 * [1] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ * [9] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ * [10] And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us, is for us.

51 ¶ [11] And it came to pass, when the time was come that he should be received up, he [m] stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 [12] And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as * Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of [n] spirit ye are of.

56 For the Son of man is not come to

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* *Mat.* 16. 13.
4 Although the world be tossed up and down, betwixt diverse errours, yet we ought not to contemn the truth, but be so much the more desirous to know it, and be more constant to confess it.
f Alone from the people.

f Christ himself attained so the heavenly glory, by the cross and invincible patience.
* *Mat.* 17. 22.

* *Mat.* 10. 38.

g Even as one day followeth another, so doth one cross follow another, and the cross is by the figure *Metonymia*, taken for the miseries of this life: for to be hanged, was the surest and cruellest punishment, that was amongst the Jews.
* *Mat.* 16. 26. *Mark* 8. 36.
* *Mat.* 10. 33.

* *Mat.* 16. 28.

* *Mat.* 17. 1.
6 Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing them withall for a space, the brightness of his glory.
‡ Or, *things*.

h What death he should die in Jerusalem.

i Until Christ was risen again from the dead.

k As it fareth in the falling sickness.

* We have no cause to promise our selves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.
* *Mat.* 17. 22.
1 Give diligent ear unto them, and when you have once heard them, see that you keep them.

* *Mat.* 18. 1. *Mark* 9. 34.
9 The end of ambition is ignominy: but the end of modest obedience is glory.

* *Mark* 9. 38.
10 Extraordinary things, are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.
m *Word for word*, He hardned his face, *that is*, He resolved with himself to die, and therefore ventured upon his journey, and cast away all fear of death, and went on.

12 We must take heed of the immoderateness of zeal and fond imitation even in good causes, that whatsoever we do, we do it to Gods glory, and the profit of our neighbour.
* 2 *King.* 1. 10.
n So speak the Hebrews, *that is*, you know not what will, mind and counsel you are of: so the gifts of God are called the spirit, because they are given of Gods spirit, and so are they that are contrary to them which proceed of the wicked spirit of covetousness, of pride, and madness.

f destroy

62 destroy mens lives, but to save *them*. And they went to another village.

57 ¶ * [13] And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

59 * [14] And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their ° dead; but go thou and preach the kingdom of God.

61 [15] And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

* *Mat.* 8. 19.
13 Such as follow Christ, must prepare themselves to suffer all discommodities.

* *Mat.* 8. 21.
14 The calling of God ought to be preferred, without all controversy, before all duties that we owe to man.
° Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.
15 Such as follow Christ, must at once renounce all wordly cares.

CHAP. X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoyce: 21 thanketh this father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.

AFter * [1] these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, * The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 [2] Go your ways; * behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute [a] no man by the way.

5 * And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the [b] son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house [c] remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, [d] eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 [3] But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us [e] through thy name.

18 And he said unto them, I beheld Satan as lightning, [f] fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means [g] hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ [5] In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the [h] wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

22 ‡ [6] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ [7] And he turned him unto *his* disciples, and said privately, * Blessed *are* the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ [8] And behold, [i] a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 [9] But he willing to [k] justifie himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of

* *Mat.* 9. 37.

* *Mat.* 10. 1.
1 The seventy are sent as the second fore-warners of the coming of Christ.

* *Mat.* 9. 37.

2 The faithful ministers of the word are in this world, as lambs among wolves, but if they be diligent to do their duty, he that sent them, will also preserve them.
* *Mat.* 10. 16.
a This is spoken after the manner of a figure, which men use when they put down more in words then is meant: usual among the Hebrews, when they command a thing to be done speedily without delay, *as King.* 4. 29. for otherwise courteous and gentle salutations are points of Christian duties: as for this calling, it was but for a season.
* *Mat.* 10. 11.
b So speak the Hebrews: *that is*, He that favoureth the doctrine of peace and imbraceth it.
c Take up your lodging in that house, which ye first enter into, *that is*, Be not careful for commodious lodging, as men do which purpose to tarry long in a place: for here is not instituted that solemn preaching of the gospel, which was used afterward, when the churches were setled: but these are sent abroad to all the coasts of Judea, to give them to understand, that the last jubile is at hand. d Content your selves with that meat that is set before you. 3 God is a most severe revenger of the ministery of his gospel.

4 Neither the gift of miracles, neither what else soever excellent gift, but only our election giveth us occasion of true joy. And the only publishing of the gospel is the destruction of Satan.
e For Christs disciples used no absolute authority, but wrought such miracles as they did, by calling upon Christs name.
f Paul placeth the devil and his angels in the air, as *Ephes.* 6. 12. and he is said to be cast down from thence by force, when his power is abolished by the voice of the gospel.
g Shall do you wrong.
5 The church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvellous in any thing, as in it.
‡ Many ancient copies add these words, *And turning to his disciples, he said.*
6 Whosoever seeketh the Father without the Son, wandreth out of the way.
7 The difference of the old testament and the new, consisteth in the measure of revelation.
* *Mat.* 13. 16.
8 Faith doth not take away, but establisheth the doctrine of the law.
i One of them, that professed himself to be learned in the rites and laws of Moses.
* *Mat.* 22. 35.

9 All they are comprehended in the name of our neighbour, by the law, whomsoever we may help.
k *That is*, To vouch his righteousness, or shew that he was just, *that is*, Void of all faults: and *James* useth the word of justification in this sense.

his

his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritane, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ‡ pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again I will repay thee.

‡ See Mat. 20. 2.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

|| Chriſt careth not to be entertained delicately, but to be heard diligently, that is it, which he eſpecially requireth.

38 ¶ [10] Now it came to paſs, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

40 But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful. And Mary hath choſen that good part, which ſhall not be taken away from her.

CHAP. XI.

1 Chriſt teacheth to pray, and that inſtantly: 11 aſſuring that God ſo will give us good things, 14 He caſting out a dumb devil, rebuketh the blaſphemous Phariſees: 28 and ſheweth who are bleſſed: 29 preacheth to the people: 37 and reprehendeth the outward ſhew of holineſs in the Phariſees, Scribes, and lawyers.

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, * [1] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

* Mat. 6. 9.
1 A pattern of true prayer.

3 Give us ‡ day by day our [a] daily bread.

‡ Or, *For the day.*
a *That is*, As much as is needfull for us this day, whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carking care, which killeth a number of men, is cut off and reſtrained.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

2 We muſt pray with faith.

5 [2] And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

6 For a friend of mine ‡ in his journey is come to me, and I have nothing to ſet before him:

‡ Or, *Out of his way.*

7 And he from within ſhall anſwer and ſay, Trouble me not, the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe, and give him, becauſe he is his friend: yet becauſe of his [b] importunity, he will riſe and give him as many as he needeth.

b *Word for word;* Impudency: but that impudency which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunity, * *Mat.* 7. 7.

9 * And I ſay unto you. Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

10 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 * If a ſon ſhall ask bread of any of you that is a father, will he give him a ſtone? or if *he ask* a fiſh, will he for a fiſh give him a ſerpent?

* *Mat.* 7. 9.

12 Or if he ſhall ask an egg, will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondred.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub, the chief of the devils.

3 An example of horrible blindneſs, and ſuch as cannot be healed, when as upon an evil conſcience, and pretended malice, the power of God is blaſphemed. * *Mat.* 9. 34. & 12. 24.

16 And others tempting *him*, ſought of him a ſign from heaven.

17 [4] But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth.

4 The true way to know the true Chriſt from the falſe, is this, That the true Chriſt hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils [c] through Beelzebub.

c By the name and power of Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the [d] finger of God caſt out devils, no doubt the kingdom of God is come upon you.

d *That is*, By the power of God: ſo it is ſaid, *Exod.* 8. 19.

21 When a ſtrong man armed keepeth his [e] palace, his goods are in peace.

e The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for Noble mens houſes.

22 But when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

5 Againſt indifferent men, and ſuch as love to have a mean, which ſeek means to reconcile Chriſt and Satan together.

24 * [6] When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

* *Mat.* 12. 43.
6 He that doth not continue, is in worſe caſe, then he that never began.

25 And when he cometh, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And

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7 Chriſt ſeeketh not praiſe in himſelf, but in our ſalvation.

27 ¶ [7] And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God and keep *it*.

b *Mat.* 12: 38.
8 They that are fond deſirers of miracles, in ſtead of miracles, ſhall receive puniſhment.

29 ¶ * [8] And when the people were gathered thick together, he began to ſay, This is an evil generation, they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Nineviteſ, ſo ſhall alſo the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgement with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater then Solomon *is* here.

32 The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater then Jonas *is* here.

* *Mat.* 5. 15.
9 Our minds are therefore lightned with the knowledge of God, that we ſhould give light unto others, and therefore our chiefeſt labour ought to be to pray for that light.
‡ See *Mat.* 5. 15.
* *Mat.* 6. 22.

33 * [9] No *man* when he hath lighted a candle, putteth *it* in a ſecret place, neither under a ‡ buſhel; but on a candleſtick, that they which come in may ſee the light.

34 * The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

10 The ſervice of God conſiſteth not in outward cleanlineſs, and deviſed rites, or ceremonies, but in the ſpiritual righteouſneſs of the heart and charity.
* *Mat.* 23 25.

37 ¶ [10] And as he ſpake, a certain Phariſee beſought him to dine with him; and he went in and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 * And the Lord ſaid unto him, Now do ye Phariſees make clean the out ſide of the cup and the platter: but your inward part is full of ravening and wickedneſs.

40 Ye fools, did not he that made that which is without, make that which is within alſo?

f *That is*, according to your ability: as who would ſay, in ſtead of your extortions, which hindered you, that you could not eat cleanly, uſe charity, and accordingly as your ability ſhall ſerve you, be good to the poor, and ſo ſhall that, that is, within the platter, be ſanctified, though the platter be unwaſhed.
‡ Or, *as you are able.*

41 But rather [f] give alms ‡ of ſuch things as you have: and behold, all things are clean unto you.

42 [11] But wo unto you, Phariſees: for ye [g] tithe mint and rue and [h] all manner of herbs, and paſs-over [i] judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 * [12] Wo unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

11 It is the property of hypocrites, to ſtand ſtoutly for little trifles, and let paſs greater matters. g You decide by Gods law, that the tenth part is due to be paid. h Of all kinds of herbs ſome, as Auguſtine expoundeth it in his Enchiridion to Laurence, *chap.* 99, where he ſhewed, in like ſort, how that place of Paul, 1 *Tim.* 2. 4. God will have all men to be ſaved, is to be expounded after the ſame manner. i *That is to ſay*, That, that is right and reaſon to do; for this word judgment, containeth the commandments of the ſecond table and the other words, the love of God containeth the firſt. * *Mat.* 2. 36. 12 Hypocriſy and ambition are commonly joyned together.

44 [13] Wo unto you Scribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware of *them*.

13 Hypocrites deceive men with an outward ſhew.

45 ¶ [14] Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

14 Hypocrites are very ſevere againſt other men, but think all things lawfull to themſelves.
* *Mat.* 23. 4.

46 * And he ſaid, Wo unto you alſo ye lawyers: for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

* *Mat.* 23. 29.

47 * [15] Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

15 Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are alive.

28 Truly ye [k] bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

k When you perſecute Gods ſervants, like mad men, even as your fathers did, though you colour it with a pretence of godlineſs, yet notwithſtanding, in that you beautify the ſepulchres of the prophets, what do you elſe but glory in your fathers cruelty, and ſet up monuments (as it were) in glory and triumph of it.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall [l] ſlay and perſecute:

l They ſhall ſo vex them and trouble them, that at length they ſhall baniſh them

50 That the blood of all the prophets, which was [m] ſhed from the foundation of the world, may be required of this generation;

m That you may be called to an account for it, yea, and be puniſhed, for the ſhedding of that blood of the prophets.
* *Gen.* 4. 1.

51 * From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation.

* *Mat.* 23. 13.

52 * [16] Wo unto you lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye ‡ hindred.

16 They have of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the door keepers of the church.

53 [17] And as he ſaid theſe things unto them, the Scribes and the Phariſees began to urge *him* vehemently, and to [o] provoke him to ſpeak of many things:

n You have hidden and taken away, ſo that it cannot be found any where.
‡ Or, *forbad.* 17 The more the world is reprehended, the worſe it is, and yet muſt we not betray the truth. o They propoſed many queſtions to him, to draw ſomething out of his mouth, which they might traiterouſly carp at.

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

1 *Chriſt preacheth to his diſciples to avoid hypocriſie and fearfulneſs in publiſhing his doctrine:* 13 *warneth the people to beware of covetouſneſs, by the parable of the rich man who ſet up greater barns.* 22 *We muſt not be over-careful of earthly things,* 31 *but ſeek the kingdom of God,* 33 *give alms.* 36 *Be ready at a knock to open to our Lord whenſoever he cometh.* 41 *Chriſts miniſters are to ſee to their charge,* 49 *and look for perſecution.* 54 *The people muſt take this time of grace,* 58 *becauſe it is a fearful thing to die without reconciliation.*

IN * [1] the mean time, when there were gathered together an [a] innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſie.

* *Mat.* 16. 6.
1 The faithful teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the purity of doctrine with goodly gloſſes, and alſo take pains, through the help of God, to ſet forth ſincere doctrine, openly without fear.
a *Word for word*, Ten thouſands of people, a certain number for an uncertain.

2 * For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

* *Mat.* 10. 26.

3 Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe tops.

4 * [2] And

4 *[2] And I ſay unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will [b] forewarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two * farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many ſparrows.

8 *[3] Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 [4] And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ [5] And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of [c] covetouſneſs: for a mans life [d] conſiſteth not in the abundance of the things which he poſſeſſeth.

16 [6] And he ſpake a parable unto them, ſaying, The [e] ground of a certain rich man brought forth plentifully.

17 And he [f] thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits, and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* [g] be merry.

20 But God ſaid unto him, Thou fool, this night ‡ thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that layeth up treaſure [h] for himſelf, and is not rich towards God.

22 ¶ [7] And he ſaid unto his diſciples, Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat; neither for the body what ye ſhall put on.

23 The life is more then meat, and the body *is more* then raiment.

24 Conſider the ravens, for they neither ſow nor reap; which neither have ſtorehouſe nor barn, and God feedeth them. How much more are ye better then the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow: They toyl not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe.

28 If then God ſo clothe the graſs, which is to day in the field, and to morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, ‡ neither be ye of [i] doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ [8] But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 [9] Fear not, little flock; for it is your Fathers good pleaſure to give you the kingdom.

33 [10] Sell that ye have; and [k] give alms: * provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 *[11] Let your loyns be girded about, and *your* lights burning,

36 And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the Lord when he cometh ſhall find watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 * And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 [12] Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* [l] portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant whom his lord when he cometh ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin

* *Mat.*10.28.
2 Although hypocrites have princes to execute their cruelty, yet there is no cauſe why we ſhould be afraid of them, the leaſt jot that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.
* See *Mat.*10.29.
b He warned them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greater wound.
* *Mat.*10.32.
2 *Tim.*2.12.
3 Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth and heart we blaſpheme a known truth.
* *Mat.*10.19.
4 It is a great and hard conflict to confeſs the truth; yet he that can do all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.
5 Chriſt would not for three cauſes be a judge to divide an inheritance. *Firſt*, that he would not ſuffer up and cherish the fleſhly opinion that the Jews had of Meſſias: *Secondly*, for that he would diſtinguiſh the civil governance, from the eccleſiaſticall: *Thirdly*, to teach us to beware of them which abuſe the ſhew of the Goſpel, and alſo the name of miniſters, to their own private commodities.
c By covetouſneſs is meant that greedy deſire to get, commonly with other mens hurt.
d God is the authour and preſerver of mans life, goods are not.
6 There are none more mad, then rich men, which hang upon their riches.
e Or rather country, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole country, as they do which joyn houſe to houſe, and field to field, *Eſa.*5.8.
f Made his reckoning with himſelf, which is the property of covetous churls, which ſpend their life in thoſe trifles.
g Be joyfull and make good cheer. ‡ Or, *do they require thy ſoul.* h Caring for no man but for himſelf, and minding to truſt in himſelf. 7 An earneſt thinking upon the providence of God, is a preſent remedy againſt the moſt fooliſh, and pining carefulneſs of men, for this life.
8 *Mat.*6.25.

‡ Or, *live not in careful ſuſpenſe.*
i A metaphor taken of things that hang in the air; for this worldly life, and hang upon the arm of man, have always wavering and doubtfull minds, ſwaying ſome times this way, and ſometimes that way.
8 They ſhall lack nothing, which are carefull for the kingdom of heaven.
9 It is a fooliſh thing not to look for ſmall things at his hands which giveth us freely the greateſt things.
10 A godly bountifulneſs is a ready way to get true riches.
k This is the figure *Metonymia*, for by this word Alms, is meant that compaſſion, and friendlineſs of an heart, that tendreth the miſery and poor eſtate of a man, and ſheweth forth it ſelf by ſome gift, and hath the name given it in the Greek tongue of, mercy and compaſſion: and therefore he is ſaid to give alms who parteth with ſomething to another, and giveth to the poor ſhewing thereby that he pitieth their poor eſtate.
* *Mat.*6.20.
9 1 *Pet.*1.13.
11 The life of the faithfull ſervants of God in this world, is a certain watchfull peregrination, having the light of the word going before it.
* *Mat.*24.43.
12 None have more need to watch, then they that have ſome degree of honour in the houſhould of God.
l That is, Every month ſuch meaſure of corn as was appointed them.

66 to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will ‡ cut him in sunder, and will appoint him his portion with the unbelievers.

‡ Or, *cut him off.*

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the [m] more.

m More than of him, to whom to much was not given.

49 ¶ [13] I am come to send fire on the earth, and what will I, if it be already kindled?

13 The gospel is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

50 But I have a baptism to be baptized with, and how am I ‡ straitned till it be accomplished!

‡ Or, *pained.*

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

* *Mat.* 10. 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ [14] And he said also to the people, * When ye see a cloud rise out of the [n] west, straightway ye say, There cometh a shower; and so it is.

14 Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.

* *Mat.* 16. 2.

55 And when *ye see* the south-wind blow, ye say, There will be heat; and it cometh to pass.

n Which appeareth, and gathered it self together in that part of the air.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it, that ye do not discern this time?

15 Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.

57 [15] Yea, and why even of your selves judge ye not what is right?

58 ¶ * When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the [o] officer, and the officer cast thee into prison.

* *Mat.* 5. 25.

o To him that had to demand and gather the amerciaments, which they were condemned unto, that had wrongfully troubled men: moreover, the magistrates officers make them which are condemned, pay, that they owe, yea, and oftentimes if they be obstinate, they do not onely take the costs and charges of them, but also imprison them. ‡ See *Mark.* 12. 42.

59 I tell thee, thou shalt not depart thence, till thou hast payed the very last ‡ mite.

CHAP. XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fruitless fig-tree may not stand.* 11 *He healeth the crooked woman:* 18 *sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven:* 24 *exhorteth to enter in at the strait gate:* 31 *and reproveth Herod and Jerusalem.*

THere [1] were present at that season, some that told him of the Galileans, whose blood [a] Pilate had mingled with their sacrifices.

1 We must not rejoyce at the just punishment of others, but rather be instructed thereby to repentance.

a Pontius Pilatus was governour of Judea almost ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius reign, Christ finished the work of our redemption by his death.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in [b] Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

b *To wit*, in the place, or river, for Siloam was a small river, from whence the conduits of the city came, whereof *John* 9. 7. and *Esa.* 8. 6. and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly and killed some.

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ [2] He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

‡ Or, *debters.*

2 Great and long suffering is the patience of God, but yet so that at length he executeth judgment.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why [c] cumbreth it the ground?

c Maketh the ground barren in that part which otherwise were good for vines.

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 [3] And he was teaching in one of the synagogues on the sabbath.

3 Christ came to deliver us from the bands of Satan.

11 ¶ And behold, there was a woman which had a [d] spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her *self*.

d Troubled with a disease which Satan brought.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art [e] loosed from thine infirmity.

e For Satan had the woman bound, as if she had been in chains, in so much that for eighteen years space, she could not hold up her head.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 * And the [f] ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

4 A lively image of hypocrisy, a reward thereof.

f One of the rulers of the synagogue, for it appeareth by *Mark* 5. 22 and *Acts* 13. 15. that there were many rulers of the synagogue.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

* *Mat* 13. 31.

19 [5] It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

5 God beginneth his kingdom with small beginnings, that the unlooked for proceeding of it may better set forth his power.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It

21 It is like leaven, which a woman took and hid in three * meaſures of meal, till the whole was leavened.

22 * [6] And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them.

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 [7] Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

28 [8] There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the kingdom of God, and you *your ſelves* thruſt out.

29 And they ſhall come from the [g] eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 * And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ [9] The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that [h] fox, Behold, I caſt out devils, and I do cures to [i] day and to morrow, and the third day I ſhall be [k] perfected.

33 [10] Nevertheleſs I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, *as a* hen *doth gather* her [l] brood under *her* wings, and ye would not?

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

Chap. XIV.

1 *Chriſt healeth the dropſie on the ſabbath:* 7 *teacheth humility:* 12 *to feaſt the poor.* 15 *Under the parable of the great ſupper, ſheweth how wordly-minded men, who contemn the word of God, ſhall be ſhut out of heaven.* 25 *Thoſe who will be his diſciples, to bear their croſs, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward,* 34 *and become altogether unprofitable, like ſalt that hath loſt his ſavour.*

And [1] it came to paſs, as he went into the houſe of [a] one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſie.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him* and healed *him*, and let him go:

5 And anſwered them, ſaying, which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ [2] And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them.

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him;

9 And he that bade thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

12 ¶ [3] Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

13 But when thou makeſt a feaſt, call * the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, * Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 * Then ſaid he unto them, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 [4] And they all with [b] one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

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6 Againſt them which had rather err with many, then go right with a few, and by that means through their own ſlowneſs, are ſhut out of the kingdom of God.

7 He is in vain in the church, which is not of the church, which thing the cleanneſs of life ſheweth.

8 The caſting off of the Jews, and the calling of the Gentiles is foretold.

9 From all the quarters of the world, and theſe are four of the chiefeſt.

i *That is*, A ſmall time, and Theophylact ſaith, it is a proverb: or elſe, by To day, we may underſtand The time that now is, and by To morrow, The time to come; meaning thereby, All the time of his miniſtry and office.

k *To wit*, when the ſacrifice for ſin is ended.

10 There are no where more cruel enemies of the godly, then they which are within the ſanctuary, and church it ſelf: but God ſeeth it, and will in his time have an account of it.

l *Word for word*, The neſt: now the brood of chickens is the neſt.

1 The law of the very ſabbath ought not to hinder the offices of charity.

a Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſees were not chief men of the Synagogue, *John* 7.48. for this word Phariſee was the name of a ſect, though it appear by the whole hiſtory that the Phariſees were in great credit.

2 The reward of pride is ignominy: and the reward of true modeſty is glory.

3 Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompence, whereas Chriſtian charity reſpecteth onely the glory of God, and the profit of our neighbour.

4 The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hindrances.

b As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.

68

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly
c Wide and broad quarters. into the c streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in; that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

f Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.
* *Mat.* 10. 37.
d If the matter stand between God and him, as Theophylact saith: and therefore these words are not spoken simply but by comparison.
6 The true followers of Christ, must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.
e At home, and casteth all his cost, before he begin the work.

25 ¶ f And there went great multitudes with him: and he turned, and said unto them,

26 * If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 6 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, e sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it*, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

* *Mat.* 5. 13.
7 The disciples of Christ must be wise both for themselves, and for others: otherwise they become the foolishest of all.

13 ¶ * 7 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil, *but men* cast *it* out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

1 We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.
a Some Publicanes and sinners came to Christ from all quarters.
* *Mat.* 18. 12.

THen drew near unto 1 him a all the publicanes and sinners for to hear him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 * What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it*, on his shoulders, rejoycing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten * pieces of silver, if she lose one piece doth not light a candle, and sweep the house: and seek diligently till she find *it?*

* *Drachma* here translated a piece of silver, is the eight part of an ounce, which cometh to seven pence half-peny, and is equall to the Roman penny, *Mat.* 18. 28.

9 And when she hath found *it*, she calleth *her* friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

2 Men by their voluntary falling from God, having spoiled themselves of benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering himself freely to them, whom he called to repentance through the greatness of their misery, wherewith they were tainted, doth not onely gently receive them, but also enricheth them with far greater gifts, and blesseth them with the chiefest bliss.

11 ¶ 2 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far countrey, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joyned himself to a citizen of that countrey; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

3 The beginning of repentance is the acknowledging of the mercy of God, which stirreth us up to hope well.

17 3 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against b heaven, and before thee,

b Against God, because he is said to dwell in heaven.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

4 In true repentance there is a feeling of our sins joyned with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

21 4 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him, and put a ring on his hand, and shoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

5 Such as truly fear God, desire to have all men to be their fellows.

25 5 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And

26 And he called one of the ſervants, and asked what theſe things meant.

27 And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But aſſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocriſie of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the begger.*

AND he ſaid alſo unto his diſciples, [1] There was a certain rich man which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred ‡ meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred ‡ meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the Lord [a] commended the unjuſt ſteward, becauſe he had done wiſely: for the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay unto you, Make to your ſelves friends of the ‡ Mammon of [c] unrighteouſneſs; that when ye fail, they may receive you into everlaſting [d] habitations.

10 [2] He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithful in the unrighteous ‡ Mammon, who will commit to your truſt the [e] true *riches?*

12 And if ye have not been faithful in that which is [f] another mans, who ſhall give you that which is your own?

13 ¶ [3] * No ſervant can ſerve two maſters: for either he will hate the one and love the other; or elſe he will hold to the one and deſpiſe the other: ye cannot ſerve God and Mammon.

14 And the Phariſees alſo who were covetous, heard all theſe things: and they derided him.

15 [4] And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men; is abomination in the ſight of God.

16 * [5] The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 † And it is eaſier for heaven and earth to paſs, then one tittle of the law to fail.

18 * Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is [g] put away from *her* husband, committeth adultery.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fine linnen, and fared ſumptuouſly every day.

20 And there was a certain begger named Lazarus, which was laid at his gate full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried.

23 And in hell he lift up his [i] eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom:

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

27 [7] Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my fathers houſe:

28 For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, they have Moſes and the prophets; let them hear them.

30 And

1 Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us, to that purpoſe we do not pleaſe him, not procure the good will of our neighbours, ſeing that by this only means, riches, which are often times occaſions of ſin, are turned to another end and purpoſe.

‡ *The word Batus in the originall, containeth nine gallons three quarts.*

‡ *The word here interpreted a meaſure, in the originall containeth about fourteen buſhels and a pottle.*

2 This parable doth not approve the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to ſhew a thing covertly, and as it were, under a figure to repreſent the truth, though it agree not throughly with the matter it ſelf ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedy in the affairs of this world, then the children of God are carefull for everlaſting life. b Men that are given to this preſent life, contrary to whom the children of light are ſet. S. Paul calleth theſe ſpiritual, and the other carnal. ‡ Or, *riches.* c This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſs to the poor, proceed and come from a good fountain: but he calleth thoſe riches of iniquity, which men uſe naughtily d *To wit*, the poor Chriſtians: for they are the inheritours of theſe tabernacles, Theoph. 2 We ought to take heed, that for abuſing our earthly function and duty we be not deprived of heavenly gifts: for how can they uſe ſpirituall gifts aright, who abuſe worldly things?

e *That is*, Heavenly and true riches: which are contrary to worldly and flitting ſubſtance.

‡ Or, *riches.*

f In worldly goods, which are called other mens, becauſe they are committed to our credit.

3 No man can love God and riches together.

* *Mat.* 7. 24.

4 Our ſins are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſins they are.

o *Mat.* 11. 11.

5 The Phariſees deſpiſed the exceſſency of the new covenant, in reſpect of the old, being ignorant of the perfect righteouſneſs of the law, and how falſe expounders they were of the law, Chriſt declareth by the ſeventh commandment.

* *Mat.* 5. 18.

* *Mat.* 5. 32.

g They that gather by this place, that a man cannot be married again after that he hath put away his wife for adultery, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers, were put to death by the law.

6 The end of the poverty and miſery of the godly ſhall be everlaſting joy: as the end of the riotouſneſs and cruel pride of the rich ſhall be everlaſting miſery, without all hope of mercy.

h Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kind of linnen that came out of Achaia, was as dear as gold.

i Heavenly and ſpirituall things are expreſſed, and ſet forth under colours and reſemblances fit for our ſenſes.

7 Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

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30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

CHAP. XVII.

1 *Christ teacheth to avoid occasions of offence.* 3 *One to forgive another.* 6 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 22 *Of the kingdom of God, and the coming of the Son of man.*

THen said he unto the disciples, * [1] It is impossible but that offences will come: but wo *unto him* through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

3 ¶ [2] Take heed to your selves: * if thy brother trespass against thee, rebuke him, and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 [3] And the apostles said unto the Lord, increase our faith.

6 * And the Lord said, If ye had faith as a [a] grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

7 [4] But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 [5] So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ [6] And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus master have mercy on us.

14 And when he saw *them*, he said unto them, * Go shew your selves unto the priests. And it came to pass that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet giving him thanks: and he was a Samaritane.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ [7] And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not ‡ with [b] observation.

21 Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is ‡ [c] within you.

22 [8] And he said unto the disciples, The days will come when ye shall desire to see [d] one of the days of the Son of man, and ye shall not see *it*.

23 * [9] And they shall say to you: See here, or see there: go not *after them*, nor follow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, shineth unto the other *part* under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 * [10] And as it was in the days of Noe so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came and destroyed them all.

28 * Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 [11] In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 * Remember Lots wife.

33 * Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall [e] preserve it.

34 * I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 * Two men shall be in the field; the one shall be taken, and the other left.

37 [12] And they answered and said unto him, * Where Lord? And he said unto them, Whereſoever the body is, thither will the eagles be gathered together.

* Mat. 18.7.
1 The church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

2 Our reprehensions must be just, and proceed of love and charity.
* Mat. 18.21.

3 God will never be utterly lacking to the godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by mans reason.
* Mat. 17.20.
a If you had no more faith, but the quantity of the grain of mustard-seed.

4 Seeing that God may challenge unto himself of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death.

5 The most perfect keeping of the law which we can perform, deserveth no reward.

6 Christ doth well even unto such as will be unthankfull, but the benefits of God profit them onely to salvation, which are thankfull.

* Lev. 14.2.

7 The kingdom of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselves, that it is joyned with outward pomp
‡ Or, *with outward shew.*
b With any outward pomp and shew of majesty, to be known by: for there were otherwise many plain and evident tokens whereby men might have understood, that Christ was the Messias, whose kingdom was so long looked for: but he speaketh in this place of those signs which the pharisees dreamed of, which looked for an earthly kingdom of Messias.
‡ Or, *among you.*
c You look about for Messias, as though he were absent, but he is amongst you in the midst of you.

8 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain.
d The time will come, that you shall seek for the Son of man with great sorrow of heart, and shall not find him.
* Mat. 24.23.

9 Christ forewarneth us, that false Christs shall come, and that his glory shall suddenly be spread far and wide through the world, after that the ignominy of the cross is put out and extinguished.
* Gen 7.5.

10 The world shall be taken unawares with the sudden judgement of God: and therefore the faithfull ought to watch continually.
* Gen. 19.

11 We must take good heed, that neither distrust, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.
* Gen. 19.26.
* Mat. 16.25.
e *That is*, shall save it, so Matthew expounded it: for the life that is here spoken of, is everlasting salvation.
* Mat. 24.40.
* This 36 *verse* is wanting in most of the Greek copies.

12 The onely way to continue, is to cleave to Christ.
* Mat. 24.28.

CHAP.

CHAP. XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publicane.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindred by his riches.* 28 *The reward of them, that leave all for his sake.* 31 *He foreshewth his death,* 35 *and restoreth a blind man to his sight.*

AND [1] he spake a parable unto them, *to this end*, that men ought * always to pray, and not to [a] faint,

2 Saying, [b] There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she [c] weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he [d] bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 [2] And he spake this parable unto certain which trusted in themselves ‡ that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publicane.

11 [3] The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publicane standing [e] afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* then the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 [f] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, [4] they rebuked them.

16 [5] But Jesus [g] called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 [6] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 [7] And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 [8] And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are unpossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, and followed thee.

29 [9] And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [10] * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on;

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood [h] none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ * [11] And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 [12] And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And

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1 God will have us to continue in prayer, not to weary us, but to exercise us, therefore we must so strive with impatience, that long delay cause us not to break off the course of our prayers.

* 1 *Thess.* 5. 17.

a Yield to afflictions and adversities, as they do which are out of heart.

b He doeth not compare things that are equal together, but the less with the greater: If a man get his right at a most unrighteous judges hands, much more shall the prayers of the godly prevail before God.

c *Word for word*, Beat me down with her blows, and it is a metaphor taken of wrestlers, which beat their adversaries with their fists *or* clubs: so do they that are importunate, beat the judges ears with their crying out, even as it were with blows.

d Though he seem slow in reuenging the injuries done to his.

‡ Two things especially make our prayers void and of none effect: confidence of our own righteousness, and the contempt of others: and an humble heart is contrary to both these.

‡ Or, *as being righteous.*

3 Although we confess that whatsoever we have, we have it of God, yet are we despised of God, as proud and arrogant, if we put never so little trust in our own works before God.

e Far from the Pharisee in a lower place.

* *Mat.* 23. 12.

f The children were tender and young, in that they were brought which appeareth more evidently in that that they were infants: which is to be marked against them that are enemies to the baptizing of children.

4 To judge or think of Christ after the reason of the flesh, is the cause of infinite corruptions

5 The children also of the faithful are comprehended in the free covenant of God.

g Them that carried the children, whom the disciples drove away.

6 Child-like innocency is an ornament of Christians.

* *Mat.* 19. 16.

7 The inticement of riches carrieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

* *Mat.* 19. 27.

9 They become the richest of all, which refuse not to be poor for Christs sake.

* *Mat.* 20. 17.

10 As sure and certain as persecution is, so sure is the glory which remaineth for the conquerours.

h Hereby wee see how ignorant the disciples were.

* *Mat.* 20. 29.

11 Christ sheweth by a visible miracle, that he is the light of the world.

12 The more stops and lets that Satan layeth in our way, even by them which profess Christs name, so much the more ought we to go forward.

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43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw *it*, gave praise unto God.

CHAP. XIX.

1 *Of Zaccheus a publicane.* 11 *The ten pieces of mony.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

1 Christ preventeth them with his grace especially, which seemed to be furthest from it.

AND [1] *Jesus* entred and passed through Jericho.

2 And behold, *there was* a man named Zaccheus, which was the [a] chief among the publicanes, and he was rich.

a The overseer and head of the Publicanes, which were there together: for the Publicanes were divided into companies as we may gather by many places of Cicero his Oration.

3 And he sought to see Jesus who he was, and could not for the preass, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste and came down, and received him joyfully.

2 The world forsaketh the grace of God, and yet is unwilling that it should be bestowed upon other.

7 [2] And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man *that is* a sinner.

3 The example of true repentance, is Know by the effect.

8 [3] And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by [b] false accusation, I restore *him* four-fold.

b By falsly accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they have this trade among them, when they rob and spoil the common-weal, they have nothing in their mouths, but the profit of the common-weal, and under that colour they play the thieves, insomuch that if men reprove and go about, to redress their robbery, and spoiling, they cry out, the commonweal is hindred.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the [c] son of Abraham.

c Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to that house, because they received the blessing as Abraham had, for all of the household were circumcised.

10 * For the Son of man is come to seek and to save that which was lost.

* *Mat.* 18. 11.

11 [4] And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

4 We must patiently wait for the judgment of God, which shall be revealed in his time.

12 * He said therefore, A certain noble man went into a far country to receive for himself a kingdom, and to return.

* *Mat.* 25. 14.

13 [5] And he called his ten servants, and delivered them ten ‡ pounds, and said unto them, Occupy till I come.

5 There are three sorts of men in the church: the one sort fall from Christ, whom they see not: the other, which according to their vocation, bestow the gifts which they have received of God, to his glory with great pains and diligence: the third live idly, and do no good. As for the first, the Lord, when he cometh, will justly punish them in his time: the other he will bless according to the pains which they have taken: and as for the slothful and idle persons, he will punish them as the first. ‡ *Mina* here translated a pound, is 12 ounces and an half: which according to five shillings the ounce, is three pounds two shillings six pence. d This was a piece of mony which the Grecians used, and was in value about an hundred pence, which is about ten crowns.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the mony, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy [d] pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 [6] And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

6 Against them which spend their life idly in deliberating, and otherwise, in contemplation.

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my mony into the [e] bank, that at my coming I might have required mine own with usury?

e To the bankers and changers.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, * That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

* *Mat.* 13. 12.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went [f] before, ascending up to Jerusalem.

f The disciples staggered and stayed at the matter, but Christ goeth on boldly, though death were before his eyes.

29 * [7] And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

* *Mat.* 21. 1.

7 Christ sheweth in his own person, that his kingdom *is* not of this world.

30 Saying, Go ye into the village over against *you*, in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owner thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 [8] And

39 [8] And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ [9] And when he was come near, he beheld the city, and wept over it,

42 [g] Saying, [h] if thou hadst known, even thou, [i] at least in this [k] thy day, the things *which belong* unto thy [l] peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of [m] thy visitation.

45 * [10] And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the Scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ‡ were very attentive to hear him.

8 When they linger which ought to be the chiefest preachers and setters forth of the kingdom of God he will raise up others extraordinarily in despight of them.

9 Christ is not simply delighted with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the city, that was like to ensue: and partly to upbraid them for their treachery and stubborness against him, such as hath not lightly been heard of.

h At least wise thou, O Jerusalem to whom this message was properly sent.

i If after the slaying of so many prophets, and so oft refusing me the Lord of the prophets now especially, in this my last coming to thee, thou hadst had any regard to thyself.

k The fit and commodious time is called the day of this city.

l *That is*, Those things wherein thy happiness standeth.

m *That is*, This very instant, wherein God visited thee.

* *Mat.* 21. 12.

10 Christ sheweth after his entry into Jerusalem by a visible sign, that it is his office enjoyned him of his Father to purge the temple. ‡ Or, *hanged on him.*

CHAP. XX.

1 Christ avoucheth his authority, by a question of Johns baptism 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the Scribes.

* *Mat.* 21. 23.

AND * [1] it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the Scribes came upon him, with the elders.

1 The Pharisees being overcome with the truth of Christs doctrine, move a question about his outward calling, and are overcome by the witness of their own conscience.

2 And spake unto him, saying, Tell us, By what authority dost thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing, and answer me.

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet,

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

2 It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in the very sanctuary of Gods holy place, but at length they shall not escape unpunished.

9 [2] Then began he to speak to the people this parable: * A certain man planted a vineyard, and let it forth to husbandmen, and went into a far countrey for a long time. * *Mat.* 21. 33. 73

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent *him* away empty.

11 And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent the third; and they wounded him also, and cast *him* out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, * The stone which the builders rejected, the same is become the head of the corner? * *Psal.* 118. 22.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 [3] And they [a] watched *him*, and sent forth [b] spies, which should feign themselves just men, that they might take hold of his [c] words, that so they might deliver him unto the power and [d] authority of the governour.

21 And they asked him, saying, * Master, we know that thou sayest and teachest rightly, neither [e] accepteth thou the person *of any*, but teachest the way of God ‡ truly.

22 Is it lawfull for us to give tribute unto Cesar, or no?

23 But he perceived their [f] craftiness, and said unto them, Why tempt ye me?

24 Shew me a ‡ penny: whose image and superscription hath it? They answered and said, Cesars.

25 And he said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ * [4] Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him. * *Mat.* 22. 23.

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, & raise up seed unto his brother.

3 The last refuge that false prophets have to destroy the true prophets is to lay sedition and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some hold in his talk, and thereby forge some false accusation against him.

d To put him to death.

e Thou art not moved by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

‡ Or, *of a truth.*

f Craftiness is a certain diligence and wittiness to do evil, gotten by much use and great practise in matters.

‡ See *Mat.* 18. 28.

* *Mat.* 22. 23.

4 The resurrection of the flesh is avouched against the Sadducees.

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29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The [g] children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the [h] children of the resurrection.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: [i] for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 [5] And he said unto them,* How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The LORD said unto my Lord, Sit thou on my right hand.

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * [6] Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows [k] houses, and for a shew make long prayers: the same shall receive greater damnation.

g They are called here in this place, The children of this world, which live in this world: and not they, that wholly are given to the world, as before *Chap.* 16. 8. which are contrary to the children of light.

h *That is*, Men partakers of the resurrection: for as we say truly, that they shall live indeed, which shall enjoy everlasting bliss, so do they rise to life: though if this word resurrection be taken generally, it belongeth also to the wicked, which shall rise, to condemnation, which is not properly life, but death.

* *Exod.* 3. 6.

i *That is*, Before him: a notable saying, the godly do not die, though they die here on earth.

5 Christ is so the son of David, according to the flesh that he is also his Lord (because he is the everlasting Son of God) according to the spirit.

* *Mat.* 22. 42.

* *Mat* 23. 5.

6 We must avoid the example of the ambitious and covetous pastours.

k This is spoken by the figure *Metonymia*, houses, for the goods and substance.

CHAP. XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city of Jerusalem: 25 The signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND [1] he looked up, * and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two ‡ mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

1 The poor may exceed in bounty, and liberality, even the richest, according to Gods judgment.

* *Mark* 12. 41.

† *See Mark* 12. 42.

5 ¶ * [2] And as some spake of the temple, how it [a] was adorned with goodly stones, and gifts, he said,

* *Mat.* 24. 1.

2 The destruction of the temple is foretold that the true spiritual building may be built up whose head builders must, and ought, to be circumspect.

a These were things that were hanged upon walls and pillars.

6 *As for* these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come [b] in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

b Using my name.

9 [3] But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end *is* not by and by.

3 The true temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof cannot be but most happy.

10 * Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

* *Mat.* 24. 7.

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a [c] testimony.

c This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancy: A notable saying, that the afflictions of the godly and holy men pertain to the witness of the truth.

14 * Settle *it* therefore in your hearts, not to meditate before, what ye shall answer.

* *Mat.* 10. 19.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethen, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 * But there shall not an hair of your head perish.

* *Mat.* 10. 30.

19 In your patience [d] possess ye your souls.

d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and bear out these things manfully.

20 * [4] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

* *Mat.* 24. 15.

4 The final destruction of the whole city is foretold.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countreys, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and [e] wrath upon this people.

e By wrath those things are meant, which God sendeth when he is displeased.

24 And they shall fall by the [f] edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

f *Word for word*, Mouth, for the Hebrews call the edge of a sword, The mouth, because the edge biteth.

25 ¶ * And

* *Mat.*24.29.
g When the times are expired, appoined for the ſalvation of the Gentiles, and puniſhment of the Jews. And ſo he paſſeth from the deſtruction of Jeruſalem, to the hiſtory of the laſt judgement.
5 After divers tempeſts, the Lord will at the length plainly appear to deliver his church.

25 ¶ *g And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring;

26 [5] Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

6 We muſt be ſober and watchfull both day & night, for the Lords coming, that we be not taken at unawares.

29 [6] And he ſpake to them a parable, Behold the fig tree, and all the trees;

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 ¶ And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

h On all men whereſoever they be.

35 For as a ſnare ſhall it come on all [h] them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to [i] ſtand before the ſon of man.

i You may ſo appear, that you will abide the countenance and ſentence of the Judge without fear.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 *The Jews conſpire againſt Chriſt.* 3 *Satan prepareth Judas to betray him.* 7 *The apoſtles prepare the paſſover.* 19 *Chriſt inſtituteth his holy ſupper:* 21 *covertly foretelleth of the traitor:* 24 *dehorteth the reſt of his apoſtles from ambition:* 32 *aſſureth Peter his faith ſhould not fail,* 34 *and yet he ſhould deny him thrice.* 39 *He prayeth in the mount, and ſweateth blood:* 47 *is betrayed with a kiſs:* 50 *he healeth Malchus ear.* 54 *He is thrice denied of Peter,* 63 *ſhamefully abuſed,* 66 *and confeſſeth himſelf to be the Son of God.*

* *Mat.* 26.2.
1 Chriſt is taken upon the day of the paſſover, rather by the providence of his Father, than by the willofmen.
* *Mat.*26.14.
2 God by his wonderful providence cauſeth him to be the miniſter of our ſalvation, who was the author of our deſtruction.
a They that had the charge of keeping the temple, which were none of the prieſts and biſhops, as appeareth by the 52 verſe of this chapter.

NOw *the [1] feaſt of unleavened *bread* drew nigh, which is called the paſſover.

2 And the chief prieſts and Scribes ſought how they might kill him; for they feared the people.

3 ¶ *[2] Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and [a] captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the [b] abſence of the multitude.

b without tumult, unwitting to the people which uſed to follow him: & therefore indeed they watched their time, when they knew he was alone in the garden.

7 ¶ *[3] Then came the day of unleavened *bread*, when the paſſover [c] muſt be killed.

* *Mat.*26.17.
3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] paſſover, that we may eat.

c By the order appointed by the law.
d The lamb which was the figure of the paſſover: And this is ſpoken by the figure *metonymia*, which is very uſual in the matter of the ſacraments.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber where I ſhall eat the paſſover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſover.

14 * [4] And when the [e] hour was come, he ſat down, and the twelve apoſtles with him.

e *Mat.*26.20.
4 Chriſt having ended the paſſover according to the order of the law, forewarneth them that this ſhall be his laſt banket with them, after the manner and neceſſity of this life.
c The evening and twilight, at what time this ſupper was to be kept.

15 And he ſaid unto them, ‡ With deſire I have deſired to eat this paſſover with you before I [f] ſuffer.

‡ Or, *I have heartily deſired.*
f I am put to death.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among your ſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 ¶ *[5] And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

* *Mat.*26.26.
5 Chriſt eſtabliſheth his *new* covenant, and his communicating with us with new ſigns.

20 Likewiſe alſo the cup after ſupper, ſaying, This [g] cup is [h] the new teſtament in my blood, which is ſhed for you.

g Here is a double *metonymie*: for firſt, The veſſel is taken for that which is contained in the veſſel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or teſtament, whereas indeed it is but the ſign of the teſtament, or rather of the blood of Chriſt whereby the teſtament was made: neither is it a vain ſign, although it be not all one with the thing that it repreſenteth.
h This word, *This*, ſheweth the excellency of the teſtament, and anſwereth to the place of Jeremy, *Chap.*31.31. where the new teſtament is promiſed.

21 ¶ *[6] But behold, the [i] hand of him that betrayeth me, *is* with me on the table.

22 [7] And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ [8] And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 * And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called [k] benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the young-

* *Mat.*26.21. 6 Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Judas treaſon. i *That is*, His practiſe, ſo uſe the Hebrews to ſpeak, as 2 *Sam.*14.19: Is not the hand of Joab in all this? 7 Although the decree of Gods providence come neceſſarily to paſs, yet it excuſeth not the fault of the inſtruments. 8 The paſtors are not called to rule, but to ſerve. * *Mat.*20.25. k Have great titles, for ſo it was the cuſtom to honour princes with ſome great titles.

er; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *Is* not he that sitteth at meat? But I am among you as he that serveth.

28 [9] Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, * and sit on thrones, judging the twelve tribes of Israel.

31 [10] ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired *to have* you, that he may [1] sift *you* as wheat:

32 [11] But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 [12] And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 * And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 * And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 [m] Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, * And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 * [13] And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 [14] And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthning him.

44 And being in an [n] agony, he prayed more earnestly; and his sweat was as it were great [o] drops of blood falling down to the ground.

45 [15] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ [16] And while he yet spake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 [17] When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

71 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 [18] Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the [p] power of darkness.

54 ¶ * Then took they him, and led *him*, and brought him into the high priests house. And [19] Peter followed afar off.

55 * And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth his *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [20] And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blind-folded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ * [21] And assoon as it was day, the elders of the people, and the chief priests and the Scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto him, If I tell you, you will not believe:

68 And if I also ask *you*, you will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

* *Mat.* 19. 28.

10 We must always think upon the wait that Satan layeth for us.
* 1 *Pet.* 5. 8.

1 To toss you, and scatter you, and also to cast you out.

11 It is through the prayers of Christ, that the elect do never utterly fall away from the faith: and that for this cause, that they should stir up one another.

12 Christ sheweth that faith differeth much from a vain security, in setting before us the grievous example of Peter.
* *Mat.* 26. 34.
* *Mat.* 10. 9.

m All this talk is by way of an allegory, as if he said, O my friends and fellow-souldiers, you have lived hitherto as it were in peace: but now there is a most sharp battel at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing your selves in armour. And what this armour is, he shewed by his own example, when he prayed afterward in the garden, and reproved Peter for striking with the sword.
* *Isa.* 53. 12.
* *Mat.* 26. 56.
* *Mat.* 26. 41.

13 Christ hath made death acceptable unto us, by overcoming, in our name, all the horrours of death which had joyned with them, the curse of God.

14 Prayers are a sure succour against the most perillous assaults of our enemies.

n This agony sheweth that Christ strove much, and was in great distress: for Christ strove not onely with the fears of death, as other men use to do; for so, many Martyrs might seem more constant than Christ, but with the fearfull judgement of his angry Father, which is the fearfullest thing in the world; and the matter was, for that he took the burden of all our sins upon himself.

o These do not onely shew that Christ was true man, but other things also which the godly have to consider of, wherein the secret of the redemption of all mankind is contained in the Son of God's debasing himself to the state of a servant: such things as no man can sufficiently declare.

15 Men are utterly sluggish, even in their greatest dangers, until Christ stir them up.

16 Christ is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty of the betraying of Gods glory.
* *Mat.* 26. 47.

17 That zeal which carrieth us out of the bounds of our vocation, pleaseth not Christ.

18 Even the very fear of them which took Christ proveth partly their evil conscience, and partly also that all these things were done by Gods providence.

p The power that was given to darkness to oppress the light for a season.
* *Mat.* 26. 57.

19 We have to behold in Peter an example both of the fragility of mans nature, and of the singular goodness of God towards his elect.
* *Mat.* 26. 69.

20 Christ bare the shame that was due to our sins.

* *Mat.* 27. 1.

21 Christ is wrongfully condemned of blasphemy before the high Priests judgement-seat, that we might be quit before God from the blasphemy which we deserved.

70 Then said they all, Art thou then the Son of God? And he said unto them, * Ye say that I am.

* Mat. 14. 62.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

CHAP. XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women that lament him, the destruction of Jerusalem. 34 prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.

AND [1] the whole multitude of them arose, and led him unto Pilate.

1 Christ, who is now ready to suffer for the sedition which we raised in this world, is first of all pronounced guiltless, that it might appear that he suffered not for his own sins (which were none) but for ours.

2 And they began to accuse him, saying, We found this *fellow* [2] perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

2 Corrupting the people, and leading them into errours.

3 * And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest *it*.

* Mat. 27. 11.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 [2] When Pilate heard of Galilee, he asked whether the man were a Galilean.

2 Christ is a laughing stock to princes, but to their great smart.

7 And assoon as he knew that he belonged unto [b] Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

b This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of 22 years, John the Baptist preached, and was put to death, and Jesus Christ also died, and rose again, and the Apostles began to preach, and divers things were done at Jerusalem, almost seven years after Christs death. This Herod was sent into banishment to Lyons, about the second year of Caius Cesar.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and Scribes stood and vehemently accused him.

11 And Herod with his [c] men of war set him at nought, and mocked *him*, and arayed him in a gorgeous robe, and sent him again to Pilate.

c Accompanied with his nobles & soldiers which followed him from Galilee.

12 ¶ [3] And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

3 The hatred of godliness joyneth the wicked together.

13 ¶ * [4] And Pilate when he had called together the chief priests, and the [d] rulers, and the people,

* Mat. 27. 23.

4 Christ is quit the second time, even of him of whom he is condemned, that it might appear, how he being just, redeemed us which were unjust.

d Those whom the Jews called the Sanhedrim.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 [5] I will therefore chastise him, and release *him*.

5 The wisdom of the flesh, of two evils, chuseth the less, but God curseth such counsels.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, & release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast in prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucifie *him*, crucifie him.

22 [6] And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

6 Christ is quit the third time, before he was condemned once, that it might appear, how that our sins were condemned in him.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate, ‡ gave sentence that it should be as they required.

‡ Or, *assented.*

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 * [7] And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear *it* after Jesus.

* Mat. 27. 32.

7 An example of the outragiousness and disorder of soldiers.

27 [8] ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

8 The triumph of the wicked hath a most horrible end.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 * Then shall they begin to say to the mountains, Fall on us; & to the hills, Cover us.

* *Isa* 2. 19. *Hos* 10. 8. *Revel.* 6. 16.

31 For if they do these things in a [e] green tree, what shall be done in the dry?

* 1 *Pet.* 4. 17.

e As if he said, If they do thus to me that am fruitfull and always flourishing, and who live for ever, by reason of my Godhead, what will they do to you that are unfruitful, and void of all lively righteousness?

32 * And there were also two other malefactors led with him to be put to death.

* Mat. 27. 38.

33 [9] And when they were come to the place which is called † Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

9 Christ became accursed for us upon the crosse, suffering the punishment which they deserved that would be made Gods children.

† Or, *the place of a scull.*

34 ¶ [10] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

10 Christ in praying for his enemies, sheweth that he is both the Sacrifice and the Priest.

35 And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the [f] chosen of God.

f Whom God loveth more then all other.

36 And the soldiers also mocked him, coming to him, and offering him vinegar:

37 And saying, If thou be the king of the Jews, save thy self.

38 [11] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

11 Pilate at unawares is made a Preacher of the kingdom of Christ.

39 ¶ [g] And [12] one of the malefactors which

g Therefore either we must take that is spoken by Synechdoche, which Matthew saith, or that both of them mocked Christ. But one of them at length overcome with the great patience of God, breaketh forth into that confession worthy all memory. 12 Christ in the midst of the humbling himself upon the crosse, sheweth indeed, that he hath both power of life to save the believers, and of death to revenge the rebellious.

were hanged, railed on him, saying, if thou be the Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing [h] amiss.

h More than he ought.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in [i] paradise.

i God made the visible paradise in the east part of the world: but that which we behold with the eyes of our mind is the place of everlasting joy & salvation, through the goodness and mercy of God, a most pleasant rest of the souls of the godly, and most quiet and joyfull dwelling.

44 [13] And it was about the sixth hour, and there was a darkness over all the † earth until the ninth hour.

13 Christ being even at the point of death, sheweth himself to be God Almighty, even to the blind.

† Or, *land.*

45 [14] And the sun was darkned, and the vail of the temple was rent in the mids.

14 Christ entreth stoutly into the very darkness of death, for to overcome death even within his most secret places.

46 ¶ And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

* *Psal.* 31. 5.

47 [15] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

15 Christ causeth his very enemies to give honourable witness on his side, so oft as it pleaseth him.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [16] And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

16 Christ gathereth together, and defendeth his little flock, in the midst of the tormentors.

50 ¶ * [17] And behold, *there was* a man named Joseph, a counsellor, *and he was* a good man, and a just:

* *Mat.* 27. 57. *Mark* 15. 43. *John* 19. 38.

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

17 Christ through his famous buriall, confirmeth the truth both of his death and resurrection, by the plain and evident witness of Pilate.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath [k] drew on.

k *Word for word,* Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast, which was to be kept the day following.

55 [18] And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

18 Christ being set upon by the devil, and all his instruments, and being even in deaths mouth, setteth weak women in his foreward, minding straightway to triumph over those terrible enemies, without any great endeavour.

CHAP. XXIV.

1 Christs resurrection is declared by two angels to the women that come to the sepulchre: 9 these report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus. 36 Afterward he appeareth to the apostles, and reproveth their unbelief, 47 giveth them a charge, 49 promiseth the holy Ghost: 51 and so ascendeth into heaven.

NOw * [1] upon the first *day* of the week, very [a] early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

* *Mat.* 28. 1.

1 Poor silly women even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.

a Very early, as Mark saith, or, as John saith, while it was yet dark, that is, when it was yet scarce the dawning of the day.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye † the living among the dead?

† Or, *him that liveth.*

6 He is not here, but is risen: * remember how he spake unto you when he was yet in Galilee:

* *Mat.* 17. 23.

7 Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembred his words,

9 [2] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

2 The cowardly & dastardly mind of the disciples is upbraided by the stout courage of women (so wrought by Gods great mercies) to shew that the kingdom of God consisteth in an extraordinary power.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the Apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 * [3] Then arose Peter, and ran unto the sepulchre, and [b] stooping down, he beheld the linen clothes laid by themselves, and departed, wondring in himself at that which was come to pass.

* *John* 20. 6.

3 Christ useth the incredulity of his disciples, to the fuller setting forth of the truth of his resurrection, least they should seem to have believed that too lightly, which they preached afterward to all the world.

b As it were holding down his head, and bowing his neck, looked diligently in.

13 ¶ * [4] And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

* *Mark* 16. 12.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together* and reasoned, Jesus himself drew near, and went with them.

4 The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their own brains, all the circumstances do declare.

16 [c] But their eyes were holden, that they should not know him.

c Were holden back and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And [d] the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

d Some of the old Fathers think that the other disciple was this our Evangelist, but Epiphanius writing against the Saturnilians, saith, it was Nathanael, but all these are uncertainties.

19 And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 [5] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

5 It appeareth by the conferring of the forewarnings of the prophets, that all these things are true and certain which the Evangelists have put down in their writing of Christ.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he †, vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what *things were done* in the way, and how he was known of them in breaking of bread.

36 ¶ *[6] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do ‡ thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 [7] And that repentance and remission of sins should be preached in his name, among all nations, [h] beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ * And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, [i] until ye be endued with power from on high.

50 ¶ [8] And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

51 * And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem, with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

‡ Divers & doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelihood. 79

† Or, *ceased to be seen of them.*
e Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seen, but believe indeed that he changed his place.

f When he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meals, and say a prayer.

* *Mark* 16. 14.
6 The Lord himself sheweth by certain and necessary signs, that he was risen again, and that with the same body which he took upon him.

7 The preaching of the gospel, which was promised to the Prophets, and performed in this time is committed unto the Apostles: the sum whereof is, Repentance and remission of sins.
h The apostles, who are the preachers of the Gospel, beginning at Jerusalem.
* *John* 15. 26. *Acts* 1. 4.
i Until the holy Ghost come down from heaven upon you.
8 Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.
* *Mark* 16. 19. *Acts* 1. 9.

THE GOSPEL ACCORDING TO S. JOHN.

CHAP. I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter,* &c.

IN [1] the [a] beginning [b] was the [c] Word, and the Word was [d] with God, and the [e] Word was God.

2 * The same was in the beginning with God.

3 * [2] All [f] things were made by him; and without him [g] [h] was not any thing made that was made.

4 [i] In him [k] was life, and the life was the [l] light of men.

5 [3] And the light shineth in darkness, and the [m] darkness comprehended it not.

6 ¶ * [4] There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the light, that all men [n] through him might believe.

8 He was not that [o] light, but *was sent* to bear witness of that light.

9 [5] *That* was the [p] true light, which lighteth every man that cometh into the world.

10 [q] He was in the world, and * the world was made by him, and the world knew him not.

11 He came unto [r] his own, and his own received him not.

12 [6] But as many as received him, to them gave he † [s] power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the [t] will of the flesh, nor of the will of man, but of God.

14 * [7] And the Word was made [u] flesh, and [x] dwelt among us (and we beheld his glory, the [y] glory [z] as of the only begotten of the Father, [a] full of grace and truth.

15 ¶ [8] John bare witness of him and cried, saying, This was he of whom I spake, He that cometh [b] after me, is preferred [c] before me; for he was before me.

16 [9] And of his * fulness have all we received, and [d] grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 * [10] No man hath seen God at any time; the only begotten Son, which is in the [e] bosom of the Father, he hath [f] declared *him*.

19 ¶ [11] And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he [g] confessed, and [h] denied not, but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, [i] I am not. Art thou † [k] that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

23 * He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 [12] And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, [l] Why baptizest thou then, if thou be not

1 The Son of God is of one, and the self same eternity or everlastingness, and of one and the self same essence or nature with the Father.
a From the beginning, as the Evangelist saith, 1. Epistle 1. 1. as though he said, that the word began not then to have his being, when God began to make all that was made: for the word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.
b He had his being.
c This word *That* or *the*, pointeth our unto us a peculiar and choice thing above all other, and putteth a difference between this word, which is the Son of God, and the laws of God, which otherwise are also called the word of God.
d This word *with*, pointeth out the distinction of persons unto us.
e This word (*word*) is the first in order in the sentence, and is that which the learned call (*Subjectum*) and this word (God) is the latter in order, and the same which the learned call (*Predicatum*)
* *Gen.* 1. 1.
* *Col.* 1. 16.
2 The Son of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially, by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures. f Paul expoundeth this place *Col.* 1. 15, & 16. verses. g *That is*, As the Father did work, so did the Son work with him: for, he was fellow-worker with him. h Of all those things which were made, nothing was made without him. i *That is*, By him: and it is spoken after the manner of the Hebrews, meaning thereby, that by his force and working power, all life cometh to the world. k *To wit*, Even then, when all things are made by him: for else he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled in our minds to acknowledge him, the authour of so great a benefit. 3 The light of men is turned into darkness, but yet so that there is clearness enough to make them without excuse. m They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him. * *Mat.* 3. 1. 4 There is another more full manifestation of the Son of God, to the consideration whereof men are in good time stirred up, even by *Johns* voice, who is, as it were, the herauld of Christ. n Through John. o That light which we spake of, *to wit*, Christ, who onely can lighten our darkness. 5 When as the Son of God saw, that men did not acknowledge him by his works, although they were endued with understanding (which he had given to them all) he exhibited himself unto his people, to be seen of them with their corporeal eyes: yet neither did they so acknowledge him, nor receive him. p Who onely and properly deserveth to be called the light, for he shineth of himself, and borroweth light of none q The person of the word, was made manifest even at that time when the world was made. * *Heb.* 11. 3. r The word shewed himself again, when he came in the flesh. 6 The Son being shut out of the most of his people, and acknowledged but of a few, doth regenerate them by his own vertue and power, and receiveth them into that honour which is common to all the children of God, *that is*, To be the sons of God. † Or, *the right*, or, *priviledge*. s He vouchsafed to give them this prerogative to take them to be his children. t Of that gross and corrupt nature of man, which is, throughout the Scriptures, set as enmity to the spirit.

* *Mat.* 1. 16. 7 The Son, who is God from everlasting, took upon him mans nature, that one and the self same might be both God and man, which manifestly appeared to many witnesses that saw him, amongst whom he was conversant, and unto whom by sure and undoubted arguments he shewed both his natures. u *That is*, Man: so that the part is taken for the whole by the figure *Synechdoche*: for he took upon him all our whole nature, *that is to say*, A true body and a true soul. x For a season, and when that was ended, he went up into heaven: for the word which he useth, is taken from tents: and yet notwithstanding, his absence from us in body is not such, but that he is always present with us, though not in flesh, yet by the vertue of his spirit. y The glory which he speaketh of here, is that manifestation of Christ his majesty which was, as it were, laid open before our eyes when the Son of God, appeared in the flesh. z This word (*as*) doth not in this place betoken a likeness, but the truth of the matter; for his meaning is this, that we saw such a glory, as beseemed and was meet for the true and onely begotten Son of God, who is Lord and King over the whole world. a He was not onely a partaker of grace and truth, but was full of the very substance of grace and truth. 8 John is a faithfull witness of the excellency of Christ. b *That is*, He before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for John was six months older than he. c This sentence hath in it a turning of the reason, as we call it, as who should say, a setting of that first, which should be last, and that last which should be first: for in plain speech this it is, He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in *Luke* 7. 47. Many sins are forgiven her, because she loved much: which is thus much to say, She loved much, because many sins are forgiven her. 9 Christ is the most plentifull fountain of all goodness, but then he poured out his gifts most bountifully, when as he exhibited and shewed himself to the world. * *Col.* 1. 19. d That is grace upon grace, as a man would say, graces heaped one upon another. * 1 *Tim.* 6. 16. 1 *John* 4. 12. 10 The true knowledge of God proceedeth onely from Jesus Christ. e Who is nearest to his father, not onely in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Son are one f Revealed him and shewed him unto us, whereas before he was hid under the shadows of the law, so that the quickness of the sight of our minds was not able to perceive him: for who soever seeth him, seeth the Father also. 11 John is neither the Messias, nor like to any of the other Prophets, but is the herauld of Christ who is now present. g He did acknowledge him, and spake of him plainly and openly. h This rehearsing of the one and the self same thing, though in divers words, is used much of the Hebrews, and it hath great force, for they use to speak one thing twice, to set it out more certainly and plainly. i The Jews thought that Elias should come again before the days of Messias, and they took the ground of that their opinion out of *Malac.* 4. 5. which place is to be understood of John, *Mat.* 11. 14. And yet John denieth that he is Elias, answering them indeed according as they meant. † Or, *a prophet*? k They enquire of some great Prophet, and not of Christ, for John denied before, that he is Christ, for they thought that some great prophet should be sent like unto Moses, wresting, to that purpose, that place of *Deut.* 18. 15 which is to be understood of all the company of the Prophets and ministers, which have been, and shall be to the end, and especially of Christ who is the head of all prophets. * *Mat.* 3. 3. 12 Christ is the author of baptism, and not John: and therefore the force thereof consisteth not in John, who is the minister, but wholly in Christ the Lord. l Hereby we may prove that the Jews knew there should be some change in religion under the Messias.

that

that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water: but there ſtandeth one [m] among you, whom ye know not;

27 * He it is, who coming after me, is preferred before me whoſe ſhoes latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ [13] The next day John ſeeth Jeſus coming unto him, and ſaith, behold [n] the Lamb of God, which ‡ [o] taketh away the [p] ſin of the world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And [q] I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 * [14] And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] the Son of God.

35 ¶ [15] Again the next day after, John ſtood, and two of his diſciples:

36 [16] And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 [17] And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay being interpreted, Maſter) [s] where ‡ dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was ‡ about the [t] tenth hour.

40 One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peters brother.

41 He firſt findeth his own brother Simon, and ſaid unto him, We have found the Meſſias, which is, being interpreted, ‡ the [u] Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, ‡ a ſtone.

43 ¶ The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 [18] Philip findeth Nathanael, and ſaith unto him, We have found him of whom * Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.

46 [19] And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 [20] Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 [21] Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God [x] aſcending and deſcending upon the Son of man.

Chap. II.

1 Chriſt turneth water into wine, 12 departeth into Capernaum, and to Jeruſalem, 14 where he purgeth the temple of buyers and ſellers. 19 He foretelleth his death and reſurrection. 23 Many believed becauſe of his miracles, but he would not truſt himſelf with them.

AND [1] the [a] third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 [2] And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine [b] hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there [c] ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three [d] firkins a piece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have [e] well drunk, then that which is worſe: *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his [f] brethren, and his diſciples, and they continued there not many days.

13 ¶ [3] And

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m Whom all the world ſeeth, and is even amongſt you.
* *Mat.*3.11. *Act* 19.4.

13 The body and truth of all the ſacrifices of the law to make ſatisfaction for the ſin of the world is in Chriſt.
n This word (*That* or *ſhe*) which is added, hath great force in it, not onely to ſet forth the worthineſs of Chriſt, and ſo to ſeparate him from the Lamb, which was a figure of him, and from all other ſacrifices of the law, but alſo to bring into our minds the propheſies of Iſaiah and others.
‡ Or, *beareth.*
o This word *of the preſent time*, ſignifieth a continuall act, for the Lamb hath this vertue proper unto him, and for ever, to take away the ſins of the world.
p *That is*, That root of ſins, *to wit*, Our corruption, and ſo conſequently the fruits of ſin, which are commonly called in the plural number, Sins.
q I never knew him by face before.
* *Mat.*3.16.

14 Chriſt is proved to be the Son of God, by the coming down of the holy Ghoſt, by the Fathers voice, and by Johns teſtimony.
r This word (*That* or *the*) pointeth out unto us ſome excellent thing, and maketh difference between Chriſt and others, whom Moſes and the Prophets commonly call the ſons of God, or the ſons of the moſt High.

15 John gathereth diſciples not to himſelf, but to Chriſt.

16 Chriſt is ſet before us to follow, not as a vain ſhadow, but as our Mediator.

17 In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Son by the miniſtry of his ſervants: whom (ſo preventing us) we muſt alſo hear, and follow him home, that being inſtructed by him, we may alſo inſtruct others
s Where is thy lodging?
‡ Or, *Abideſt.*

18 Chriſt is proved to be the Son of God, by the teſtimony of the Prophets.
t This word (*That* or *the*) pointeth out unto us ſome excellent thing, and maketh difference between Chriſt and others, whom Moſes and the Prophets commonly call the ſons of God, or the ſons of the moſt High.

19 We muſt eſpecially take heed of falſe preſumptions, which ſhut up againſt us the entrance to Chriſt.

20 Simple uprightneis diſcerneth the true Iſraelites from the falſe.

21 The end of miracles, is to ſet before us Chriſt the Almighty, and alſo the onely author of our ſalvation, that we may apprehend him by faith.

x By theſe words, the power of God is ſignified, which ſhould appear in his miniſtry by the angels ſerving him as the head of the Church.

1 Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things, to feed mans body, leadeth the minds of all men to his ſpirituall & ſaving vertue and power.
a After the talk which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

2 Chriſt is carefull enough of our ſalvation, and therefore hath no need of others to put him in mind of it.
b Mine appointed time.
c Theſe were veſſels appointed for water, wherein they waſhed themſelves.
d Every firkin contained an hundred pound, at twelve ounces the pound: whereby we gather, that Chriſt holp them with a thouſand and eight hundred pounds of wine.

e *Word for word*, *Are drunken*: Now this ſpeech, *to be drunken*, is not always taken in evil part in the Hebrew tongue, but ſignifieth ſometime, ſuch ſtore, and plentifull uſe of wine, as doth not paſs meaſure. as *Gen.* 43. 34.
f *That is*, His couſins.

t The night grew on. ‡ Or, *the anointed.* u *That is*, anointed and king, after the manner of the Jewiſh people. ‡ Or, *Peter.* 18 The good endeavours even of the unlearned, God doth ſo allow, that he maketh them maſters to the learned. * *Gen.*49.10. *Deut.*18.18. * *Iſa.*4.2.

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13 ¶ [3] And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem,

14 [4] And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep and the oxen, and poured out the changers money, and overthrew the tables;

16 And ſaid unto them that ſold doves, Take theſe things hence; make not my Fathers houſe an houſe of merchandiſe.

17 And his diſciples remembred that it was written, * The [g] zeal of thine houſe hath eaten me up.

18 ¶ [5] Then anſwered the Jews, and ſaid unto him, What [h] ſign ſheweſt thou unto us, ſeeing that thou doſt theſe things?

19 Jeſus anſwered and ſaid unto them, * Deſtroy this temple, and in three days I will raiſe it up.

20 Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days?

21 But he ſpake of the [i] temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

23 ¶ Now when he was in Jeruſalem at the paſſover, in the feaſt *day*, many believed in his name, when they ſaw the miracles which he did.

24 [6] But Jeſus did not commit himſelf unto them, becauſe he knew all men,

25 [7] And needed not that any ſhould teſtifie of man: for he knew what was in man.

3 Chriſt being made ſubject to the law for us, ſatisfieth the law of the paſſover.
4 Chriſt being ordained to purge the church, doth with great zeal begin his office both of prieſt and prophet.

* *Pſal.* 69. 9.
g Zeal in this place is taken for a wrathfull indignation and diſpleaſure of the mind, conceived by ſome naughty and evil dealing towards them whom we love well.
5 Againſt them which ſo bind God to an ordinary calling, which they themſelves moſt ſhamefully abuſe, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguiſhed) unleſs it be ſealed with outward and bodily miracles.
h With what miracle doſt thou confirm it, that we may ſee that heavenly power and vertue, which giveth thee authority to ſpeak and do thus?
* *Mat.* 26. 61.
i *That is*, Of his body.
6 It is not good crediting them, which ſtand onely upon miracles.
7 Chriſt is the ſearcher of hearts, and therefore true God.

Chap. III.

1 *Chriſt teacheth Nicodemus the neceſſity of regeneration:* 14 *of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptiſm, witneſs, and doctrine of John concerning Chriſt.*

THere [1] was a man of the Phariſees, named Nicodemus, a [a] ruler of the Jews:

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man can do theſe miracles that thou doſt, [c] except God be with him.

3 [2] Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born † again, he cannot [d] ſee the [e] kingdom of God.

4 Nicodemus ſaith unto him, [f] How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born?

5 Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

1 There are none ſometimes more unlearned than the learned: but as well the learned as the unlearned muſt deſire wiſdom of Chriſt onely.
a A man of great eſtimation, and a ruler amongſt the Jews:
b We know that thou art ſent from God to teach us.
c But he in whom ſome part of the excellency of God appeareth. And if Nicodemus had known Chriſt aright, he would not onely have ſaid that God was with him, but in him, as Paul doth, 2 *Cor.* 5. 15.
2 The beginning of Chriſtianity conſiſteth in this, That we know our ſelves not onely to be corrupt in part, but to be wholly dead in ſin: ſo that our nature hath need to be created a new, as touching the qualities thereof, which can be done by no other vertue, but by the divine and heavenly, whereby we were firſt created. † Or, *from above.* d *That is*, Go in, or enter, as he expoundeth himſelf afterward, *verſ.* 5. e The church: for Chriſt ſheweth in this place how we come to be citizens, and to have ought to do in the city of God. f How can I that am old be born again? for he anſwereth as if Chriſts words belonged to none but to him.

6 That which is born of the [g] fleſh, is fleſh: and that which is born of the Spirit, is ſpirit.

7 Marvel not that I ſaid unto thee, Ye muſt be born † again.

8 The wind bloweth where it [h] liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 [3] Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen; and ye receive not our [i] witneſs.

12 If I have told you earthly things, and ye believe not: how ſhall ye believe if I tell you of heavenly things?

13 And [k] no man hath [l] aſcended up to heaven, but he that came down from heaven, *even* the [m] Son of man which is [n] in heaven.

14 * And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.

16 ¶ * [4] For God ſo loved the world, that he gave his only begotten Son: that whoſoever believeth [o] in him, ſhould not periſh, but have everlaſting life.

17 * [5] For God ſent not his Son into the world to [p] condemn the world: but that the [q] world through him might be ſaved.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

19 [6] And this is the [r] condemnation, * that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be † reproved.

21 But he that [s] doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought [t] in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, * and baptized.

23 ¶ And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 ¶ [7] Then there aroſe a queſtion between

g *That is*, Fleſhly, to wit, wholly unclean, and under the wrath of God: and therefore this word (*Fleſh*) ſignifieth the corrupt nature of man: contrary to which is the (*Spirit*) *that is*, the man ingrafted into Chriſt through the grace of the holy Ghoſt, whoſe nature is everlaſting & immortall, though the ſtrife of the fleſh remaineth.
† Or, *from above.*
h With free and wandring blaſts as it liſteth.
3 The ſecret myſtery of our regeneration, which cannot be comprehended by mans capacity, is perceived by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heaven, *what is to ſay*, In ſuch ſort man, that he is God alſo, and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt unto us.
i You handle doubtfull things, and ſuch as you have no certain author for, and yet men believe you: but I teach thoſe things that are of a truth and well known, and you believe me not.
k Onely Chriſt can teach us heavenly things, for no man aſcendeth, &c.
l *That is*, Hath any ſpirituall light & underſtanding, or ever had, but onely that Son of God, which came down to us.
m Whereas he is ſaid to have come down from heaven, that muſt be underſtood of his Godhead, and of the manner of his conception: for Chriſts birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghoſt.
n That which is proper to the divinity of Chriſt, is here ſpoken of whole Chriſt, to give us to underſtand, that he is but one perſon wherein two natures are united: and this kind of ſpeech men call, the communicating of proprieties.
* *Num.* 21. 9.
* 1 *John.* 4. 9.
4 Nothing elſe but the free love of the Father, is the beginning of our ſalvation, and Chriſt is he in whom our righteouſneſs and ſalvation is reſident: and faith is the inſtrument or mean whereby we apprehend it, and life everlaſting is that which is ſet before us to apprehend. o It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in any thing) ſave onely in God, but we may believe (of a thing) whatſoever, ſaith *Nazianzen* in his oration of the ſpirit. * *Chap.* 12. 47.
p. Not Chriſt, but the deſpiſing of Chriſt doth condemn. p *That is*, To be the cauſe of condemning of the world; for indeed, ſins are the cauſe of death; but Chriſt ſhall judge the quick and the dead. q Not onely the people of the Jews, but whoſoever ſhall believe in him. 6 Onely wickedneſs is the cauſe, why men refuſe the light that is offered them. r *That is*. The cauſe of condemnation, which ſticketh faſt in men, unleſs through Gods great benefit they be delivered from it. * *Chap.* 1. 4. ‡ Or, *diſcovered.* s *That is*, He that leadeth an honeſt life, and void of all craft and deceit. t *That is*, with God, God as it were going before. * *Chap.* 4. 2.
7 Satan inflameth the diſciples of John with a fond emulation of their maſter, to hinder the courſe of the goſpel: but John being mindfull of his office, doth not onely break off their endeavours; but alſo taketh occaſion thereby to give teſtimony of Chriſt, how that in him onely, the Father hath ſet forth life everlaſting.

ſome

some of Johns disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou barest witness, behold, the same baptizeth, and all men come to him.

37 John answered and said, *[a] A man can † receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegoom, which standeth and heareth him, rejoyceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above, is above all: he that is of the earth, is [x] earthly, and [y] speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath [z] seen and heard, that he testifieth; and [a] no man receiveth his testimony.

33 He that hath received his testimony, * hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure *unto him.*

35 * The Father loveth the Son, and hath [b] given all things into his hand.

36 * He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not [c] see life; but the wrath of God abideth on him.

* *Chap.* 1. 7, 34.

* *Heb.* 5. 4.
[a] What mean you to go about to better my estate? this is, every mans lot and portion, that they cannot better themselves one jot.
† Or, *take unto himself.*
* *Chap.* 1. 20.

[x] Is nothing else but man, a piece of work made of the slime of the earth.
[y] Savoureth of nothing, but corruption; ignorance, dulness, &c.
[z] What he knoweth fully and perfectly.
[a] That is, Very few.
* *Rom.* 3. 4.

* *Mat.* 11. 27.
[b] Committed them to his power and will.
* *Heb.* 2. 4.
† *John* 5. 20.
[c] Shall not enjoy.

CHAP. IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27 *His disciples marvel.* 31 *He declareth to them his zeal to Gods glory.* 39 *Many Samaritanes believe on him;* 43 *He departeth into Galilee, and healeth the rulers son that lay sick at Capernaum.*

WHen [1] therefore the Lord knew how the Pharisees had heard that Jesus made and baptized mo disciples then John,

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 [2] Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground * that Jacob gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with *his* journey, sat [a] thus on the well: and it was about the [b] sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest

[1] This measure is to be kept in doing of our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.

[2] Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinfull woman and stranger, refelling the gross errours of the Samaritanes, and defending the true service of God, which was delivered to the Jews, but yet, so that he calleth both of them back to himself, as one, whom onely all the Fathers, and also the ceremonies of the law, did regard, and had a respect unto.

* *Gen.* 33. 19.
† 48. 22. *Josh.* 24. 32.

drink of me, which am a woman of Samaria? for the Jews have [c] no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the [d] gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [e] living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater then our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 [3] Our fathers worshipped in this [f] mountain; and ye say, that in * Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in [g] spirit and in truth: for the Father seeketh such to worship him.

24 * God *is* a [h] Spirit, and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am *he.*

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and

[c] There is no familiarity nor friendship between the Jews and the Samaritanes.
[d] By this word, *The*, we are given to understand, that Christ speaketh of some excellent gift, *that is to say*, Even of himself, whom his Father offered to this woman.
[e] *This* everlasting water, *that is to say*, The exceeding love of God, is called Living, or of life, to make a difference between it, and the water that should be drawn out of a well: and these metaphores are very much used of the Jews, *Jer.* 2. 13. *Joel* 3. 18. *Zach.* 13. 11.

[3] All the religion of superstitious people, standeth, for the most part, upon two pillars, but very weak, *that is to say*, upon the examples of the fathers perverted, and a foolish opinion of outward things: against which errours we have to set the word and nature of God.
[f] The name of this mountain is Garizim, whereupon Sanabaletta the Cuthite built a temple by Alexander of Macedone his leave, after the victory of Issica: and made there Manasses his son in law, high priest, Joseph. book 11.
* *Deut.* 12. 5.
[g] *This word*, (Spirit) is to be taken here, as it is set against that commandment which is called carnal, *Heb.* 7. 16. as the commandment is considered in it self: and so he speaketh of (Truth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the law which did onely shadow that which Christ performed.
* 2 *Cor.* 3. 17.
[h] By the word (Spirit) he meaneth the nature of the Godhead; and not the third person in the Trinity.

[a] Even as he was, or because he was weary.
[b] It was almost noon.

went

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went her way into the city, and ſaith to the men:

29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32 [4] But he ſaid unto them, I have meat to eat that ye know not of.

33 Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat?

34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

35 [5] Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; * for they are white already to harveſt.

36 [6] And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoyce together.

37 And herein is that [i] ſaying true. One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ [7] And many of the Samaritanes of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they beſought him that he would tarry with them: and he abode there two days.

41 And many mo believed, becauſe of his own word:

42 And ſaid unto the woman, Now we believe, not becauſe of thy ſaying; for we have heard *him* our ſelves, and know that this is indeed the Chriſt, the Saviour of the world.

43 ¶ * [8] Now after two days he departed thence, and went into [k] Galilee:

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own countrey.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt: for they alſo went unto the feaſt.

46 [9] So Jeſus came again into Cana of Galilee, * where he made the water wine. And there was a certain ‡ [l] noble man, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

49 The noble man ſaith unto him, Sir, come down ere my child die.

50 Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

51 And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth.

52 Then enquired he of them the hour, when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him.

53 So the father knew that *it was* at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe.

54 This *is* again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

CHAP. V.

1 *Jeſus on the ſabbath day cureth him that was diſeaſed eight and thirty years.* 10 *The Jews therefore cavil, and perſecute him for it.* 17 *He anſwereth for himſelf, and reproveth them, ſhewing by the teſtimony of his father,* 32 *of John,* 36 *of his works,* 39 *and of the ſcriptures, who he is.*

AFter * this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem.

* *Lev.* 23. 1. *Deut.* 16.

2 Now [1] there is at Jeruſalem by the ſheep- ‡ *market* a [a] pool, which is called in the Hebrew tongue, Bethesda, having five porches.

1 There is no diſeaſe ſo old, which Chriſt cannot heal.

‡ Or, gate.

a Whereof cattel drank, and uſed to be plunged in, whereof there could not be but great ſtore at Jeruſalem.

b *That is to ſay,* The houſe of pouring out, becauſe great ſtore of water was poured out into that place.

3 In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jeſus ſaw him ly, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole?

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

10 ¶ [2] The Jews therefore ſaid unto him that was cured, It is the ſabbath-day, * it is not lawfull for thee to carry *thy* bed.

2 True religion is not more cruelly aſſaulted by any means, then by the pretence of religion itſelf.

* *Jer.* 17. 22.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk,

12 Then asked they him, What man is that which ſaid unto thee, Take up thy bed and walk?

13 And he that was healed, wiſt not who it was: for Jeſus had conveyed himſelf away, ‡ a multitude being in *that* place.

‡ Or, *from the multitude that was.*

14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The

4 We may have care of our bodies, but yet ſo, that we prefer willingly and freely the occaſion which is offered us to enlarge the kingdom of God: before all neceſſities of this life whatſoever.

5 When the ſpiritual corn is ripe, we muſt not linger, for ſo the children of this world would condemn us.

* *Mat.* 9. 37.

7 The doctrine of the prophets was, as it were, a ſowing time: and the doctrine of the goſpel, as the harveſt: and there is an excellent agreement between them both, and the miniſters of them both.

i That proverb.

7 The Samaritanes do moſt joyfully embrace that which the Jews moſt ſtubbornly rejected.

8 The deſpiſers of Chriſt deprive themſelves of his benefit: yet Chriſt prepareth a place for himſelf.

k Into the towns and villages of Galilee for he would not make abode in his country of Nazareth becauſe they deſpiſed him and where (as the other Euangeliſts write) the efficacy of his benefits was hindred through their marvellous ſtiffneckednes.

9 Although Chriſt be abſent in body, yet he worketh in the believers by his word.

* *Chap.* 2. 1.

‡ Or, *courtier*, or, *ruler.*

l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lofty name onely excepted, he was a King, or at leaſt, the people called him a King.

15 The man departed, and told the Jews that is was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was [c] his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily verily I say unto you, The Son can do nothing [d] of himself, but what he [e] seeth the Father do: for what things soever he doth, these also doth the Son [f] likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 [4] For as the Father raiseth up the dead, & quickneth *them:* even so the Son quickneth whom he will.

22 For the Father [g] judgeth [h] no *man;* but hath committed all judgement unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 [5] Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily verily I say unto you, The hour is coming, and now is, [6] when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself:

27 And hath given him [i] authority to execute judgement also, because he is [k] the Son of man.

28 [7] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 [8] And shall [l] come forth, * they that have done good, unto the [m] resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 [9] I can of mine own self [n] do nothing; [o] as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 * If I bear witness of my self, my witness is not [p] true.

32 ¶ * There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. * *Mat.* 3. 17.

33 [10] Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a [q] season to rejoyce in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, * hath born witness of me. Ye have neither heard his voice at any time, * nor seen his shape. * *Mat* 3. 17. & 17. 5. * *Deut.* 4. 12.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, for in them ye think ye have eternal life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the [r] love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? * *Chap.* 12. 43.

45 [s] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: * for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

3 The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not work but in the Son.

c *That is*, His onely, and no mans else, which they gather by that, that he saith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God.

d Not onely without his Fathers authority, but also without his mighty working, and power.

e This must be understood of Christs person, which consisteth of two natures: and not simply of his God-head: so then he saith, That his Father moveth and governeth him in all things, but yet notwithstanding, when he saith, He worketh with his Father, he voucheth his God-head.

f In like sort, joyntly and together, Not, for that the Father doth something, and then the Son worketh after him, and doth the like, but because the might and power of the Father and the Son do work equally and joyntly together.

4 The Father maketh no man partaker of everlasting life, but in Christ, in whom onely also he is truly worshipped.

g This word (Judgeth) is taken by the figure *Synecdoche*, for all government.

h These words are not so to be taken, as though they simply denied, that God governed the world, but as the Jews imagined it, which separate the Father from the Son, whereas indeed, the Father doth not govern the world, but onely in the person of his Son, being made manifest in the flesh, so saith he afterward,

10 Christ is declared, to be the onely Saviour by Johns voice, and infinite miracles, and by the testimonies of all the prophets. But the world notwithstanding being addicted to false prophets, and desirous to seem religious, seeth none of all these things.

* *Chap.* 1. 17.

q A little while.

r Love toward God.

s This denial doth not put away that which is here said, but correcteth it, as if Christ said, The Jews shall have no forer accuser than Moses.

* *Gen* 3. 15. *Deut.* 18. 15.

CHAP. VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walketh on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 23 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

AFter these things Jesus went [a] over the sea of Galilee, which is *the sea* of Tiberias.

a Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is said to have gone over the sea, when as he passed over from one side of the creek to the other.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 * And the passover, a feast of the Jews, was nigh. * *Lev.* 23. 5. *Deut.* 16. 1.

5 ¶ * [t] When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? * *Mat.* 14. 15.

t They that follow Christ, do sometime hunger, but they are never destitute of help.

6 (And this he said to prove him: for he himself knew what he would do)

7 Philip

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5 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

6 We are all dead in sin, and cannot be quickned by any other means, than by the word of Christ, apprehended by faith.

7 All shall appear before the judgement seat of Christ, at length to be judged.

8 Faith and infidelity shall be judged by their fruits.

9 The Father is the author, and approver of all things which Christ doth.

i That is, High and sovereign power to rule and govern all things, insomuch that he hath power of life and death.

k *That is*, He shall not onely judge the world as he is God, but also as he is man; he receiveth this of his father to be judge of the world.

l Of their graves.

* *Mat.* 25. 46.

m To that resurrection which hath life everlasting following it: against which is set the resurrection of condemnation, *that is*, which condemnation followeth.

n Look *vers.* 22.

o As my Father directeth me, who dwelleth in me.

* *Chap.* 8. 14.

p Faithfull, *that is*, worthy to be credited, look *Chap.* 14.

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7 Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he saith unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

2 Christ is not onely not delighted, but also greatly offended with a preposterous worship.

15 ¶ [2] When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

* *Mat.* 14. 23.
3 The godly are often in peril and danger, but Christ cometh to them in time, even in the midst of the tempests, and bringeth them to the haven.

16 * [3] And when even was now come, his disciples went down unto the sea.

17 And entred into a ship, and went over the sea [b] toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

b In *Mark.* 6. 45. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

c They were afraid at the first, but when they knew his voice they became new men, and took him willingly into the ship, whom they shunned and fled from before.

21 [c] Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 [4] Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

4 They that seek the kingdom of heaven, lack nothing: notwithstanding, the gospel is not the food of the belly, but of the mind.

27 ‡ [d] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: * for him hath God the Father [e] sealed.

‡ Or, *work not.*
d Bestow your labour and pain.
* *Mat.* 3. 17.
e *That is*, whom God the Father hath distinguished from all other men by planting his own venue in him, as though he had sealed him with his seal, that he might be a lively patern and representer of him: and that more is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is onely proper to Christ.

28 Then said they unto him, What shall we do, that we might [f] work the works of God?

f Which please God: for they think that everlasting life hangeth upon the condition of fulfilling the law: therefore Christ calleth them back to faith.

29 [5] Jesus answered and said unto them, * This is the [g] work of God, that ye believe on him whom he hath sent.

5 Men torment themselves in vain, when they go about to please God without faith.
* *John* 3. 23.
g *That is*, This is the work that God requireth, that you believe in me, and therefore he calleth them back to faith.

30 [6] They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

6 The spiritual vertue of Christ is contemned of them that are desirous of earthly miracles.

31 * Our fathers did eat manna in the desert, as it is written, * He gave them bread from heaven to eat.

* *Exod.* 16. 15. ! *Num.* 11. 7.
* *Psal.* 78. 25.

32 [7] Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that [h] bread from heaven; but my Father giveth you the true bread from heaven.

7 Christ, who is the true and onely author and giver of eternal life, was signified unto the fathers in manna.
h He denieth that that manna was that true heavenly bread, and saith that he himself is that true bread, because he feedeth unto the true and everlasting life. And as for that, that Paul, 1 *Cor.* 10. calleth Manna, Spiritual food, it maketh nothing against this place, for he joyneth the thing signified with the sign: but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the manna, but in that it fed the belly.

33 For the bread of God is he which cometh down from heaven; and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of [i] life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

i Which have life, and give life.

36 But I said unto you, that ye also have seen me, and believe not.

37 [8] All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life: therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come

38 For I came down from heaven, not to do mine [k] own will, but the will of him that sent me.

k Look above *Chap.* 5. *vers.* 22.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which [l] seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

l Seeing and believing are joyned together: for there is another kind of seeing which is general, which the devils have, for they see: but here he speaketh of that kind of seeing which is proper to the elect.

41 [9] The Jews then murmured at him, because he said, I am the bread which came down from heaven.

9 Flesh cannot perceive spiritual things, and therefore the beginning of our salvation cometh from God, who changeth our nature, to that we being inspired of him, may abide to be instructed and saved by Christ.

42 And they said, * Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

* *Mat.* 13. 55.

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the

Father

Father which hath sent me, draw him: and I will raise him up at the last day.

45 * It is written in the [m] prophets, And they shall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, *[o] save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that believeth on me hath everlasting life.

48 [10] I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 [p] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 [11] I am the [q] living bread, which came down from heaven: if any man [r] eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 [12] The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have [s] no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] the living Father hath sent me, and I live by the [u] Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 * *What* and if ye shall see the Son of man ascend up where he was before?

63 [14] It is the [x] spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 [15] From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 * And we believe, and are sure that thou art that Christ the Son of the living God.

70 [16] Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFter these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 * Now the Jews [a] feast of tabernacles was at hand.

3 [1] His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou dost.

4 For *there is* no man *that* doth any thing in secret, and he himself seeketh to be known openly: If thou dost these things, shew thy self to the world.

5 For neither did his [b] brethren believe in him.

6 [2] Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, * for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ [3] But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake [c] openly of him, for fear of the Jews.

14 ¶ [4] Now about the [d] midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How

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* *Isa.* 54. 13. *Jer.* 31. 34.
m In the book of the prophets, for the old testament was divided by them into three several parts, into the law, the prophets, and the holy writ.
n *To wit*, they shall be children of the church, for so the prophet Esaias expoundeth it, *chap.* 54. 13. *that is to say*, ordained to life, *Acts* 13. 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and standeth not in any power of man.
* *Matth.* 11. 27.
o If the Son onely hath seen the Father, then it is he onely that can teach and instruct us truly.
10 The true use of sacraments is to ascend from them to the thing it self, *that is*, To Christ, by the partaking of whom onely, we get everlasting life.
p He pointeth out himself when he spake these words.
11 Christ being sent from the Father, is the self same unto us for the getting and keeping of everlasting life, that bread and flesh, yea, meat and drink, are to the use of this transitorie life.
q Which giveth life to the world.
r *That is to say*, whosoever is partaker of Christ indeed, who is our food.
12 Flesh cannot put a difference between fleshly eating, which is done by the help of the teeth, and spirituall eating, which consisteth in faith: and therefore it condemneth that which it understandeth not: yet notwithstanding, the truth must be preached and taught
s If Christ be present, life is present, but when Christ is absent, then is death present.
t In that that Christ is man, he receiveth that power, which quickneth and giveth life to them that are his, of his Father: and addeth this word (*That*, or *the*) to make a difference between him and all other fathers.
u Christs meaning is, that though he be man, yet his flesh can give life, not of its own nature, but because that his flesh liveth by the Father, *that is to say*, doth suck and draw out of the Father that power which it hath to give life. 13 The reason of man cannot comprehend the uniting of Christ and his members, therefore let it worship and reverence that which is better than it self. * *Chap.* 3. 13. 14 The flesh of Christ doth therefore quicken us, because that he that is man, is God: which mystery is onely comprehended by faith, which is the gift of God, proper onely to the elect. x Spirit, *that is*, That power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to live in it self, and to give life to us.

15 Such is the malice of men, that they take occasion of their own destruction, even of the very doctrine of salvation, unless it be a few which believe through the singular gift of God.
* *Matth.* 16. 16.
16 The number of the professors of Christ is very small, among them also there be some hypocrites, and worse than all other.

a This feast was so called, because of the booths and tents which they pight of divers kinds of boughs, and sat under them, the seven days together, all which time the feast lasted.
1 The grace of God cometh not by inheritance, but it is a gift that cometh otherways: whereby it cometh to pass, that oftentimes the children of God suffer more affliction by their own kinsfolks, than by strangers.
b *His kinsfolks* for so use the Hebrews to speak.
2 We must not follow the foolish desires of our friends.
* *Chap.* 8. 20.
3 An example of horrible confusion in the very bosom of the church. The pastors oppress the people with terrour and fear: the people seek Christ, when he appeareth not: when he offereth himself, they neglect him; some also that know him, condemn him rashly; a very few think well of him, and that in secret.
c Or, boldly and freely: for the chief of the Jews sought nothing so much, as to bury his fame and name. 4 Christ striveth with goodness against the wickedness of the world; in the mean season the most part of men take occasion of offence, even by that same whereby they ought to have been stirred up to embrace Christ.
d About the fourth day of the feast.

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knoweth this man ‡ letters, having never learned?

16 [5] Jesus answered them, and said, My doctrine is not [e] mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of my self.

18 [6] He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 *[7] Did not Moses give you the law, and *yet* none of you keepeth the law? * Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 [8] Jesus answered and said unto them, I have done one work, and ye all marvel.

22 * Moses therefore gave unto you circumcision, (not because it is of Moses, * but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, ‡ that the [f] law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 * [9] Judge not according to the [g] appearance, but judge righteous judgement.

25 [10] Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 [11] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 [12] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 [13] Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do mo miracles than these which this *man* hath done?

32 ¶ [14] The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 * Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [h] dispersed among the ‡ Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 * [15] In the [i] last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 * He that believeth on me, as the [k] scripture hath said, out of his belly shall flow rivers of living water.

39 (* But this spake he of the spirit, which they that believe on him, should receive: for the [l] holy Ghost was not yet *given*, because that Jesus was not yet [m] glorified.)

40 ¶ [16] Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 * Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ [17] Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the [18] rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (* he that came to Jesus by night, being one of them)

51 * Doth our law judge any man before it hear him, [n] and know what he doth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [19] And every man went unto his own house.

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3 Or, *learning*,

5 Therefore are there few to whom the gospel savoureth very well, because the study of godliness is very rare.

6 Look about *chap.* 5. *vers.* 19. and he speaketh this after the opinion of the Jews, as if he said, my doctrine is not mine, *that is*, it is not his whom you take to be a man as others are, and therefore set light by him, but it is his that sent me.

6 The true doctrine of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men, darkneth the glory of God.

* *Exod.* 24. 3.

7 None do more confidently boast themselves to be the defenders of the law of God, than they that do most impudently break it.

* *Chap.* 5. 18.

8 The sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods works, amongst which, the love of our neigbour is the chiefest.

* *Levit.* 12. 3.

* *Gen.* 17. 10.

‡ Or, *without breaking the law of Moses*;

f *That is to say*, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the sabbath, do you rightly reprove me for healing a man throughly?

* *Deut.* 1. 16.

9 We must judge according to the truth of things, lest the persons of men do turn us and carry us away.

g By the shew that I make: for I seem to be but an abject and rascall of Galilee, and a carpenters son, whom no man maketh account of: but mark the matter it self well, and judge the tree by the fruit

10 Many do marvel that the endeavours of the enemies of God have no success: yet in the mean season they do not acknowledge the vertue and power of God.

11 Men are very wise to procure stops and stays to themselves.

12 The truth of Christ doth not hang upon the judgement of man.

13 The wicked cannot do what they list, but what God hath appointed.

14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present.

* *Chap.* 11. 13.

h *Word for word*, (*to the dispersion of the Gentiles or Grecians*) and under the name of the Grecians he understandeth the Jews which were dispersed among the Gentiles, 1 *Pet.* 1. 1.

‡ Or, *Greeks*.

* *Lev.* 23. 36.

15 There are two principles of our salvation: the one to be throughly touched with a true feeling of our extream povertie: the other to seek in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i The last day of the feast of tabernacles, *that is*, the eighth day was as high a day as the first. *Lev.* 23. 36.

* *Deut.* 18. 15.

k This is not read, word for word in any place, but it seemeth to be taken out of many places where mention is made of the gift of the holy Ghost.

* *Isa.* 44. 3. *Joel* 2. 28.

l What is meant by the holy Ghost, he expresseth a little before, speaking of the spirit which they that believed in him should receive. So that by the name of *holy Ghost*, are meant the vertues and mighty workings of the holy Ghost.

m *That is*, these things were not yet seen and perceived, which were to shew and set forth the glory of the onely begotten.

16 There is contention even in the church it self about the chief point of religion: neither hath Christ any more cruel enemies than those that occupie the seat of truth: yet cannot they do what they would. *Matth.* 2. 5.

17 God from heaven scorneth such as are his Sons enemies.

18 False pastors are so fond and foolish, that they esteem the church of God, according to the multitude and outward shew.

* *Chap.* 3. 2. and 19. 15.

‡ *Deut.* 17. 8. &c.

n What he hath committed, who is accused.

19 There is no counsel against the Lord.

CHAP. VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine.* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JEsus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 [1] And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the law commanded us, that such should be stoned: but what sayst thou?

6 This they said, tempting him, that they might

1 Whiles the wicked go about to make a snare for good men, they make a snare for themselves.

* *Lev.* 20. 10.

might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as though he heard them not.

2 Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins.
* *Deut.* 17. 7.

7 [2] So when they continued asking him, he lift up himself, and said unto them, * He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

3 Christ would not take upon him the civil magistrates office: he contented himself to bring sinners to faith and repentance.

10 [3] When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

4 The world which is blind in it self, cannot come to have any light but in Christ only.
* *Chap.* 1. 5. & 9. 5.

12 ¶ [4] Then spake Jesus again unto them, saying, * I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

5 Christ is, without all exception, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.
a Thou beareſt witneſs of thy ſelf, which thing by all mens opinions, is naught, and for a man to commend himself is very discommendable.

13 [5] The Pharisees therefore said unto him, Thou [a] beareſt record of thy self, thy record is not true.

b That which he denied afore, *Chap.* 5. 31. must be taken by a manner of granting, for in that place he framed himself somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they should set light by his own witness, unless it were otherwise confirmed But in this place, he standeth for the maintenance of his God-head, and praiseth his Father, who is his witness, and agreeth with him.

14 Jesus answered and said unto them, [b] Though I bear record of my self, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I [c] judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17 * It is also written in your law, that the testimony of two men is true.

18 [d] I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 [6] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the [e] treasury as he taught in the temple: and no man laid hands on him, for [7] his hour was not yet come.

21 [8] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

c I do now onely teach you. I condemn no man: but yet if I lust to do it, I might lawfully do it, for I am not alone, but my Father is with me.
* *Deut.* 17. 6. *Mat.* 18. 16.
d The God-head is plainly distinguished from the manhood, else there were not two witnesses: for the party accused is not taken for a witness. 6 No man can know God, but in Christ onely. e This was some place appointed for the gathering of the offerings. 7 We live and die at the pleasure of God, and not of men; therefore this one thing remaineth that we go forward constantly in our vocation. 8 Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ, unless the spirit of God frame him; in the mean season notwithstanding, the world must of necessity perish, because it refused the life that is offered unto it.

25 [9] Then said they unto him, Who art thou? And Jesus saith unto them, [f] Even *the same* that I said unto you from the beginning.

9 He shall at length know who Christ is, which will diligently hear what he saith.
f *That is*, I am Christ, and the Saviour, for so I told you from the beginning that I was.

26 [10] I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

10 God is the revenger of Christs doctrine despised.

27 [11] They understood not that he spake to them of the Father.

11 Even the contempt of Christ maketh for his glory: which thing his enemies shall feel at length to their great smart.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of my self; but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 [12] Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

32 And ye shall know the truth, and the truth shall [g] make you free.

g From the slavery of sin.

33 ¶ [h] They answered him, We be [i] Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

h Some of the multitude, not they that believed: for this is not the speech of men that consent unto him but of men that are against him.
i Born and begotten of Abraham.
* *Rom.* 6. 20. 2 *Pet.* 2. 19.

34 Jesus answered them, Verily, verily I say unto you, * Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 [13] I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

13 Our wicked manners declare that we are plainly born of a devilish nature. But we are changed, and made of the houshold of God, according to the covenant which he made with Abraham by Christ onely, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your Father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of my self, but he sent me.

k Or, language, as though he said, You do no more understand what I say, than if I spake in a strange and unknown language to you.
* 1 *John.* 3. 8.

43 Why do ye not understand my [k] speech? *even* because ye cannot hear my word.

44 * Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the [l] beginning, and [m] abode not in the [n] truth, because there is no truth in him. When he speaketh a lie, he speaketh of his

l From the beginning of the world: for as soon as man was made, the devil cast him
m *That is*, Continued not constantly, or remained not.
n *That is*, In faithfulness, and uprightness. *That is*, He kept not his station.

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o own: for he is a liar, and the p father of it.

45 And because I tell *you* the truth, ye believe me not.

46 14 Which of you convinceth me of sin? And if I say the truth, who do ye not believe me?

47 * He that is of God, heareth Gods words: ye therefore hear *them* not, because ye are not of God.

48 15 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that q seeketh and judgeth.

51 16 Verily, verily I say unto you, If a man keep my saying, he shall r never see death.

52 17 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 18 Jesus answered, If I honour my self, my honour is s nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 19 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 20 Your father Abraham t rejoyced to see my u day: and he x saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I y am.

59 21 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

o Even of his own head, and of his own brain or disposition
p The author thereof.
14 Christ did throughly execute the office that his Father enjoyned him.
* 1 *John* 4. 6.
15 The enemies of Christ make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the person of his Son.
q *That is*, That will revenge both your despising of me, and of him.
16 The onely doctrine of the gospel apprehended by faith, is a sure remedie against death.
r *That is*, He shall not find it: for even in the midst of death, the faithfull see life.
17 Against them which abuse the glory of the saints to darken Christs glory.
18 There is nothing further off from all ambition than Christ, but his Father hath set him above all things.
s This is spoken by manner of a grant: as if he had said, Be it so, let this report which I give of my self, be of no force, yet there is another that glorifieth me, *that is*, That honoureth my name.
19 There is no right knowledge of God without Christ, neither any right knowledge of Christ without his word.
20 The vertue of Christ shewed it self through all former ages in the fathers, for they saw in the promises, that he should come, and did very joyfully lay hold on him with a lively faith.
t Was very desirous.
u A day is a space that a man liveth in or doth any notable act, or suffereth any great thing.
x With the eyes of faith. *Heb.* 11. 13.
y Christ as he was God, was before Abraham, and he was the lamb slain from the beginning of the world.
21 Zeal without knowledge breaketh out at length into a most open madness: and yet the wicked cannot do what they list.

CHAP. IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlightneth.*

AND z as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, a Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 b I must work the works of him that sent me, while it is b day: the night cometh when no man can work.

1 Sin is the beginning even of all bodily diseases, and yet doth it not follow, that God alway respecteth their sins whom he most sharply punisheth.
a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sins onely: whereupon he answereth, that there was another cause of this mans blindness, and that was, that Gods work might be seen.
2 The works of Christ are as it were a light, which lighteth in the darkness of the world.
b By (*day*) is meant the light, *that is*, The lightsome doctrine of the heavenly truth: and by night is meant the darkness which cometh by the obscurity of the same doctrine.

5 As long as I am in the world, * I am the light of the world. * *Chap.* 1. 9.

6 3 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‡ anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ 4 The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is *he*: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes c opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 5 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, untill they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, d Give God

3 Christ healing the man born blind, by taking the sign of clay, and afterward the sign of the fountain of Siloam, (which signifieth, *Sent*) sheweth that as he at the beginning made man, so doth he again restore both his body and soul; and yet so that he himself cometh first of his own accord to heal us.
‡ Or, *spread the clay upon the eyes of the blind man.*
4 A true image of all men, who as they are of nature blind, do neither themselves receive the light that is offered unto them, nor suffer it in others, and yet make a great a do amongst themselves.
c This is an Hebrew kind of speech, for they call a mans eyes shut, when they cannot receive any light: And therefore they are said to have their eyes opened, which of blind men are made to see.
5 Religion is not assaulted by any means more, than by pretence of religion: but the more it is pressed down, the more it riseth up.
d A solemn order, whereby men were constrained in old time to acknowledge their fault before God, as if they should say, Consider, thou art before God, who knoweth the whole matter and therefore see thou reverence his Majestie, and do him this honour, rather to confess the whole matter openly, than to lie before him. *Josh.* 7. 19. 1 *Sam.* 6. 5.

the

e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh, as it were, an art of sinning.

the praise: we know that this man is a [e] sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

6 Proud wickedness must needs at length break forth, which in vain lieth hid under a zeal of godliness.

28 [6] Then they reviled him, and said, Thou art his disciple; but we are Moses disciples.

29 We know that God spake unto Moses: as for this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

f Thou art naught even from thy cradle, and, as we use to say, There is nothing in thee but sin.
‡ Or, *excommunicated him.*

34 They answered and said unto him [f] Thou wast altogether born in sins, and dost thou teach us? And they ‡ cast him out.

7 Most happie is their state which are cast furthest out of the church of the wicked (which proudly boast themselves of the name of the church) that Christ may come nearer to them.

35 [7] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe: and he worshipped him.

8 Christ doth lighten all them by the preaching of the gospel, which acknowledge their own darkness, but such as seem to themselves to see clearly enough, those he altogether blindeth: of which sort are they oftentimes, which have the highest place in the church.

39 ¶ [8] And Jesus said, For [8] judgement I am come into this world: that they [h] which see not, might see; and *that* they which see, might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth.

g With great power and authoritie, to do what is righteous, and just: *as if he said*, These men take upon them to govern the people of God after their own lust, as though they saw all things, and no man but they: but I will rule far otherwise than these men do: for, whom they account for blind men, them will I lighten, and such as take themselves to be wisest, them will I drown in most gross darkness of ignorance. h In these words (Of seeing, and not seeing) there is a secret taunting and check to the Pharisees: for they thought all men blind but themselves.

Chap. X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works, that he is Christ the Son of God: 39 he escapeth the Jews. 40 and went again beyond Jordan, where many believed on him.

1 Seeing that by Christ onely we have access to the Father, there are neither other true shepherds, than those which come to Christ themselves, and bring others thither also, neither is any to be thought the true sheep-fold but that which is gathered to Christ.

VErily [1] verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

3 To him the [a] porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [b] parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 [2] All that [c] *ever* came before me, are thieves and robbers: but the sheep did not hear them.

9 [3] I am the door: by me if any man enter in, he shall be saved, and shall [d] go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 * I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father [e] knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 [4] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; * and there shall be [f] one fold, *and* one shepherd.

17 [5] Therefore doth my Father love me, * because I [g] lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. * This commandment have I received of my Father.

19 ¶ [6] There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the * feast of the [h] dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 [7] Then came the Jews round about him, and said unto him, How long dost thou ‡ make

a In those days they used to have a servant always sitting at the door, and therefore he speaketh after the manner of those days.
b This word (*Parable*) which the Evangelist useth here, signifieth a dark kind of speech, when words are taken from their naturall meaning, to signifie another thing to us.
a It maketh no matter, how many, neither how old, the false teachers have been.
c These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the Door, he calleth all them thieves and robbers which take upon them this name of *Door*, which none of the Prophets can, for they shewed the sheep that Christ was the Door.
3 Onely Christ is the true pastor, and that onely is the true church which acknowledgeth him to be properly their onely Pastor: To him are opposite thieves, which feed not the sheep, but kill them: and hirelings also, which forsake the flock in time of danger, because they feed it onely for their own profit and gain.
d *That is*, shall live safely: So use the Jews to speak, as *Deut.* 26. 6. and yet there is a peculiar alluding to the shepherds office.
* *Isa.* 40. 11. *Ezek.* 34. 23.
e Loveth me, alloweth me.
4 The calling of the Gentiles.
* *Ezek.* 37. 22.
f The certain mark of the Catholick church throughout all the world, which hath one head, *that is*, Christ, the onely keeper, and onely shepherd of it.
5 Christ is by the decree of the Father, the onely true shepherd of the true church, for he willingly gave his life for his sheep, and by his own power rose again to life.
* *Isa.* 53. 7, 8.
g He speaketh in the time that now is, because Christs whole life was, as it were, a perpetual death.
* *Acts.* 2. 24.
6 The gospel discovereth hypocrisie, and therefore the world must needs rage when it cometh forth.
* 1 *Mac.* 4. 59.
h The feast of the dedication was instituted by Judas Maccabeus and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garison. 7 The unbelievers and proud men accuse the gospel of darkness, which darkness indeed is within themselves. ‡ Or, *hold us in suspense?*

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us to doubt? If thou be the Chriſt tell us plainly.

25 [g] Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Fathers name, they bear witneſs of me.

26 [g] But ye believe not; [i] becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Fathers hand.

30 I and my Father are one.

31 [10] Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, * Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be [l] broken:

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 [11] Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this *man*, were true.

42 And many believed on him there.

CHAP. XI.

1 Chriſt raiſeth Lazarus four days buried. 45 Many Jews believe. 47 The high prieſts and Phariſees gather a councill againſt Chriſt. 49 Caiaphas propheſieth. 54 Jeſus hid himſelf. 55 At the paſſover they enquire after him, and lay wait for him.

NOw [1] a certain man was ſick, *named* Lazarus of Bethanie, the [a] town of Mary and her ſiſter Martha.

2 (* It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto [b] death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 [2] When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that ſaith he to *his* diſciples, Let us go into Judea again.

8 [3] *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not [c] twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he; and after that, he ſaith unto them, Our friend Lazarus [d] ſleepeth; but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, (to the intent ye may believe) nevertheleſs, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lien in the grave four days already.

18 (Now Bethanie was nigh unto Jeruſalem, ‡ about fifteen furlongs off)

19 [4] And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt ask of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall [e] riſe again.

24 Martha ſaith unto him, * I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection and the * life: he that believeth in me, though he were dead, yet ſhall he live;

26 And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?

27 She ſaith unto him, Yea, Lord, I believe that thou art the Chriſt the Son of God which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come and calleth for thee.

29 Aſſoon

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g The doctrine of the goſpel is proved from heaven by two witneſſes: both by the puritie of the doctrine, and by miracles.

i It is no marvell that there do but a few believe, ſeeing that all men are by nature untamed beaſts: yet notwithſtanding God hath his, which he turneth into his ſheep, and committeth them unto his Son, and preſerveth them againſt the cruelty of all wild beaſts.

i He giveth a reaſon why they believe not, *to wit*, Becauſe they are none of his ſheep.

10 Chriſt proveth his dignity by divine works.

k Through my Fathers authority and power.

* *Pſal.* 82. 6.

l Void and of none effect.

11 Chriſt feeth danger, not of miſtruſt, not for fear of death, not that he would be idle, but to gather a church in another place.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

a where his ſiſters dwelt.

* *Matt.* 26. 7.

b *That is to ſay*, Sent for the purpoſe to kill him.

2 In that, that God ſeemeth ſometimes to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end plainly proveth.

3 This onely is the ſure and right way to life, to follow God boldly without fear, who calleth us, and ſhineth before us in the darkneſs of this world.

c All things are fitly wrought, and brought to paſs in their ſeaſon.

d The Jews uſed a mild kind of ſpeech, and called death a ſleep, whereupon in other languages the place of burial where the dead are laid waiting for the reſurrection, is called, Aſleeping-place.

‡ That is, *About two miles.*

4 God who is the maker of nature, doth not condemn naturall affections, but ſheweth that they ought to be examined by the rule of faith.

e *That is*, Shall recover life again.

* *Luk.* 14. 14. *Chap.* 5. 29.

* *Chap.* 6. 35.

29 Assoon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 [f] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [g] groaned in the spirit, & [†] was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, * which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone laid upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus said unto her, Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 [6] But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a [8] council, and said, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come and [h] take away both our place and nation.

49 [7] And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 * Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 [8] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one, the children of God that [i] were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 [9] Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, & there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any *man* knew where he were, he should shew *it*, that they might take him.

Chap. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 11 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THen Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons *son*, which should betray him,

5 [1] Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and * had the bag, and bare what was put therein.

7 [2] Then said Jesus, let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 [3] Much people of the Jews therefore knew

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* *Chap.* 18. 14.

[g] Christ took upon him, together with our flesh, all affections of man (sin onely excepted) and amongst them especially mercy, and compassion.

[f] These are tokens that he was greatly moved, but yet they were without sin: and these affections are proper to mans nature.

[†] Gr. *he troubled himself.*

* *Chap.* 9. 6.

[8] The last point of hard and ironlike stubbornesse is this, to proclaim open war against God, and yet not to cease to make a pretence both of godlinesse and of the profit of the commonwealth.

[8] The Jews called this Council Sanhedrim: and the word that John useth, is Synedrion.

[h] *That is*, taken away from us by force: for at that time there was some kind of government left among the Jews.

[7] The raging and mad company of the false church perswade themselves that they cannot be in safetie, unlesse he be taken away, who onely upholdeth the Church. And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddinesse, or madnesse.

[i] Christ doth sometimes so turn the tongues, even of the wicked, that even in cursing, they blesse.

[i] For they were not gathered together in one country, as the Jews were, but to be gathered, from all quarters, from the east to the, west.

[9] We may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we swerve not from Gods vocation.

[1] An horrible example in Judas, of a mind blinded with covetousnesse, and yet pretending godlinesse.

* *Chap.* 13. 29.

[2] This extraordinary anointing, which was for a sign, is so allowed of God, that he witnesseth how he will not be worshipped with outward pomp, or costly service.

but with alms. [3] When the light of the gospel sheweth it self, some are found to be curious, and others (which less ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few do so reverently receive him as they ought: notwithstanding, Christ beginneth his spirituall kingdom in the midst of his enemies.

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that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

* Mat. 21. 8. 12 ¶ * On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

* Zech. 9. 9. 15 * Fear not, daughter of Sion: behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

4 Even they which go about to oppress Christ, are made instruments of his glory.

19 [4] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

a After the solemn custom: the Grecians were first so called by the name of the countrey of Greece where they dwelt: but afterward, all that were not of the Jews religion, but worshipped false gods, and were also called Heathens, were called by this name.

20 ¶ And there were certain Greeks among them, that [a] came up to worship at the feast:

21 The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

5 The death of Christ is, as it were, a sowing, which seemeth to be a dying to the corn, but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members.

24 [5] Verily, verily I say unto you, Except a corn of wheat fall into the ground, and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

b A wheat-corn dieth when it is changed by vertue of the ground, and becometh a root of a fruitfull blade.

* Mat. 10. 39. 25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

6 Whiles Christ went about to suffer all the punishment which is due to our sins, and whilst his divinitie did not yet shew his might and power so far, as this satisfaction might be throughly wrought: now when he is stricken with the great heat of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.

27 [6] Now is my soul troubled; and what shall I say? Father, save me from this [c] hour: but for this cause came I unto this hour.

28 Father, [d] glorifie thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorifie *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundred: others said, An angel spake to him.

30 [7] Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be [e] lifted up from the earth, will [f] draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, * We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

35 [8] Then Jesus said unto them, Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the [g] children of light. These things spake Jesus and departed, and did hide himself from them.

37 ¶ [9] But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, * Lord, who hath believed our report? and to whom hath the [h] arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 * He hath blinded their eyes, and hardned their heart, that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ [10] Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue.

43 * For they loved the praise of men more than the praise of God.

44 ¶ [11] Jesus cried, and said, He that believeth on me, believeth [i] not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 * I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 * And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

7 Christ foretelleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in conclusion, his triumph.

e Christ used a word which hath a double meaning, for it signifieth either To lift up, or To rid out of the way: for his meaning was to put them in mind of his death: but the Jews seem to take it another way.

f *Chrisostom* and *Theophylact* refer this word, *All*, to all nations, *that is*, Not to the Jews onely.

* Psal. 110. 4.

8 Unmeasurable is the mercie of God, but an horrible judgement followeth, if it be contemned.

g *That is*, partakers of light.

9 Faith is not of nature, but of grace.

* Isa. 53. 1. Rom. 10. 16.

h The arm of the Lord, is The gospel, which is, The power of God to salvation, to all that believe: And therefore the the arm of the Lord is not revealed to them, whose hearts the Lord hath not opened.

* Isa. 6. 10. Mat. 13. 14.

10 Such as believe are not onely few in number, if they be compared with the unbelievers, but also the most of those few (yea, and that especially, the chiefest) do fear men rather than God.

* Chap. 5. 44.

11 The sum of the gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem, by his crying out, is this, To rest upon Christ through faith, as the onely Saviour appointed and given us of the Father.

i This word, *Not*, doth not take any whit of this from Christ; which is here spoken of, but is in way of correction rather; as if he said, He that believeth in me, doth not so much believe in me, as in him that sent me. So is it in Mark 9. 37.

* Chap. 3. 19.

* Chap. 3. 17. Mark 16. 16.

d So then the Fathers glory is Christs glory.

c *To wit*, of death that is now at hand.

CHAP. XIII.

1 Jesus washeth the disciples feet: exhorteth them to humility and charity. 18 He foretelleth and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his denial.

NOw * [1] before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his [a] own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons *son*, to betray him)

3 Jesus knowing that the Father had given all things into his [b] hands, and that he was come from God, and went to God:

4 He [c] riseth from supper, and laid aside his garments, & took a towel & girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast [d] no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for *so* I am.

14 If I then *your* Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 * Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ [2] I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

19 ‡ Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 * Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 * When Jesus had thus said, he was troubled in spirit, and [e] testified, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was [f] leaning on Jesus bosom one of his disciples whom Jesus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ‡ sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou dost, do quickly.

28 Now no *man* at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ [3] Therefore when he was gone out Jesus said, [g] Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.

33 [4] Little children, yet a little while I am with you. Ye shall seek me: * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 * A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ [5] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life; and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requireth love and obedience: 16 promiseth the holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt [1] not your heart be troubled: ye believe in God, believe also in me.

2 In my Fathers house are many mansions; if *it were* not *so*, * I would have told you, *to wit*, Unless there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceive you with a vain hope, but I would have told so plainly.

you:

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* *Mat.* 26. 2.
1 Christ no less certain of the victory, than of the combat which was at hand, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love toward his apostles in this notable act, being like, very shortly, to depart from them: and partly witnesseth unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.
a Them of his household, *that is*, His Saints.
b Into his power.
c In that he is said to rise, it argueth that there was a space between the ceremony of the supper and this washing of feet, & what time it seemeth that the supper was instituted.
d Unless thou suffer me to wash thee, thou shalt have no part in the kingdom of heaven.

* *Mat.* 10. 24. *Chap.* 15. 20.

2 The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile us unto himself in his Son, and the Son did willingly and voluntarily obey the Father.
* *Psal.* 41. 9.
‡ Or, *from henceforth.*
* *Mat.* 10. 40.
* *Mat.* 26. 21.

e He affirmed it openly and soothed it not.

f John's leaning was such, that sitting down in his bed, his head was toward Jesus his head: so that it was an easy matter for him to touch Jesus his bosom: for it is certain that in old time men used not to sit at the table, but lie down on the one side.
‡ Or, *morsel.*

3 We have to consider the glorifying of Christ in his ignominy.
g This verse and the next following, are a most plain and evident testimony of the divinity of Christ.
4 The eternal glory shall flow by little and little from the members. But in the mean time, we must take good heed, that we pass over the race of this life in brotherly love.
* *Chap.* 7. 34.
* *Lev.* 19. 18. *Chap.* 15. 17. 1 *John* 4. 21.

5 An heavy example of rash trust and confidence.

* *Mat.* 26. 33.

1 He believeth in God that believeth in Christ, and there is no other way to confirm our minds in greatest distresses.
2 *That is*, If it were not so as I tell you.

96 you: I go to [b] prepare a place for you.

3 [a] And if I go and prepare a place for you, I [c] will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 [3] And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, [d] I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 [e] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 [4] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake.

12 [5] Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and [f] greater *works* than these shall he do; because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ [6] If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ‡ comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, & I will love him, & will [k] manifest my self to him.

22 [7] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 [8] These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [9] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 [10] Ye have heard how I said unto you, I go away; & come *again* unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is [l] greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 [11] Hereafter I will not talk much with you: for the prince of this world cometh, and hath [m] nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

Chap. XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the holy Ghost, and of the apostles.*

I [1] Am the true vine, and my Father is the husbandman.

2 * Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‡ without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 [2] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 [2] Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 [3] As the Father hath loved me, so have I loved you: [b] continue ye in my love.

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b All this speech is by the way of an allegory, whereby the Lord comforteth his own, declaring to them dis departure into heaven, which is, Not to reign there alone, but to go before and prepare a place for them.

a Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

c These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, what stand you gazing up into heaven? This Jesus shall so come as you saw him go up, *Acts* 1. 11. and in all places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

3 Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

d This saying, sheweth unto us both the nature, the will, and office of Christ.

e It is plain by this place, that to know God, and to see God, is all one: Now wheras he said before, that no man saw God at any time, that is to be understood thus, without Christ, or were it not through Christ, no man could ever see, not know God at any time: for, as Chrysostom saith, The Son is a very short and easy setting forth of the Fathers nature unto us.

4 The majesty of God sheweth it self most evidently, both in Christs doctrine and deeds.

5 The approving of the vertue of Christ is not included within his own person, but it is spread through the body of his whole church.

f *That is*, Not onely do them, but I can also give other men power to do greater.

* *Mat.* 7. 7.

6 He loveth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort his, with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

7 We must not ask why the Gospel is revealed to some rather than to others, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, *that is to say*, That we give our selves wholly to his obedience.

8 It is the office of the holy Ghost to imprint in the elect, in their times and season, that which Christ once spake.

9 All true felicity cometh to us by Christ alone.

10 So far is it that we should be sorry for the departing of Christ from us, according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

l This is spoken, in that that he is Mediator, for so the Father is greater than he, in as much as the person to whom requeſt is made, is greater than he that maketh the requeſt.

11 Christ goeth to death not unwillingly but willingly, not as yielding to the devil, but obeying his Fathers decree.

m As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me, as he thinketh he shall.

1 We are of nature dry and fit for nothing, but the fire: Therefore that we may live and be fruitfull, we must first, be grafted into Christ, as it were into a vine, by the Fathers hand: and then be daily pruned with a continual meditation of the word, and the cross: otherwise, it shall not avail any man at all to have been grafted, unless he cleave fast unto the vine, and to draw juyce out of it.

* *Mat.* 15. 13.

* *Chap.* 13. 10.

‡ Or, *severed from me.*

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny such an one nothing.

a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

3 The love of the Father towards the Son, and of the Son towards us, and ours towards God & our neighbour, are joyned together with an unseparable knot: and there is nothing more sweet and pleasant than it is. Now this love sheweth it self by the effects: a most perfect example whereof Christ himself exhibiteth unto us.

b *That is*, In that love wherewith I do love you: which love is on both parts.

10 If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 [4] Henceforth I call you not ſervants: for the ſervants knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have [5] not choſen me, but [r] I have choſen you, and * ordained you, that you ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, * The ſervant is not greater then the lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo.

21 [7] But all theſe things will they do unto you for my names ſake, becauſe they know not him that ſent me.

22 [d] If I had not come, and ſpoken unto them, they had not had ſin: but now they have no * cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen, and hated both me and my Father.

25 But *this cometh to paſs*, that the word might be fulfilled that is written in their [e] law, * They hated me without a cauſe.

26 * [8] But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

9 *Chap.* 13. 34. 1 *Theſ.* 4. 9. 1 *Joan.* 3. 11.

4 The doctrine of the goſpel (as it is uttered by Chriſts own mouth) is a moſt perfect and abſolute declaration of the counſel of God, which pertaineth to our ſalvation, and is committed unto the apoſtles.

5 Chriſt is the author and preſerver of the miniſtry of the goſpel, even to the worlds end: but the miniſters have above all things need of prayer and brotherly love.

6 This place teacheth us plainly, that our ſalvation cometh from the only favour and gracious goodneſs of the everlaſting God toward us, and of nothing that we do or can deſerve.

8 *Mat.* 28. 19.

6 It ought not only not to fear, but rather confirm the faithful miniſters of Chriſt, when they ſhall be hated of the world as their maſter was.

8 *Mat* 10. 24. *Chap.* 13. 16.

7 The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſs of the mind, which notwithſtanding is voluntarily blind, ſo that the world can pretend no excuſe to cover their fault.

d As who would ſay, If I had not come, theſe men would not have ſtuck to have ſaid ſtill before Gods judgment ſeat, that they are religious and void of ſin: but ſeeing I came to them, and they clean refuſe me, they can have no cloke for their wickedneſs.

‡ Or, *excuſe*.

e Some time by this word, *Law*, is meant the five books of Moſes, but in this place the whole Scripture: for the place alledged is in the Pſalms.

* *Pſal.* 35. 19. * *Luk.* 24. 49. *Chap.* 14. 26.

8 Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimony of the holy Ghoſt: But the holy Ghoſt ſpeaketh no otherwiſe, then he ſpeaketh by the mouth of the apoſtles.

CHAP. XVI.

1 Chriſt comforteth his diſciples againſt tribulation by the promiſe of the holy Ghoſt, and by his reſurrection and aſcenſion, 23 aſſureth their prayers made in his name to be acceptable to his Father. 33 Peace in Chriſt, and in the world affliction.

1 [1] THeſe things have I ſpoken unto you, that ye ſhould not be offended.

1 The miniſters of the goſpel muſt look for all manner of reproaches, not onely of them which are open enemies, but even of them alſo which ſeem to be of the ſame houſhold, and the very pillars of the church.

2 They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 [2] Nevertheleſs, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 [3] And when he is come, he will ‡ [a] reprove the [b] world of ſin, and of righteouſneſs, and of judgment:

9 Of ſin, becauſe they believe not on me;

10 [c] Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more;

11 [d] Of judgment, [e] becauſe the prince of this world is judged.

12 [4] I have yet many things to ſay unto you; but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 [5] He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 [6] A [f] little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, [g] becauſe I go to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaid unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me: and, Becauſe I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me?

20 Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail, hath ſorrow,

3 The abſence of Chriſt accotding to the fleſh, is profitable to the church, that we may wholly depend upon his ſpiritual power.

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſs its own unrighteouſneſs, and Chriſts righteouſneſs, and almightineſs.

‡ Or, *convince*,

a He will ſo reprove the world, that the worldlings ſhall be able to pretend no excuſe.

b He reſpecteth the time that followed his aſcenſion when as all gainſayers were manifeſtly reproved through the pouring out of the holy Ghoſt upon the church: So that the very enemies of Chriſt were reproved of ſin, in that they were conſtrained, to confeſs that they were deceived, in that they believed not, and therefore they ſaid to Peter, *Acts* 2. *Men and brethren, what ſhall we do?*

c Of Chriſt himſelf: for when the world ſhall ſee, that I have poured out the holy Ghoſt, they ſhall be conſtrained to confeſs that I was juſt, and was not condemned of my Father, when I went out of this world.

d Of that authority and power which I have both in heaven and earth.

e *That is*, Becauſe they ſhall then underſtand and know indeed that I have overcome the devil, and do govern the world when all men ſhall ſee that they ſet themſelves againſt you in vain, for I will arm you with that heavenly power, whereby you may deſtroy every high thing which is lifted up againſt the knowledge of God, 2 *Cor.* 10. 12.

4 The doctrine of the apoſtles proceeded from the holy Ghoſt, and is moſt perfect.

5 The holy Ghoſt bringeth no new doctrine but teacheth that which was uttered by Chriſts own mouth, and imprinteth it in our minds.

6 The grace of the holy Ghoſt is a moſt lively glaſs, wherein Chriſt is truely beholden with the moſt ſharp ſighted eyes of faith, and not with the bleared eyes of the fleſh, whereby we feel a continual joy even in the midſt of ſorrows.

f When a little time is once paſt.

g For I paſs to eternal glory, ſo that I ſhall be much more preſent with you then I was before: for then you ſhall feel indeed what I am, and what I am able to do.

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row, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: * Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

* *Mat.* 7. 7.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 [7] These things have I spoken unto you in ‡ proverbs: the time cometh when I shall no more speak unto you in ‡ proverbs, but I shall shew you plainly of the Father.

7 The holy Ghost, which was poured upon the apostles after the ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the church, and will also instruct it to the end of the world.
‡ Or, *parables.*

26 [8] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

‡ Or, *parables.*

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

8 The sum of the worship of God is the invocation of the Father, in the name of the Son the Mediatour, who is already heard for us, for whom he both abased himself, and is now also glorified.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [9] His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‡ proverb.

9 Faith and foolish security differ very much.
‡ Or, *parable.*

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

* *Mat.* 26. 31.

32 * Behold the hour cometh, yea, is now come, [10] that ye shall be scattered, every man to ‡ his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

10 Neither the wickedness of the world, nor the weakness of his own can diminish any thing of the virtue of Christ.
‡ Or, *his own home.*

33 [11] These things I have spoken unto you, that [h] in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

11 The surety and stay of the church dependeth only upon the victory of Christ.

h That in me you might be throughly quieted. For by (*peace*) is meant in this place, that quiet state of mind which is clean contrary to disquietness, and heaviness.

Chap. XVII.

1 Christ prayeth to his Father to glorifie him. 6 To preserve his apostles 11 in unity, 17 and truth: 20 to glorifie them, and all other believers with him in heaven.

1 Jesus Christ the everlasting high priest, being ready straightways to offer up himself, doth by solemn prayers consecrate himself to God the Father, as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the church of God.

THese [1] words spake Jesus; and lift up his eyes to heaven, and said, [2] Father, the hour is come; glorifie thy Son, that thy Son also may glorifie thee.

2 * As thou hast given him power over [a] all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the [b] onely true God, and Jesus Christ whom thou hast sent.

2 *He first declareth*, That as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory, in saving his elect, so he applied himself to that onely: and therefore desireth of the Father, that he would bless the work which he had finished.

* *Mat.* 28. 18. a Over all men. b He calleth the Father the onely very God, to set him against false gods, and not to shut out himself and the holy Ghost, for straightways he joyneth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner setteth forth the whole Godhead in the person of the Father: so is the Father alone said to be King, immortal, wise, and dwelling in light which no man can attain unto, invisible, *Rom.* 16. 27. 1 *Tim.* 1. 17.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.

6 [3] I have manifested thy name unto the men which thou gavest me out of the world: [c] thine they were, and thou [d] gavest them me; and they have kept thy word.

3 *First of all*, He prayeth for those his disciples by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole company of the reprobate) because he received them of him, into his custody, and for that they embraceing his doctrine shall have so many and so mighty enemies, that there is no way for them to be in safety, but by his help onely.
c *He sheweth hereby*, That everlasting election and choice, which was hidden in the good will and pleasure of God, which is the ground work of our salvation.
d *He sheweth*, How that everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, * and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be [e] one, as we *are*.

* *Chap.* 16. 27.
e He prayeth that his people may peaceably agree and be joyned together in one, that as the Godhead is one, so they may be of one mind, and one consent together.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: * that the scripture might be fulfilled.

* *Psal.* 109. 8.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 [4] I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

4 He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is truth, which they received at his mouth to deliver to others.

16 They are not of the world, even as I am not of the world.

17 [f] Sanctifie them through thy truth: thy word is truth.

f *That is*, Make them holy: and that is said to be holy, which is dedicated and made proper to God only.

18 [5] As thou hast sent me into the world, even so have I also sent them into the world.

5 He addeth moreover, that the apostles have a vocation common with them, and therefore that they must be holden up by the self-same virtue to give up themselves wholly to God, whereby he being first, did consecrate himself to the Father.

19 And for their sakes I sanctifie my self, that they also might be ‡ sanctified through the [g] truth.

‡ Or, *truly sanctified.*
g The true and substantial sanctification of Christ, is set against the outward purifying.

20 [6] Neither pray I for these alone, but for them also which shall believe on me through their word:

6 *Secondarily*, He offereth to God the Father all his, *that is*, How many soever shall believe in him by the doctrine of the apostles: that as he cleaveth unto the Father, receiving from him all fulness, so they being joyned with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

21 That they all may be one, as thou Father *art* in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world

may

may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 * Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

* *Chap.* 12. 26.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

7 He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the mediatour, that they may in him be beloved of the Father, with the self-same love wherewith he loveth the Son.

26 7 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus ear.* 12 *Jesus is taken and led unto Annas and Caiaphas.* 15 *Peters denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

1 Christ goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the sin that entred into the world by one mans rebellion, and that in a garden.

WHEN 1 Jesus had spoken these words, * he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 * 2 Judas then having received a band *of men*, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

* *Mat.* 26. 36.
* *Mat.* 26. 47.

4 3 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

3 Christ who was innocent was taken as a wicked person, that we which are wicked might be let go uninnocent.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them.

6 Assoon then as he had said unto them, I am *he*, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.

3 Christs person (but not his virtue) was bound of the adversaries, when and how he would.

8 4 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

9 That the saying might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

* *Chap.* 17. 12.

10 5 Then Simon Peter having a sword, drew it, and smote the high priests servant and cut off his right ear. The servants name was Malchus.

5 We ought to contain the zeal we bear to God within the bounds of our vocation.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

13 6 And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.) ‡

6 Christ is brought before an earthly high priest to be condemned for our blasphemies, that we might be quitted of the everlasting high priest himself.

‡ *And Annas sent Christ bound unto Caiaphas the high priest, vers.* 24.

14 * Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

* *Chap.* 11. 50.

15 ¶ * 7 And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

* *Mat.* 26. 58. 7 A lively example of the fragility of man, even in the best, when they be once left to themselves.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ 8 The high priest then asked Jesus of his disciples, and of his doctrine.

8 Christ defendeth his cause but slenderly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus ‡ with the palm of his hand, saying, Answerest thou the high priest so?

‡ Or, *with a rod.*

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 * (Now Annas had sent him bound unto Caiaphas the high priest)

* *Mat.* 26. 57.

25 9 And Simon Peter stood and warmed himself: * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

9 After that men have once fallen, they cannot onely not lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up again, by a new virtue of God.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

* *Mat.* 26. 69.

27 Peter then denied again, and immediately the cock crew.

28 ¶ * 10 Then led they Jesus * from Caiaphas, unto ‡ the hall of judgment: and it was early, * and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the pass-over.

* *Mat.* 27. 2.

10 The Son of God is brought before the judgment-seat of an earthly and profane man, in whom there is found much less wickedness then in the princes of the people of God: A lively image of the wrath of God against sin, and therewithal of his great mercy, and last of all of his most severe judgment against the stubborn contemners of his grace when it is offered unto them.

a From Caiaphas house.

‡ Or, *Pilates house.*

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, b It is not lawful for us to put any man to death:

* *Acts* 10. 28.

b For judgments of life and death were taken from them fourty years before the destruction of the temple.

32 * That the saying of Jesus might be fulfilled, which he spake, c signifying what death he should die.

* *Mat.* 20. 19.

c For Christ had foretold that he should be crucified.

33 * Then Pilate entred into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

* *Mat.* 27. 11.

34 Jesus answered him, Sayst thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own

nation, and the chief priests have delivered thee unto me: What hast thou done?

11 Christ avoucheth his spiritual kingdom, but rejecteth a worldly.

36 [11] Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayst that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he took upon him our person) was to be condemned as a most wicked man.
d He speaketh this disdainfully and scoffingly, and not by way of asking a question.
* *Mat.* 27. 15.
* *Acts* 3. 14.
e *Word for word*, Made a great and foul voice.

38 [12] Pilate saith unto him, [d] What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 * But ye have a custom, that I should release unto you one at the pass-over: will ye therefore that I release unto you the king of the Jews?

40 * Then [e] cried they all again, saying, Not this man, but Barrabas. Now Barabbas was a robber.

CHAP. XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

* *Mat.* 27. 26.
1 The wisdom of the flesh chuseth of two evils the least, but God curseth that same wisdom.

THen * Pilate therefore took Jesus, and [1] scourged *him*.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

2 Christ is again acquitted by that same mouth wherewith he is afterward condemned.

4 [2] Pilate therefore went forth again, & saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man.

a They will have him crucified whom by an old custom of theirs they should have stoned and hanged up as convict of blasphemy: but they desire to have him crucified after the manner of the Romans.

6 When the chief priests therefore and officers saw him, they cried out, saying, [a] Crucifie *him*, crucifie *him*. Pilate saith unto them, Take ye him, and crucifie *him*: for I find no fault in him.

3 Pilates conscience fighteth for Christ, but straightway it yeildeth: because it is not upholden with the singular virtue of God.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ [3] When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgement-hall, and said unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Cesars friend: whosoever maketh himself a king, speaketh against Cesar.

4 Pilate condemneth himself first, with the same mouth, wherewith he afterward condemneth Christ.
b Gabbatha signifieth an high place, as judgment-seats are.

13 ¶ [4] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with *him*, away with *him*, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar.

* *Mat.* 27. 31.
5 Christ fasteneth Satan, sin and death to the cross.

16 * [5] Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17 And he bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

6 Christ sitting upon the throne of the cross, is openly written everlasting king of all people with his own hand, whose mouth condemned him for usurping a kingdom.

19 ¶ [6] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

22 Pilate answered, what I have written, I have written.

* *Mat.* 27. 35.
7 Christ signifieth by the division of his garments amongst the bloudy butchers (his coat except, that had no seam) that it shall come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his church shall remain whole.
‡ Or, *wrought*.
* *Psal.* 22. 18.
8 Christ is a perfect example of all righteousness, not onely in the keeping of the first, but also of the second table.
‡ Or, *Cleopas*.

23 ¶ *[7] Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also *his* coat: now the coat was without seam, ‡ woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, * They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [8] Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary *the wife* of ‡ Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.

9 Christ, when he hath taken the vinegar, yeildeth up the ghost; drinking up indeed that most bitter and sharp cup of his Fathers wrath in our name.
* *Psal.* 69. 21.
c *Galatinus witnesseth out of the book called Sanhedrin*, That the Jews were wont to give them that were executed, vinegar mixed with frankincense to drink, to make their brains somewhat troubled: so charitably the Jews provided for the poor mens conscience, which were executed.

28 ¶ [9] After this, Jesus knowing that all things were now accomplished, * that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a [c] vessel ful of vine-

gar:

gar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

10 The body of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſtical body.

31 [10] The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

11 Chriſt being dead upon the croſs witneſſeth by a double ſign, that he only is the true ſatisfaction, and the true waſhing for the believers.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſoldiers with a ſpear [d] pierced his ſide, and forthwith came there out, blood and water.

d This wound was a moſt manifeſt witneſs of the death of Chriſt: for the water that iſſued out of this wound gave us plainly to underſtand, that the weapon pierced the very skin that compaſſeth the heart, which is the veſſel that containeth that water, and that being once wounded, that creature which is ſo pierced, and ſtricken, cannot chuſe but die.

35 And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe.

36 For theſe things were done, * that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, * They ſhall look on him whom they pierced.

38 ¶ * [12] And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave: He came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus (which at the firſt came to Jeſus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was [e] never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews preparation-*day*, for the ſepulchre was night at hand.

* *Exod* 12. 46. *Num.* 9. 12. *Pſal.* 34. 20.
* *Zech.* 12. 10.
* *Matt.* 27. 57.
12 Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did favour Chriſt, in ſuch wiſe, that yet before that day they never openly followed him: ſo that by his burial, no man can juſtly doubt either of his death, or reſurrection.
e That no man might cavill at his reſurrection, as though ſome other that had been buried there, had riſen, *Theophil.*

CHAP. XX.

1 *Mary cometh to the ſepulchre:* 3 *ſo do Peter and John, ignorant of the reſurrection:* 11 *Jeſus appeareth to Mary Magdalene,* 19 *and to his diſciples.* 24 *The incredulity and confeſſion of Thomas.* 30 *The ſcripture is ſufficient to ſalvation.*

* *Mat.* 28. 1. *Mark* 16. 1.
1 Mary Magdalene, Peter and John, are the firſt witneſſes of the reſurrection: and ſuch as cannot juſtly be ſuſpected, for that they themſelves could ſcarcely be perſwaded of it, ſo far it is off, that they ſhould invent it of ſet purpoſe.
* *Chap.* 13. 23. & 21. 20.

THE * [1] firſt *day* of the week cometh Mary Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the * other diſciple whom Jeſus loved, and ſaid unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre.

5 And he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it ſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood [a] without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre,

a *That is*, without the cave, which the ſepulchre was cut out off.

12 [2] And ſeeth two angels [b] in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain;

2 Two angels are made witneſſes of the Lords reſurrection.
b In white clothing.

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away [c] my Lord, and I know not were they have laid him.

c Mary ſpake as the common people uſe to ſpeak: for they ſpeak of a dead carkaſs as they do of a whole man.

14 [3] And when ſhe had thus ſaid, ſhe turned her ſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

3 Jeſus witneſſeth by his preſence, that he is truely riſen.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned her ſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter.

4 Chriſt which is riſen is not to be ſought in this world, according to the fleſh, but in heaven by faith, whither he is gone before us.

17 [4] Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my [d] brethren, and ſay unto them, I aſcend unto [e] my Father and your Father, and *to* my God and your God.

d By his brethren, he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his diſciples.
e He calleth God his Father, becauſe he is his Father naturally in the God-head, and he ſaith, Your Father, becauſe he is our Father by grace, through the adoption of the Sons of God: *that is*, By taking us of his grace to be his ſons, *Epiphanius.*

18 Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ * [5] Then the ſame day at evening, being the firſt *day* of the week, when the [f] doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

* *Mark* 16. 14.
5 Chriſt in that that he preſented himſelf before his diſciples ſuddenly, through his divine power, when the gates were ſhut, doth fully aſſinte them both of his reſurrection, and alſo of their apoſtleſhip, inſpiring them with the holy Ghoſt who is the miniſtry of the goſpel.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace *be* unto you: as *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the holy Ghoſt.

23 * [6] Whoſe ſoever ſins ye remit, they are

f Either the doors opened to him of their own accord, or the very walls themſelves were a paſſage to him. * *Mat.* 18. 18. 6 The publiſhing of the forgiveneſs of ſins, by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſins of the unbelievers, is the ſum of the preaching of the goſpel.

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remitted unto them; *and* whose soever *sins* ye retain, they are retained.

7 Christ draweth out of the unbelief of Thomas a certain and sure testimony of his resurrection.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

29 [8] Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

9 To believe in Christ the Son of God, and our onely Saviour, is the end of the doctrine of the gospel, and especially of the history of the resurrection.

30 ¶ * [9] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

1 *Christ appearing again to his disciples, was known of them by the great draught of fishes:* 12 *He dineth with them;* 15 *earnestly commandeth Peter to feed his lambs and sheep;* 18 *foretelleth him of his death;* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

5 In that, that Christ here is not onely present but also eateth with his disciples, he giveth a most full assurance of his resurrection.

AFter [1] these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself:*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

‡ Or, *Sirs.*

5 Then Jesus saith unto them, ‡ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers [a] coat *unto him*, (for he was naked) and did cast himself into the sea.

a It was a linen garment, which could not hinder his swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

2 Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therewithall is advertised, that he is indeed a pastour, which sheweth his love to Christ, in feeding his sheep.

15 ¶ [2] So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

b It was meet that he that had denied him thrice should confess him thrice, that Peter might neither doubt of the forgiveness of his so grievous a sin, nor of his restoring to the office of the apostleship.

17 He saith unto him the [b] third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

3 The violent death of Peter is foretold.

18 [3] Verily verily I say unto thee, When thou wast young, thou [c] girddst thy self, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another [d] shall gird thee, and carry *thee* whither thou wouldst [e] not.

c They that took far journeys, especially in the east countrey, and in those places where the people used long garments, had need to be girded and trussed up.

d He meant that kind of girding which is used toward captives, when they are bound fast with cords and chains, *as who would say*, Now thou girdest thy self as thou thinkest best, to go whither thou likest, but the time will be when thou shalt not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wouldest not.

e Not that Peter suffered ought for the truth of God against his will, for we read that he came with joy and gladness, when he returned from the counsel, where he was whipped, but because this will cometh not from the flesh, but from that gift of the spirit which is given us from above, therefore he shewed, there should be a certain striving and conflict or repugnance, which also

19 This spake he, signifying by [f] what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 [4] Then Peter turning about, seeth the disciple * whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

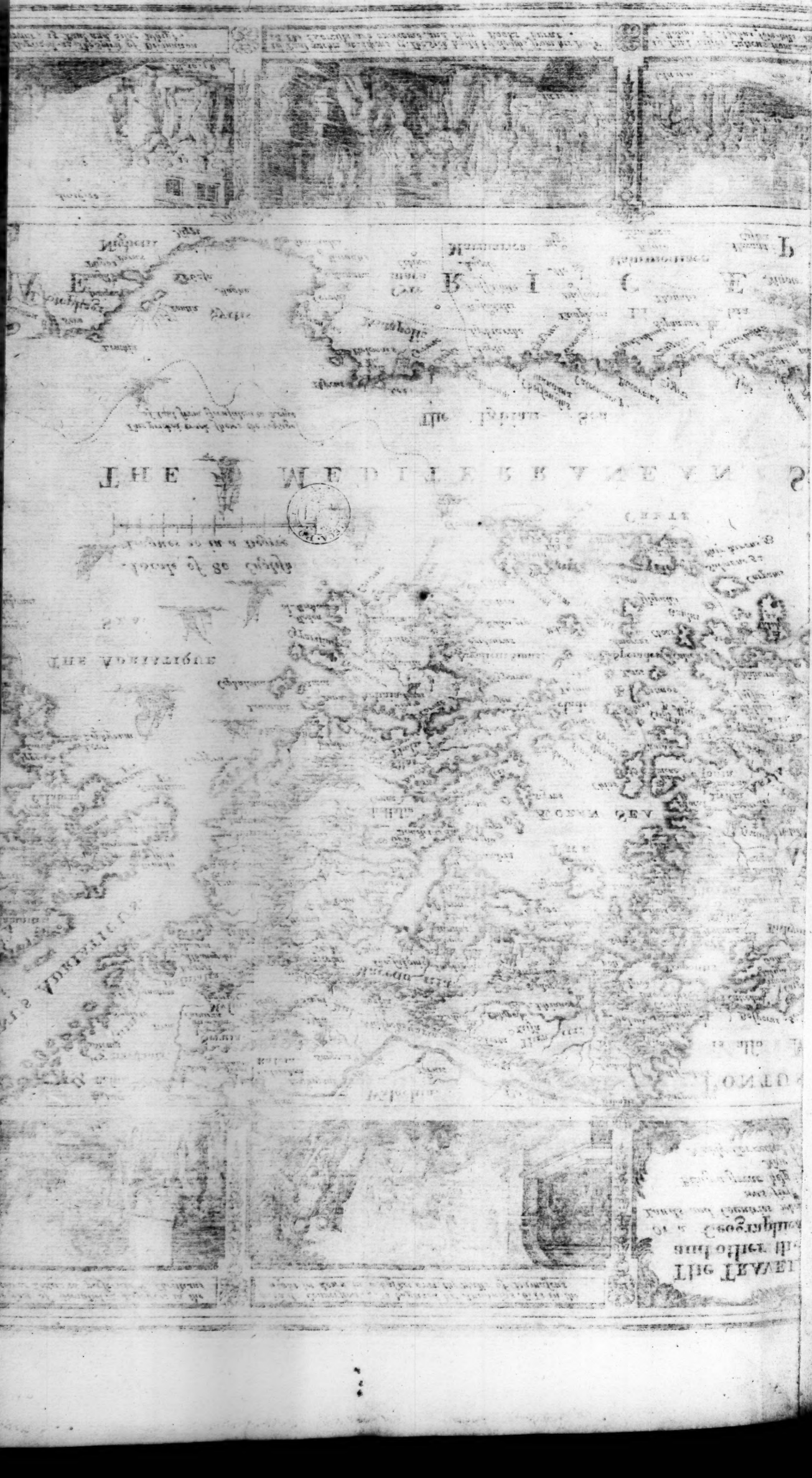
23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 [5] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

is in us, in all our sufferances as touching the flesh. f *That is:* That Peter should die by a violent death. 4 We must take heed, that whiles we cast our eyes upon others, we neglect not that which is injoyned us. * *Chap.* 13. 23. & 20. 2. 5 The history of Christ is true and wastly written: not for curiosity of men, but for the salvation of the godly. * *Chap.* 20. 30.

¶ THE



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Newly Corrected by Jo

15 Pythia is converted and Baptized. 18. The Spirit of Divination leaves out of a Maid-servant. 25 Paul and Silas Whipt.

16 Paul watches at Athens. 17. The Sick healed by cloaths from his Body 18 The Exorcists are overcome, and their Books burnt.

19. Paul raises Eutichus from the Dead 20 Melitus 5 a. Agabus foretells Pauls Bon

At Amsterdam by Nicolaus Visscher with Priviledge o

...AVELS of St PAUL
...r the APOSTLES
...aphical Description of those
...ies where in the Gospel of Christ
...s first propagated
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... New Testament
...ected by Joseph Moxon

7 Paul taken up into the third Heaven. 8. Is sent with Barnabas to preach. 9. Elymas the sorcerer is blind: and is lost.

20 The lame man at Lystra is made to walk. 11. The People come to offer sacrifice. 12 The Jews cause Paul to be stoned, and drag'd out.

TUS EUXINUS otherwise called MARE MAGGIORE
MARE NIGRUM that is THE BLACK SEA

Colchis · Iberia · Albania · Hircanian or Caspian Sea · Armenia · Cappadocia · Pontus · Paphlagonia · Galatia · Bithynia · Asia Minor · Lycaonia · Pisidia · Cilicia · Phrygia · Mesopotamia · Syria · Cyprus · Sea · Assyria · Babylonia · Chaldea · Media · Arabia · Egypt · Oasitis · Arabia the Happy · Red Sea · Desarts of Arabia · Stony Arabia

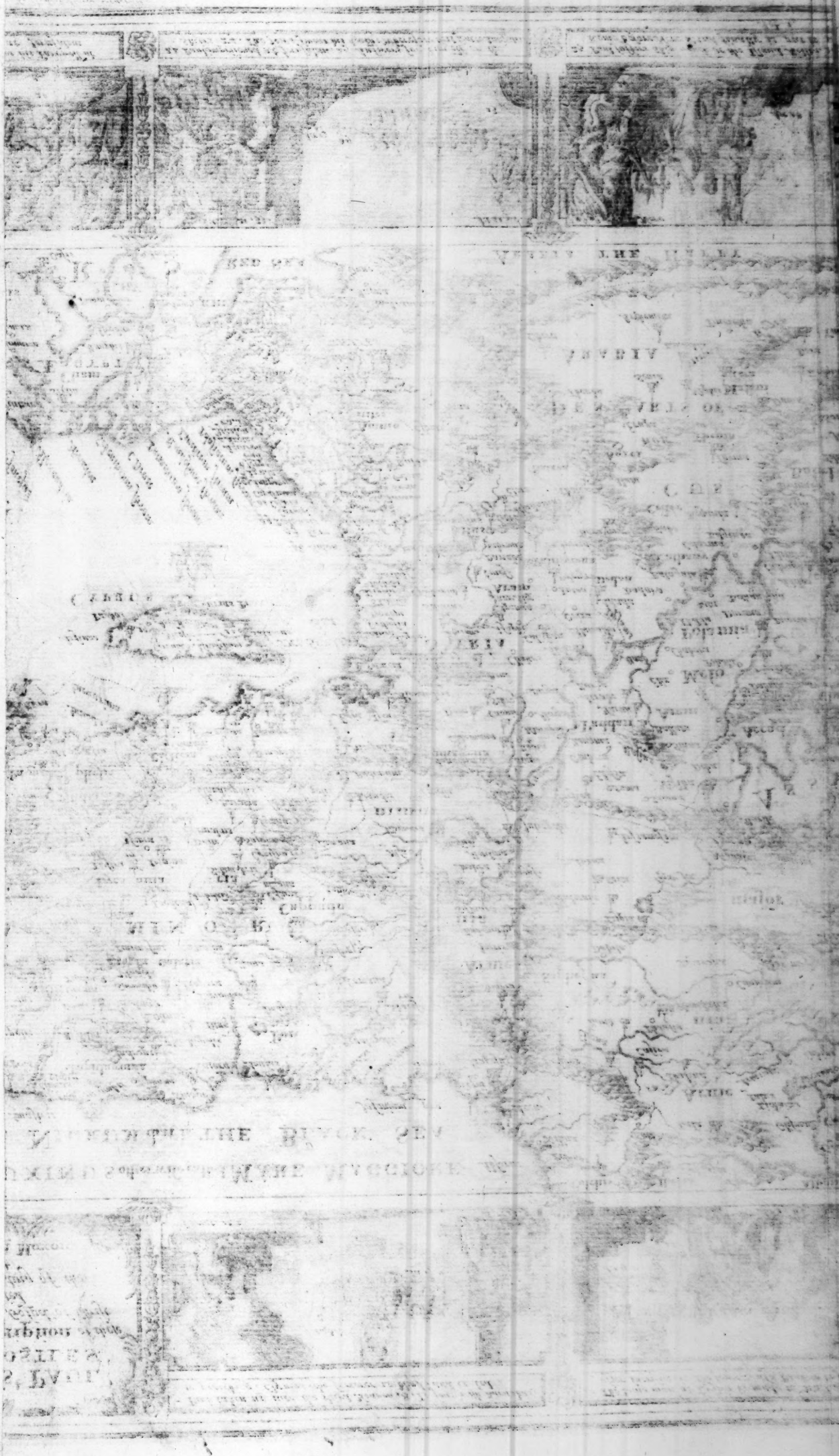
20. Takes his Farewell at Miletus. Binds at Jerusalem

22 Paul imprisoned at Jerusalem. 23 Answers for himself on the Stairs. 24. The Jews swear his death: Wherefore he sends to Augusti

25 Paul suffers Ship-wrack at the Island Melita. 27. Is brought to Rome before Nero. And finally is put to death.

Act. 1.

...d Privilegie of y H.M. Lords y States Generall.



THE ACTS OF THE APOSTLES.

CHAP. I.

Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE [1] former treatise have I made, O Theophilus, of all that Jesus began both to [a] do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 [2] To whom also he shewed himself alive after his passion, by many [b] infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God:

4 And ‡ [c] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, * which, *saith he*, ye have heard of me.

5 * For John truly baptized with water; but ye shall be baptized [d] with the holy Ghost, not many days hence.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the [f] seasons, which the Father hath put in his own power.

8 * But ye shall receive ‡ power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 *[4] And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up [g] from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a [h] sabbath-days journey.

13 [5] And when they were [i] come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, & Judas *the brother* of James.

14 These [k] all continued with [l] one accord in [m] prayer and supplication, with the [n] women, and Mary the mother of Jesus, and [o] with his brethren.

15 ¶ [6] And in those days Peter stood up in the midst of the disciples, and said, (the number of the [p] names together were about an hundred and twenty)

16 [7] Men *and* brethren, This scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtained part of this ministry.

18 * Now this man [q] purchased a field with the reward of iniquity; and [r] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of psalms, * Let his habitation be desolate, and let no man dwell therein: [r] And, * his ‡ bishoprick let another take.

21 [8] Wherefore of these men which have companied with us, all the time that the Lord Jesus [t] went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up [u] from us, must one be ordained to be a witness with us of his resurrection.

23 [9] And they * appointed two, Joseph called Barsabas, who was surnamed Justus, & Matthias.

24 And they prayed, and said, Thou Lord,

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1 A passing over from the history of the gospel, *that is*, From the history of the sayings and doings of Christ, unto the acts of the apostles.

a The acts of Jesus are the miracles and doings which shewed his Godhead and his most perfect holiness & examples of his doctrine.

2 Christ did not straightways ascend into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his Apostles' in the doctrine, which they had heard.

b He calleth those infallible tokens, which are otherwise termed necessary: now in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signs and tokens that he truely rose again.

‡ Or, *eating together with them.*

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

* *Luk.* 24. 49.

* *Mat.* 3. 11.

d Either of the Father, or of me: so that either the Father or Christ, is set here against John, as the holy Ghost is against the water, as things answerable the one to the other.

3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not revealed.

e To the old and ancient state.

f *That is*, The fit occasions that serve to doing of matters which the Lord hath appointed to bring things to pass in.

* *Chap.* 2. 1. ‡ Or, *the power of the holy Ghost coming upon you.*

* *Luke* 24. 51. 4 After that Christ had promised the full virtue of the holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgment, as the angels witness.

g *That is*, Out of your sight.

h About two mile.

5 Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the apostles.

i They went into the house, which the church had chosen at that time to be a receit for the whole assembly.

k The Greek word signifieth, an invincible constancy, and steadiness.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing minds and wills.

m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers, wherewith they were beset.

n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolks.

6 Peter is made the mouth and interpreter of the whole company of the apostles, either by secret revelation of the holy Ghost, or by express judgment of the congregation.

p Because men are commonly called and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Judas the betrayer; *shewing*, That all things which came unto him, were foretold by God.

* *Psal.* 41. 9.

* *Mat.* 27. 7.

q Luke considered not Judas his purpose, but that that followed of it, and so we use to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed. ‡ *The Greek word signifieth thus much*, That Judas fell down flat and was rent in sunder in the mids, with a marvellous huge noise. * *Psal* 69. 25. * *Psal.* 109. 8. ‡ His office and ministry: David wrote these words against Doeg the kings herdsman: And these words, *Shepherd*, *Sheep*, *and Flock*, are put over to the church office and ministry, so that the church and the office thereof are called by these names. ‡ Or, *office*, or, *charge*. 8 The apostles deliberate upon nothing but first consult, and take advisement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privy unto it. t Which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a publick and painful office, when they speak of such as are in any publick office *Deut.* 31. 2. 1 *Chron.* 27. 1. u From our company. 9 The apostles must be chosen immediately from God: and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice. x Openly, and by the voices of all the whole company.

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which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.

25 That he may take part of this [y] miniſtry & apoſtleſhip, from which Judas by tranſgreſſion [z] fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

y That he may be fellow and partaker of this miniſtry.
z Departed from, or fallen from: and it is a metaphor taken from the way: for callings are ſignified by the name of ways, with the Hebrews.

CHAP. II.

1 *The apoſtles filled with the holy Ghoſt, and ſpeaking diverſe languages, are admired by ſome, and derided by others.* 14 *Whom Peter diſproving, and ſhewing that the apoſtles ſpake by the power of the holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſigns, and not crucified without his determinate counſel, and foreknowledge:* 37 *he baptizeth a great number that were converted,* 41 *who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.*

1 The apoſtles being gathered together on a moſt ſolemn feaſt-day in one place, that it might evidently appear to all the world, that they had all one office, one ſpirit, one faith, are by a double ſign from heaven authorized, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.

AND [1] when the day of Pentecoſt was [a] fully come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they where ſitting.

3 And there appeared unto them cloven tongues, like as of fire, & it ſat upon each of them:

4 And they were all filled with the holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now † when this was noiſed abroad, the multitude came together, and were ‡ confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, behold, are not all theſe which ſpeak, Galileans?

8 [e] And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 [f] And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others [g] mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third [i] hour of the day.

16 But this is that which was ſpoken by the [k] prophet Joel,

17 [3] * And it ſhall come to paſs in the laſt days, (ſaith God) I will pour out of my ſpirit upon [l] all [m] fleſh: and your ſons and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens I will pour out in thoſe days of my ſpirit, and they ſhall propheſie:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke.

20 * The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21 [4] And it ſhall come to paſs, *that* * whoſoever ſhall [n] call on the name of the Lord, ſhall be ſaved.

22 [5] Ye men of Iſrael, hear theſe words; Jeſus of Nazareth a man [o] approved of God, among you, by miracles, and wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and [p] foreknowledge of God, ye have taken, and by wicked [q] hands have crucified and [r] ſlain:

24 [6] Whom God hath raiſed up, having looſed the [s] pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, * I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not [t] leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt [u] made known to me the ways of life; thou ſhalt make me full of joy with thy countenance,

29 Men *and* brethren, ‡ let me freely ſpeak unto you * of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, * and knowing that God had [x] ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoul was not left in hell, neither his fleſh did ſee corruption.

i After the ſun riſing, which may be about ſeven or eight of the clock with us.
k There is nothing that can diſſolve queſtions and doubts, but teſtimony taken out of the prophets: for mens reaſons may be overturned, but Gods voice cannot be overturned.
* *Iſa* 44. 3. *Joel.* 2. 28.
3 Peter ſeeing the truth of God againſt the falſe accuſations of men, ſheweth in himſelf and in his fellows, that that is fulfilled which Joel ſpake before concerning the full giving of the holy Ghoſt in the latter days: which grace alſo is offered to the whole church, to their certain and undoubted deſtruction, which do contemn it.
l All without exception, both upon the Jews and Gentiles.
m *Thatis*, Men.
* *Joel.* 2. 31.
* *Rom.* 10. 13.
4 The chiefeſt uſe of all the gifts of the holy Ghoſt is to bring man to ſalvation by faith.
n This word, *Call on*, ſignifieth in holy ſcriptures, An earneſt praying and craving for help at Gods hand.
5 Chriſt being innocent, was by Gods providence crucified of wicked men.
o Who is by thoſe works which God wrought by him ſo manifeſtly approved and allowed of, that no man can gainſay him.
p Gods everlaſting knowledge going before, which can neither be ſeparated from his determinate counſel, *as the Epicures ſay*, Neither yet be the cauſe of evil: for God in his everlaſting and unchangeable counſel, appointed the wicked act of Judas to an excellent end: and God doth that well, which the inſtruments do ill.
q Gods counſel doth not excuſe the Jews, whoſe hands were wicked.
r The fact is ſaid to be theirs, by whoſe counſel and egging forward it is done.
6 Chriſt (as David foretold) did not ſ The death that was

a *Word for word*, was fulfilled: *that is*, was begun, as *Luk.* 2. 21. *For the Hebrews ſay*, That a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun, *Jer.* 25. 12. *And it ſhall come to paſs, that when ſeventy years are fulfilled, I will viſit*, &c. For the Lord did not bring home his people, after the ſeventieth year was ended, but in the ſeventieth year. Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſs-over.
b The twelve apoſtles, which were to be the patriarchs as it were of the church.
c He calleth them other tongues, which were not the ſame which the apoſtles uſed commonly, and Mark calleth them new tongues.
d Hereby we underſtand, that the apoſtles uſed not now one tongue, and then an other by hap hazard and at all adventure, or as fantaſtical men uſe to do, but with good conſideration of their hearers: and to be ſhort that they ſpake nothing, but as the holy Ghoſt governed their tongues. ‡ Gr, *when this voice was made* ‡ Or, *troubled in mind* e Not that they ſpake with one voice, and many languages were heard, but that the apoſtles ſpake with ſtrange tongues: for the miracle had rather been in the hearers eſe, whereas now it is in the ſpeakers. *Nazianzen in his oration of whitſunday.* f By Jews, he meaneth them that were both Jews by birth, and Jews by profeſſion of religion, though they were born in other places: and they were Proſelytes, which were Gentiles born, and imbraced the Jewiſh religion. 2 Gods word pierceth ſome ſo that it driveth them to ſeek out the truth; and it doth ſo choke others, that it forceth them to be witneſſes of their own impudency. g The word which he uſeth here, ſignifieth ſuch a kind of mocking which is reproachful and contumelious: And by this reproachful mocking we ſee, that there is no miracle ſo great and excellent, which the wickedneſs of man dareth not ſpeak evil of. h Peters boldneſs is to be marked, wherein the grace of the holy Ghoſt is to be ſeen, even ſtraight after the beginning.

onely riſe again, but alſo was in the grace void of all corruption. full of ſorrow, both of body and mind: therefore when death appeared conqueror and victorious over thoſe ſorrows. Chriſt is rightly ſaid to have overcome thoſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father. * *Pſal.* 16. 8. t Thou wilt not ſuffer me to remain in the grave. u Thou haſt opened me the way to true life. ‡ Or, *I may*. * 1 *King.* 2. 10. * *Pſal.* 132. 11. x Had ſworn ſolemnly. * *Pſal.* 16. 10.

32 [7] This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the [y] right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, * The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath [z] made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what shall we do?

38 [8] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the [a] promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 [9] And with many other words did he testifie and exhort, saying, Save your selves from this untoward generation.

41 ¶ [10] Then they that gladly received his word, were baptized: & the same day there were added *unto them* about three thousand souls.

42 [11] And they continued stedfastly in the apostles doctrine and [b] fellowship, and in [c] breaking of bread, and in prayers.

43 [12] And fear came upon every soul: and many wonders and signs were done by the apostles.

44 [13] And all that believed were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 [14] And they continuing daily with one accord in the temple, and breaking bread ‡ from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

7 Peter witnesseth that Jesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the holy Ghost and the testimony of David.
y Might and power of God.
* *Psal.*110. 1.
z Christ is said to be made, because he was advanced to that dignity, and therefore it is not spoken of his nature, but of his estate and high dignity.
8 Repentance and remission of sins in Christ, are two principles of the gospel, and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are ratified in us by baptism, wherewith is joyned the virtue of the holy Ghost.
a The word that is used here, giveth us to understand that it was a free gift.
9 He is truely joyned to the church, which separateth himself from the wicked.
10 A notable example of the virtue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.
11 The marks of the true church are the doctrine of the apostles, the duties of charity, the pure and simple administration of the sacraments, and true invocations used of all the faithful.
b Communicating of goods, and of all other duties of charity, as is shewed afterward.
c The Jews used thin loaves, and therefore they did rather break them then cut them: so by breaking of bread, they understood that living together, and the banquets which they used to keep: and when they kept their love feasts, they used to celebrate the Lords supper, which even in these days began to be corrupted, and Paul amendeth it, 1 *Cor.*11.12.
12 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the church may be planted, and have some refreshing.
13 Charity maketh all things common concerning the use, according as necessity requireth.
14 The faithful come together at the beginning with great fruit, not onely to the hearing of the word, but also to meat. ‡ Or, *at home.*

CHAP. III.

1 *Peter preaching to the people that came to see a lame man restored to his feet,* 12 *professeth the cure not to have been wrought by his or Johns own power, or holiness, but by God and his Son Jesus, and through faith in his name:* 13 *withall reprehending them for crucifying Jesus,* 17 *which because they did it through ignorance, and that thereby were fulfilled Gods determinate counsel, and the scriptures,* 19 *he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

NOw [1] Peter and John went up together into the temple, at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he [a] gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ankle-bones received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, [b] held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondring.

12 ¶ [2] And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 * But ye denied the holy one, and the just, and desired a murderer to be granted unto you,

15 And killed the ‡ Prince of [c] life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the [d] faith which is by him, hath given him this perfect soundness in the presence of you all.

17 [3] And now brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things which God before had shewed by the [e] mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ, which before was preached unto you:

a Both with heart and eyes.
b Either because he loved them, who had healed him: or because he feared that if he once let them go out of his sight, he should be lame again.
2 Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuse them, who standing amazed, either at the miracles themselves, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatry and superstition, by that which God hath provided for the knowledge of his true worship: that is, Christianity.
* Matt.27.20.
‡ Or, *Author.*
c Who hath life in himself, and giveth life to others.
d Because he believed on him being raised from the dead, whose name he heard off by us.
3 It is best of all to receive Christ so soon as he is offered unto us; but such as have neglected so great a benefit, through mans weakness, have yet repentance for a means: As for the ignominy of the cross, we have to set against that, the decree and purpose of God foretold by the prophets, of Christ, how that first of all he should be crucified here upon earth, and then he should appear from heaven the Judge and restorer of all things, that all believers might be saved, and all unbelievers utterly perish.
e Though there were many prophets, yet he speaketh but of one mouth, to shew to us the consent and agreement of the prophets.

1 Christ in healing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his apostles, doth partly confirm them which believed, and partly also calleth others to believe.

21 [f] whom

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f Or, be taken up into heaven.

21 f Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, * A g prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

* *Deut.* 18. 15. *Chap.* 7. 37.
g This promise was of an excellent and singular Prophet.

23 And it shall come to pass, *that* every soul which will not hear that prophet, shall be destroyed from among the people.

h At what time the kingdom of Israel was established.

24 Yea, and all the prophets from h Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

4 The Jews that believe are the first begotten in the kingdom of God.
i For whom the prophets were specially appointed.
* *Gen.* 12. 3.
k Given to the world, or raised from the dead, and advanced to his kingdom.

25 4 Ye are the i children of the prophets & of the covenant which God made with our fathers, saying unto Abraham, * And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having, k raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Chap. IV.

1 The rulers of the Jews offended whith Peters sermon, 4 (though thousands of the people were converted that heard the word) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus onely we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatning. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutual love and charity.

1 None are commonly more diligent or bolder enemies of the church, then such as profess themselves to be head builders: but the more they rage, the more constantly the faithful servants of God do continue.
‡ Or, *ruler.*
a The Jews had certain garrisons for the guard and safety of the temple and holy things, *Mat.* 26. 65. These garrisons had a captain, such as Eleazarus Ananias the high priests son was, in the time of the war that was in Judea, being a very impudent and proud young man, *Joseph. lib.* 2. *of the taking of Judea.*
b While they thought to diminish the number, they increased them.
c These were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod used that cruelty against Davids stock.
d Of whom the high priests were wont to be chosen and made, the execution of the yearly office being now changed. 2 Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so far forth as they are able. e By what authority. 3 The wolves which succeed true pastours, plead their own cause and not Gods, neither the churches. 4 He is indeed a true shepherd, that teacheth his sheep to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

1 And 1 as they spake unto the people, the priests and the ‡ a captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the b number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their c rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the d kindred of the high priest, were gathered together at Jerusalem.

7 2 And when they had set them in the midst, they asked, By what power, or by what c name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 3 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 4 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner.

* *Psal.* 118. 22. *Mat.* 21. 22.
f There is no other man, or no other power and authority whatsoever: which kind of speech being usual among the Jews, rose upon this, that when we are in dangers we call upon them at whose hands we look for help.
g Any where, and this setteth forth unto us the largeness of Christs kingdom.
h Of God.

12 Neither is there salvation in any other: for there is none other f name g under heaven h given among men whereby we must be saved.

13 ¶ 5 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and i ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

5 The good liberty and boldness of the servants of God doth yet thus much good, that such as lay hid under a vizard of zeal, do at length bewray themselves to be indeed wicked men.
i The word used here, is *Idiot*, which being spoken in comparison had to a magistrate, betokeneth a private man: but when we speak of sciences and studies, it signifieth one that is unlearned: and in account of honour and estimation, it importeth one of base degree and no estimation.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they k conferred among themselves,

k Laid their heads together.

16 6 Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

6 He that flattereth himself in ignorance, cometh at length to do open wickedness, and that against his own conscience.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 7 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

7 We must so obey men to whom we are subject, that especially and before all things we obey God.

20 For we cannot but speak the things which we have seen and heard.

21 8 So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

8 So far off are the wicked from doing what they list that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to do.

22 For the man was above fourty years old, on whom this miracle of healing was shewed.

23 ¶ 9 And being let go, they went to their own company, and reported all that the chief priest and elders had said unto them.

9 The apostles communicate their troubles with the congregation.

24 10 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou *art* God which hast made heaven and earth, and the sea, and all that in them is.

10 We ought neither to be afraid of the threatnings of our ennemies neither yet foolishly contemn their rage and madness against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (both which we do manifestly behold in Christ) and so flee to the aid and succours of our Father.

25 Who by the mouth of thy servant David hast said, * Why did the heathen rage, and the people imagine vain things?

* *Psal.* 2. 1.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the l people of Israel were gathered together,

l Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, *as Judges* 5. 14.

28 For

m The wicked execute Gods counsel, though they think nothing of it, but they are not therefore without fault.
n Thou hadst determined of thine absolute authority and power.

28 For to [m] do whatsoever [n] thy hand and thy counsel determined before to be done,

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

11 God witnesseth to his church by a visible sign, it is he that will establish it, by shaking the powers both of heaven and earth.

31 ¶ [11] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake the word of God with boldness.

12 An example of the true church, wherein there is content as well in doctrine as in charity one toward another: and the pastours deliver true doctrine both sincerely, and constantly.
o They agreed both in counsel, will, and purposes.

32 [12] And the multitude of them that believed, were of [o] one heart, and of one soul: neither said any *of them*, that ought of the things which he possessed, was his own, but they had all things common.

13 True charity helpeth the necessity of the poor with his own loss: but so that all things be done well and orderly.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 [13] Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, *and* of the countrey of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles feet.

Chap. v.

After that Ananias and Sapphira his wife for their hypocrisie at Peters rebuke had fallen down dead, 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned,* 19 *but delivered by an angel, bidding them to preach openly to all:* 21 *When, after their teaching accordingly in the temple,* 29 *and before the council,* 33 *they are in danger to be killed; through the advice of Gamaliel, a great counseller among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorifie God, and cease no day from preaching.*

1 Luke sheweth by contrary examples, how great a sin hypocrisie is, especially in them which under a false pretence and cloak of zeal would seem to shine and be chief in the church.
a Craftily took away.
b Fully possessed.
‡ Or, *to deceive.*
c For when they had appointed that farm or possession for the church, they stuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared an advised and purposed deceit, and the man in admitting the fault at the devils suggestions.

BUt [1] a certain man named Ananias with Sapphira his wife, sold a possession,

2 And [a] kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles feet.

3 But Peter said, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou [d] conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the [f] door, and shall carry thee out.

e Look how oft men do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to try whether he be just and almighty or no.
f Are at hand.

10 Then fell she down straightway at his feet, and yeilded up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

2 The Lord by his marvellous virtue bridleth some, that they may not hurt the church: otherwhile he keepeth in his awe and fear: and otherwhile he allureth unto him.

11 [2] And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them: but the people [g] magnified them.
g Highly praised them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick ‡ into the streets, and laid *them* on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.
‡ Or, *in every street.*

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: & they were healed every one

3 The more that the church increaseth the more increaseth the rage of Satan, and therefore they proceed from threatnings to prisoning.
h The word which is used here, *Iu heresie, which signifieth a choice*, and so is taken for a right form of learning, or faction, or study, and course of life, which the Latines call, *A sect*. At the first this word was indifferently used, but at length it came to be taken onely in evil part, whereupon came the name of Heretick, which is taken for one that goeth astray from found and wholesome doctrine, after such sort, that he setteth light by the judgment of God and his church, and continueth in his opinion, and breaketh the peace of the church.
‡ Or, *envy.*

17 ¶ [3] Then the high priest rose up, and all they that were with him, (which is the [h] sect of the Sadducees) and were filled with ‡ indignation,

18 And laid their hands on the apostles, and put them in the common prison.

4 Angels are made servants of the servants of God.

19 [4] But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

5 God doth therefore deliver his, that they may more stoutly provoke his enemies.
i Word whereby the way unto life is shewed.

20 [5] Go, stand and speak in the temple to the people, all the [i] words of this life.

6 God mocketh his enemies attempts from above.

21 [6] And when they heard *that*, they entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

7 The more openly that Christs virtue sheweth it self, the more increaseth the madness of his enemies, which conspire against him.

25 [7] Then came one and told them, saying, behold, the men whom ye put in prison, are standing in the temple, & teaching the people.

26 [8] Then

8 Tyrants which fear not God, are constrained to fear his servants.

26 [8] Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 [9] Saying, * Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to [k] bring this mans blood upon us.

9 It is the property of tyrants to let out their own commandments as right and reason, be they never so wicked.
* *Chap.* 4. 18.
k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

29 ¶ [10] Then Peter and the *other* apostles answered and said, We ought to obey God rather then men.

10 We ought to obey no man, but so far forth as obeying him we may obey God.

30 [11] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

11 Christ is appointed and indeed declared Prince and Preserver of his church in despight of his enemies.

32 [12] And we are his witnesses of these things; and *so is* also the holy Ghost, Whom God hath given to them that obey him.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

33 ¶ When they heard *that*, they were [l] cut *to the heart*, and took counsel to slay them.

l This betokeneth that they were in a most vehement rage, and marvellously disquieted in mind, for it is a borrowed kind of speech taken from them which are harshly cut in sunder with a saw.

34 [13] Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

13 Christ findeth defenders of his cause, even in the very root of his enemies, so oft as he thinketh it needful.

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 [14] For before these days rose up Theudas [m] boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as ‡ obeyed him, were scattered, and brought to nought.

14 In matters of religion we must take good heed, that we attempt nothing under a colour of zeal, beside our vocation.
m To be of some fame.
‡ Or, *believed.*

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, [n] Refrain from these men, and let them alone: for if this counsel, or this work [o] be of men, it will come to nought:

n He dissuadeth his fellows from murdering the apostles, neither doth he think it good to refer the matter to the Roman magistrate: for the Jews could abide nothing worse, then to have the tyranny of the Romans confirmed.
o If it be counterfeit and devised.

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ [15] And they departed from the presence of the council, rejoycing that they were counted worthy to suffer shame for his name.

15 The apostles accustomed to suffer and bear words, are at length inured to bear stripes, but yet so, that by that means they become stronger.
p Both publickly and privately.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Chap. VI.

1 The apostles desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsly accused of blasphemy against the law and the temple.

AND [1] in those days, when the number of the disciples was multiplied, there arose a murmuring of the [a] Grecians against the Hebrews, because their widows were neglected in the [b] daily ministration.

1 When Satan hath assailed the church without, and that to small purpose, and in vain, he assaileth it within, with civil dissension and strife betwixt themselves: but the apostles take occasion thereby to set order in the church.
a Of their parts, which of Grecians became religious Jews.
b In the bestowing of alms according to their necessity.

2 [2] Then the twelve called the multitude of the disciples unto them, and said, It is not [c] reason that we should leave the word of God, and serve [d] tables.

2 The office of preaching the word, and dispensing the goods of the church, are different one from another, and not rashly to be joyned together, as the apostles do here institute: and the apostles do not chuse so much as the deacons without the consent of the church.
c It is such a matter, as we may in no wise accept of it.
d *Banquets:* Though by the name of tables, other offices are also meant, which are annexed to it, such as pertain to the care of the poor.

3 [3] Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business.

3 In chusing of deacons (much more of ministers) there must be examination both of their learning and manners of life.

4 But we will give our selves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 [4] Whom they set before the apostles: and when they had prayed, they [e] laid *their* hands on them.

4 The ancient church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.
e This ceremony of laying on of hands, came from the Jews, who used this order both in publick affairs, and offering of sacrifices, and also in private prayers and blessings, as appeareth, *Gen* 28. and the church observed this ceremony, 1 *Tim.* 5. 22. *Act.* 8. 17. but here is no mention made either of cream, or shaving, or rasing, or crossing, *&c.*

7 [5] And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the [f] faith.

5 An happy end of temptation.
f This is the figure *metonymia*, meaning by faith, the doctrine of the gospel which ingendreth faith. 6 God exerciseth his church first with evil words and slanders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such forth, that at length he causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good success. g Excellent & singular good gifts. 7 Schools & universities were of old time addicted to false paltours, & were the instruments of Satan to blow abroad and defend false doctrines. h Of the company and colledge, as it were. 8 False teachers, because they will not be overcome, flee from disputations to manifest and open slandering and false accusations. 9 The first bloody persecution of the church of Christ began & sprang from a council of priests, by the suggestion of the university doctours. 10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken. ‡ Or, *rites.*

8 [6] And Stephen full of faith and power, did [g] great wonders & miracles among the people.

9 [7] Then there arose certain of the synagogue, which is called [h] *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 [8] And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 [9] And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 [10] And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ‡ customs which Moses delivered us.

15 And

15 And all that ſat in the council, looking ſtedfaſtly on him, [11] ſaw his face as it had been the face of an angel.

11 Hereby it appeareth that Stephen had an excellent and goodly countenance, having a quiet and ſetled mind, a good conſcience and ſure perſwaſion that his cauſe was juſt: for ſeeing he was to ſpeak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews minds might be pierced and amazed.

CHAP. VII.

1 *Stephen permitted to anſwer to the accuſation of blaſphemy,* 2 *ſheweth that Abraham worſhipped God rightly, and how God choſe the fathers,* 20 *before Moſes was born, and before the tabernacle and temple were built:* 37 *That Moſes himſelf witneſſed of Chriſt:* 44 *and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time:* 51 *reprehending their rebellion, and murdering of Chriſt, the juſt one, whom the prophets foretold ſhould come into the world:* 54 *whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.*

THen [1] ſaid the high prieſt, Are theſe things ſo?

1 Stephen is admitted to plead his cauſe, but to this end and purpoſe, that under a cloke and colour of law, he might be condemned.

2 [2] And he ſaid, Men, brethren, and fathers hearken, The God of [a] glory appeared unto our father Abraham, when he was in [b] Meſopotamia, before he dwelt in Charran,

2 Stephen witneſſeth unto the Jews, that he acknowledgeth the true fathers, and the onely true God: and ſheweth moreover that they are more ancient then the temple: with all that ſervice appointed by the law, and therefore they ought to lay another foundation of true religion, *that is*, *to ſay*, The free covenant that God made with the fathers.

a That mighty God full of glory and majeſty.

b When he ſaith afterward, *verſ.* 4. That Abraham came out of Chaldea, it is evident that Meſopotamia contained Chaldea which was near unto it, and bordering upon it, and ſo writeth *Plin. book 6. chap.* 27.

3 And ſaid unto him, * Get thee out of thy countrey, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to [c] ſet his foot on: yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

* *Gen.* 12. 1.

c Not ſo much ground as to ſet his foot upon

d The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſterity enjoyed it a great while after his death: and this is the figure *Synecdoche.*

6 And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat *them* evil [e] four hundred years.

e There are reckoned four hundred years from the beginning of Abrahams progeny, which was at the birth of Iſaac: & four hundred and thirty years which are ſpoken of by Paul, *Gal.* 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 * And he gave him the covenant of circumciſion: * and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day: * and Iſaac *begat* Jacob, and * Jacob *begat* the twelve Patriarchs.

* *Gen.* 17. 9.
* *Gen.* 21. 3.
* *Gen.* 25. 26.
* *Gen.* 29. 31, *&c.*
* *Gen.* 37. 28.

9 * [3] And the Patriarchs moved with envy, ſold Joſeph into Egypt: but God was [f] with him,

3 Stephen reckoneth up diligently the horrible miſchiefs of ſome of the fathers, to teach the Jews that they ought not raſhly to reſt in the authority or examples of the fathers.

f By this kind of ſpeech, is meant the peculiar favour that God ſheweth men: for he ſeemeth to be away from them, whom he helpeth not: and on the other ſide, he is with them whom he delivereth out of whatſoever great troubles. * *Gen.* 41. 37.

10 And delivered him out of all his afflictions, * and gave him [g] favour and wiſdom in the ſight of Pharaoh king of Egypt, & he made him governor over Egypt, and all his houſe.

g Gave him favour in Pharaohs ſight for his wiſdom. * *Gen.* 42. 1. * *Gen.* 45. 4.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no ſuſtenance.

12 * But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 * And at the ſecond *time* Joſeph was made known to his brethren; and Joſephs kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

* *Gen.* 46. 5.
* *Gen.* 49. 33.

16 And [h] were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

h The Patriarchs, the ſons of Jacob, though there be mention made of no more then Joſeph, *Joſh.* 24. 32.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

i He diviſed a ſubtil invention againſt our ſtock; in that he commanded all the males to be caſt out.

20 * In which time Moſes was born, and * was ‡ [k] exceeding fair, and nouriſhed up in his fathers houſe three months:

* *Exod.* 2. 2.
* *Heb.* 11. 23.
‡ Or, *fair to God.*
k That child was born through Gods merciful goodneſs and favour, to be of a goodly and fair countenance.

21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full fourty years old, it came into his heart to viſit his brethen the children of Iſrael.

24 * And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

* *Exod.* 2. 11.

25 For he ſuppoſed his brethen would have underſtood, how that God by his hand would deliver them; but they underſtood not.

26 * And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

* *Exod.* 2. 13.

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 * And when fourty years were expired, there appeared to him in the wilderneſs of mount Sina, an [l] Angel of the Lord in a flame of fire in a buſh.

* *Exod.* 3. 2.
l Now he calleth the Son of God an Angel, for he is the Angel of great counſel, and therefore ſtraightways after he ſheweth him, ſaying to Moſes, I am the God of thy fathers, *&c.*

31 When Moſes ſaw *it*, he wondred at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver

110 them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the [m] hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had * shewed wonders and signs in the land of Egypt, and in the Red sea, * and in the wilderness fourty years.

37 ¶ [4] This is that Moses which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, ‡ like unto me; him shall ye hear.

38 * This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a [n] calf in those days, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and [o] gave them up to worship the [p] host of heaven; as it is written in the book of the prophets, * O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourty years in the wilderness?

43 Yea, [q] ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 [5] Our fathers had the tabernacle of [r] witness in the wilderness, as he had appointed, speaking unto Moses, * that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, [s] brought in with Jesus into the [t] possession of the Gentiles, whom God drave out [u] before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 * [6] But Solomon built him an house.

48 Howbeit * the most High dwelleth not in temples made with hands; as saith the prophet.

49 Heaven is my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ [7] Ye stiff-necked, and [x] uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the [y] disposition of angels, and have not kept *it*.

54 ¶ [8] When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 [9] But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus [z] standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 [10] Then they cried out with a loud voice, and stopped their ears, and [a] ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the [b] witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus receive my spirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this sin to their charge. And when he had said this, he fell [d] asleep.

m By the power.

* *Exod.* 7. 9.

* *Exod.* 16. 1.

4 He acknowledgeth Moses for the lawgiver, but so, that he proveth by his own witness, that the law had respect to a more perfect thing, *that is to say*, to the prophetical office which tended to Christ, the head of all prophets.

* *Deut.* 18. 15.

‡ Or, *as my self.*

* *Exod.* 19. 3.

* *Exod.* 32. 1.

n This was the superstition of the Egyptians idolatry: for they worshipped Apis a strange and marvellous calf, and made goodly images of kine, *Herodot. lib.* 2.

o Being destitute and void of his spirit, he gave them up to Satan, and wicked lusts, to worship stars.

p By the host of heaven here, he meaneth not the angels, but the moon, and sun and other stars, *Deut.* 17. 3.

* *Amos* 5. 25.

q You took it upon your shoulders, and carried it.

5 Moses indeed erected a tabernacle, but that was to call them back to that form which he had seen in the mountain.

r *That is*, Of the covenant.

* *Exod.* 25. 40.

s Delivered from hand to hand.

t By the figure *Metonymia*, for the countreys which the Gentiles possessed.

u God drave them out, that they should yield up the possession of those countreys to our fathers, when they entred into the land.

* 1 *Chron.* 17. 12.

6 Solomon built a temple, according to Gods commandment but not with condition, that the Majesty of God should be inclosed therein.

* *Chap.* 17. 24.

7 Stephen moved with the zeal of God, at length judgeth his own judges.

x They are of uncircumcised hearts, which lie drowned still in the sins of nature, and stick fast in them: for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kinds of circumcision, *Rom.* 2. 28.

y By the ministry of angels.

8 The more Satan is pressed, the more he bursteth out into an open rage.

9 The nearer that the Martyrs approach to death, the nearer they beholding Christ do rise up even into heaven.

z Ready to confirm him in the confession of the truth, and to receive him to him.

10 The zeal of hypocrites and superstitious people breaketh out at length into most open madness.

a This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confessed before Pilate, *saying*, That it was not lawful for them to put any man to death, and therefore it is reported by *Joseph. lib.* 20. That Ananus a Saducee slew James the brother of the Lord, and for so doing, was accused before Albinus the president of the countrey.

b It was appointed by the law, that the witnesses should cast the first stones, *Deut.* 17. 7

11 Faith and charity never forsake the true servants of God, even to the last breath.

c The word which he useth here, noteth out such a kind of imputing or laying to ones charge, as remaineth firm and steady for ever, never to be remitted.

d *Look* 1 *Thess* 4. 13.

CHAP. VIII.

By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 *by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people;* 14 *Peter and John come to confirm, and enlarge the church: where by prayer, and imposition of hands, giving the holy Ghost,* 18 *when Simon would have bought the like power of them,* 20 *Peter sharply reproving his hypocrisie, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem.* 26 *But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND [1] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

1 Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdom.

2 [2] And devout men [a] carried Stephen *to his burial*, and made great lamentation over him.

2 The godly mourn for Stephen after his death, and bury him, shewing therein an example of singular faith and charity: but no man prayeth to him.

a Amongst all the duties of charity which the godly use, there is no mention made of shrining up of relicks.

3 [3] As for Saul, he made havock of the church, entring into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

3 The dispersion or scattering abroad of the faithful, is the joyning together of churches.

5 [4] Then Philip went down to the city of Samaria, and preached Christ unto them.

4 Philip who was before deacon in Jerusalem, is made of God extraordinarily an evangelist.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 [5] But

5 Chriſt overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the ſight of them whom he deceived and bewitched.

9 [5] But there was a certain man called Simon, which before-time, in the ſame city uſed [b] ſorcery, and [c] betwitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

14 [7] Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the [d] holy Ghoſt.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jeſus.)

17 Then laid they *their* hands on them, and they received the holy Ghoſt.

18 [8] And when Simon ſaw that through laying on of the apoſtles hands, the holy Ghoſt was given, he offered them mony,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt.

20 [9] But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part not lot in this [e] matter: for thy heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the [g] gall of bitterneſs, and *in* the [h] bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 [11] And the angel of the Lord ſpake unto Philip, ſaying, Ariſe and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of [i] great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and joyn thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould [k] guide me? and he deſired Philip that he would come up, and ſit with him.

32 [12] The place of the ſcripture which he read, was this, * He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his [l] humiliation his judgment was taken away: and who ſhall declare his [m] generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

37 [13] And Philip ſaid, If thou believeſt with all thine heart, thou mayſt. And he anſwered and ſaid, [n] I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 *Saul going towards Damaſcus,* 4 *is ſtricken down to the earth;* 10 *is called to the apoſtleſhip,* 18 *and is baptized by Ananias.* 20 *He preacheth Chriſt boldly.* 23 *The Jews lay wait to kill him;* 29 *ſo do the Grecians: but he eſcapeth both,* 31 *The church having reſt, Peter healeth Eneas of the palſy,* 36 *and reſtoreth Tabitha to life.*

AND [1] Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this [b] way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

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7 Peter, not chief, but as an ambaſſadour ſent from the whole company of the apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whoſe foundation had been laid afore by Philip.

d Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governours of the church.

8 Ambition and coveteouſneſs do at length pluck the hypocrites out of their dens.

9 They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

e In this doctrine which I preach.

f Is not upright indeed and without diſſembling.

10 We muſt hope well even of the vileſt ſinners, ſo long and ſo far forth as we may

g He calleth the inward malice of the heart, and that venimous and deviliſh wickedneſs wherewith the Magician was wholly repleniſhed, the gall of bitterneſs: and he is ſaid, To be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquity.

11 Chriſt who calleth freely whom he liſteth, doth now uſe Philip who thought on no ſuch matter, to inſtruct and baptize the eunuch at unawares; and by this means extendeth the limits of his kingdom even into Ethiopia.

i A man of great wealth and authority with *Candaces*. Now this name *Candaces* is a common name to all the queens of Ethiopia.

k To ſhew me the way how to underſtand it.

12 Thoſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.

* *Iſa.* 53.7.

l *The Hebrew text readeth it thus,* Out of a narrow ſtrait, and out of judgment was he taken: where by the narrow ſtrait he meaneth the grave and the very bands of death, and by judgment, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Fathers wrath.

m How long his age ſhall laſt: for Chriſt having once riſen from the dead dieth no more, *Rom.* 6. 9.

13 Profeſſion of faith is requiſite in baptizing of them, which are at years, and therefore it is evident that we are not then firſt ingraffed into Chriſt; when we are baptized, but being already ingraffed, are then confirmed.

n The ſum of the confeſſion, which is neceſſary for baptiſm.

1 Saul (who is alſo Paul) perſecuting Chriſt cruelly, who did as it were flee before him, falleth into his hands, and is overcome: and with a ſingular example of the goodneſs of God, in ſtead of puniſhment which he juſtly deſerved for his cruelty, is not onely received to favour, but is alſo even by the mouth of God appointed an apoſtle, and is confirmed by the miniſtry and witneſs of Ananias.

a This is a token that Sauls ſtomack boiled and caſt out great threatnings to murther the diſciples. b Any trade of life which a man taketh himſelf unto, the Jews call a way.

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5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *It is* [c] hard for thee to kick againſt the pricks.

c This is a proverb which is ſpoken of them, that through their own ſtubbornes hurt themſelves.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him [d] ſtood ſpeechleſs, hearing a [e] voice, but ſeeing no man.

d Stood ſtill and could not go one ſtep foward but abode amazed as if they had been very ſtones.

e They heard Pauls voice: for afterward it is ſaid in flat terms that they heard not his voice that ſpake: as beneath *Chap.* 22. 9. but other go about to ſet theſe places at one which ſeem to be at a jar, after this ſort, to wit, That they heard a ſound of a voice, but no perfect voice.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for *one* called Saul of [f] Tarſus: for behold, he prayeth,

f Tarſus was a city of Cilicia near unto Anchiala, which two cities Sardanapalus is ſaid to have built in one day.

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſts, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a [g] choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

g To beat my name in.

16 For I will [h] ſhew him how great things he muſt ſuffer for my names ſake.

h I will ſhew him plainly.

17 And Ananias went his way, and entred into the [i] houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (*even* Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

i Into Judas his houſe.

18 And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthned. Then was Saul certain days with the diſciples which were at Damaſcus.

20 [2] And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

2 Paul beginneth ſtraightways to execute the office which was enjoyned him, never conſulting with fleſh and bloud.

21 But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 [3] But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, [k] proving that this is very Chriſt.

3 Paul ſtriveth not with his own authority alone, but with the teſtimony of the prophets.

k By conferring places of the Scripture together, as cunning craftſmen do, when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.

23 ¶ [4] And after that many days were fulfilled, the Jews took counſel to kill him:

4 Paul, who was before a perſecuter, hath now perſecution laid before himſelf, but yet a far off. * 2 *Cor.* 11. 32.

24 * But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 [5] Then the diſciples took him by night, and let *him* down by the wall in a basket.

5 We are not forbidden to avoid and eſchew the dangers and conſpiracies that the enemies of God lay for us, ſo that we ſwerve not from our vocation.

26 [6] And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

6 In ancient time no man was raſhly or lightly received into the number of and amongſt the ſheep of Chriſt, much leſs to be a paſtour.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 [7] And he was [l] with them coming in, and going out at Jeruſalem.

7 The conſtant ſervants of God muſt look for danger after danger: yet God watcheth for them.

l With Peter and James, for he ſaith, that he ſaw none of the apoſtles but them, *Gal.* 1. 18. 19.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the [m] Grecians: but they went about to ſlay him.

m Look *Chap.* 6. 1.

30 [8] *Which* when the brethen knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

8 The miniſters of the word may change their place by the advice and counſel of the congregation and church.

31 [9] Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were [n] edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplied.

9 The end of perſecutions is the building of the church, ſo that we will patiently wait for the Lord.

n This is a borrowed kind of ſpeech which ſignifieth eſtabliſhment and increaſe.

32 ¶ [10] And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

10 Peters apoſtleſhip is confirmed by healing of the man that was ſick of the palſy.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſie.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at [o] Lydda, and Saron, ſaw him, and turned to the Lord.

o Lydda, was a city of Paleſtina, and Saron a champion countrey, and a place of good paſturage, between Ceſarea of Paleſtina, and the mountain Tabor, and the lake of Genezareth, which extendeth it ſelf in great length beyond Joppa.

36 ¶ [11] Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which ſhe did.

11 Peter declareth evidently by raiſing up a dead body through the name of Chriſt, that he preached the glad tidings of life.

37 And it came to paſs in thoſe days, that ſhe was ſick, and died: whom when they had waſhed, they laid *her* in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not ‡ delay to come to them.

‡ Or, *be grieved.*

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lift her up;

up; and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 *Cornelius a devout man,* 5 *being commanded by an angel, sendeth for Peter:* 11 *who by a vision,* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them;* 48 *and they are baptized.*

THere [1] was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*,

2 A [a] devout *man*, and one that feared God with all [b] his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, [c] What is it Lord? And he said unto him, Thy prayers and thine alms are [d] come up for a [e] memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household-servants, and a devout souldier of them that waited on him continually:

8 And when he had declared all *these things* unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the [g] four corners, and let down to the earth:

12 Wherein were [h] all manner of [i] four-footed beasts of the earth, and wild beasts, and [k] creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill and eat.

14 [2] But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time; What God hath cleansed, *that* call not thou [l] common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean; behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned *from God* by an holy angel, to send for thee unto his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 [3] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, assoon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until [m] this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 [5] Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ [6] Then Peter opened *his* mouth, and said, * Of a truth I perceive that [n] God is no respecter of persons:

35 But in every nation, he that [o] feareth him,

1 Peter consecrateth the first fruits of the Gentiles to God by the means of two miracles.
a So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.
b This is a great commendation to this man, that he laboured to have all his household and familiar friends and acquaintance to be religious, and godly.
c What wilt thou with me lord? for he setteth himself to hear.
d This is a borowed kind of speech, which the Hebrews use very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and savour of them goeth up into Gods nostrils: so do our prayers as a sweet smelling sacrifice which the lord taketh great pleasure in.
e *That is*, in so much that they will not suffer God, as it were, to forget thee: for so doth the scriptures use oftentimes to prattle with us as nurses do with little children, when they frame their tongues to speak.
f For though Peter stand not amazed as one that is tongue-tyed, but talketh with God, and is instructed in his mysteries, yet his mind was far otherwise than it was wont to be, but shortly returned to the old bent.
g So that it seemed to be a four squate sheet.
h Here is the word (All) which is generall, plainly put for an indefinite and uncertain, *that is to say*, for some of all sorts, not for all of every sort.
i *That is*, such as were meet for mens use.
k What is meant by these creeping things, look *Levit.* 11.
2 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the Holy Ghost.
l Do not thou hold them as unclean.

3 Religious adoration or worship agreeth onely to God: but civil worship is given to the ministers of the word, although not without danger.

m He meaneth not the self-same hour, but the like, *that is*, about nine of the clock the other day, as it was then nine when he spake to Peter.
4 Cornelius faith sheweth forth it self by prayer and charity.
5 As faith cometh by hearing, so is it nourished and groweth up by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousness who is agreable to him, or whom he accepteth.

* *Deut.* 10. 17.

Rom. 2. 11. 1 *Pet.* 1. 17. n That God judgeth not after the outward appearance. o By the fear of God the Hebrews understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christs time: and therefore they deal foolishly which build preparative works and free-will, upon this place.

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and worketh righteousness, is accepted with him.

36 The word which God sent unto the [p] children of Israel, preaching peace by Jesus Christ (he is Lord of all.)

37 [7] That word (*I say*) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God [q] anointed Jesus of Nazareth, with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, [r] chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God *to be* the judge of quick and dead.

43 * To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 ¶ [8] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnifie God. Then answered Peter,

47 [9] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

p God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation soever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation only, *that is*, Of the Jews; but of all.

7 The sum of the gospel (which shall be made manifest at the latter day, when Christ himself shall sit as Judge both of the quick and dead) is this, That Christ promised to the fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and at length crucified to reconcile us to God, did rise again the third day, that whosoever believeth in him should be saved through the remission of sins.

q The stile is taken from an old custom of the Jews who used to anoint their kings and priests, whereupon it grew, to call them anointed, upon whom God bestoweth gifts and vertues

r This chusing of the apostles is properly given to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing and mens voices the one against the other, for the apostles are immediately appointed of God, and the church ministers by means.

* *Jer.* 31.34. *Mic.* 7.18.

8 The spirit of God sealeth that in the heart of the hearers which the minister of the word speaketh by the commandment of God, as it appeareth by the effects. 9 Baptism doth not sanctifie or make them holy which receive it, but sealeth up & confirmeth their sanctification.

CHAP. XI.

1 Peter being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND [1] the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

1 Peter being without cause reprehended of the unskilfull and ignorant, doth not object that he ought not to be judged of any, but openly giveth an account of his doing.

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, * as on us at the beginning. * *Chap.* 2.4.

16 Then remembred I the word of the Lord, how that he said, * John indeed baptized with water; but ye shall be baptized with the Holy Ghost. * *John.* 1.26.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 [2] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ * [3] Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and [a] Antioch, preaching the word to none but unto the Jews only.

20 [4] And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ [5] Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who wen he came, and had seen the grace of God, was glad, and exhorted them all, that

2 Such as asked a question of the truth which they know not, ought to be quietly heard, and must also quietly yield to the declaration thereof.

* *Chap.* 8.1.

3 The scattering abroad of the church of Jerusalem, is the cause of the gathering together of many other churches.

a He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.

5 The apostles do not rashly condemn an extraordinary vocation, but yet they judge it by the effects.

that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

6 There was no contention amongst the apostles either of usurping, or of holding places and degrees.

25 [6] Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ‡ with the church, & taught much people; & the disciples were called Christians first in Antioch.

‡ Or, *in the church.*

7 God doth so wrap up his church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

27 ¶ [7] And in these days came prophets from Jerusalem, unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

8 All congregations or churches make one body.

b *That is*, that thereof the deacons might succour the poor: for it behooved to have all these things done orderly and decently, and therefore it is said, That they sent these things to the elders, *that is*, To the governours of the church.

29 [8] Then the disciples, every man according to his ability, determined to send [b] relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Chap. XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church.* 20 *In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death the word of God prospereth.*

1 God giveth his church a truce but for a little time.

2 This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, son to Aristobulus, and father to that Agrippa who is spoken of afterward.

‡ Or, *began.*

b Violently, his cause being not once heard.

NOw [1] about that time, [2] Herod the king ‡ stretched forth *his* hands to vex certain of the church.

2 And he [b] killed James the brother of John with the sword.

2 It is an old fashion of tyrants to procure the favour of the wicked with the bloud of the godly.

3 [2] And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened *bread.*)

3 The tyrants and wicked make a gallows for themselves, even then, when they do most according to their own will and fantasie.

4 [3] And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

4 The prayers of the godly overturn the counsel of tyrants, obtain angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the church.

‡ Or, *instant and earnest prayer was made.*

5 [4] Peter therefore was kept in prison; but ‡ prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

5 Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the apostles.

12 [5] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

6 We obtain more of God than we dare well hope for.

13 [6] And as Peter knocked at the door of the gate, a damsel [d] came ‡ to hearken, named Rhoda.

d Out of the place where they were assembled, but not out of the house.

‡ Or, *to ask who was there.*

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence, which ought to be used in Gods business, be not a whit slackened.

17 [7] But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

8 Evil counsel falleth out in the end to the hurt of the devisers of it.

18 [8] Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

9 A miserable and shamefull example of the end of the enemies of the church.

‡ Or, *have an hostile mind, intending war.*

† Gr, *That was over the kings bedchamber.*

20 ¶ [9] And Herod ‡ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus † the kings chamberlain their friend, desired peace; because their countrey was nourished by the kings *countrey*.

21 And upon a set day, Herod arayed in royal apparel, sat upon his throne, and made an oration unto them.

10 The flattery of the people, maketh fools vain.

11 God resisteth the proud.

22 [10] And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 [11] And immediately the angel of the Lord smote him, because he [e] gave not God the glory: and he was eaten of worms, and gave up the ghost.

e Josephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanities.

24 ¶ [12] But the [f] word of God grew and multiplied.

12 Tyrants build up the church by plucking it down.

‡ They that heard the word of God.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ‡ ministry, and took with them John, whose surname was Mark.

‡ Or, *charge. chap.* 11. 29, 30.

CHAP. XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.* 7 *Of Sergius Paulus, and Elymas the sorcerer.* 13 *Paul preacheth at Antioch, that Jesus is Christ.* 42 *The Gentiles believe;* 35 *but the Jews gainsay, and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life, believed.*

1 Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.
‡ Or, *Herods foster brother.*
a The same was Antipas, which put John Baptist to death.
b While they were busie doing their office, *that is*, as Chrysostom expoundeth it, while they were preaching.
c The Lord is said To call (whereof this word (*calling*) cometh, which is usuall in the church) when he causeth that to be, which was not, whether you refer it to the matter it self, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some name: as Gods mighty power is also declared thereby, who spake the word, and things were made.
2 Fasts and solemn prayers were used before the laying on of hands.
3 Paul and his company do at the first bring Cyprus to the subjection and obedience of Christ.
d Seleucia was a city of Cilicia, so called of Seleucus one of Alexanders successours
4 The devil maketh the conquest of Christ more glorious, in that he setteth himself against him.
5 The sorcerer which was stricken of Paul with corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the gospel.
e He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickednes with the best motion in the world.
f His power which he sheweth in striking and beating down his enemies.

NOw [1] there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‡ which had been brought up with [a] Herod the tetrach, and Saul.

2 As they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] And when they had fasted and prayed, and laid their hands on them, they sent *them* away.

4 ¶ [3] So they being sent forth by the holy Ghost, departed unto [d] Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of *the countrey*, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 [4] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also *is called* Paul) filled with the holy Ghost, set his eyes on him,

10 [5] And said, O full of all subtilty and all [e] mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the [f] hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 [6] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in [g] Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 [7] And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren if ye [h] have any word of exhortation for the people, say on.

16 [8] Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and [i] exalted the people * when they dwelt as strangers in the land of Egypt, * and with an [k] high arm brought he them out of it.

18 And about the time of fourty years † suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, * he divided their land to them by lot.

20 And after that * he gave *unto them* judges, about the space of [l] four hundred and fifty years, until Samuel the prophet.

21 * And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of [m] fourty years.

22 And when he had removed him, * he raised up unto them David to be their king; to whom also he gave testimony, and said, * I have found David *the son* of Jesse; a man after mine own heart, which shall fulfill all my will.

23 * [9] Of this mans seed hath God according to *his* promise, raised unto Israel a Saviour Jesus:

24 * When John had first preached [n] before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, * Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 [10] Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 [11] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 * And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 * [12] But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

h Word for word, If there be any word in you: and this is a kind of speech taken from the Hebrews, whereby is meant, That the gifts of Gods grace are in us, as it were in treasure houses and that they are not ours, but Gods. In like sort saith David, Thou hast put a new song in my mouth, *Psal.* 40. 1.
i God bestowed many peculiar benefits upon his chosen Israel: but this especially, that he promised them the everlasting Redeemer.
k Advanced and brought to honour.
* *Exod.* 1. 1.
* *Exod.* 13. 1, 16.
l Openly and with main force, breaking in pieces the enemies of his people.
† Gr. *etrophophoresen.* perhaps for *etrephophoresen.* *as a nurse beareth*, or *feedeth her child.* *Deut.* 1. 31. *Act.* 7. 27. according to the Sept. and so Chrysost.
* *Josh.* 14. 2.
* *Judg.* 3. 9.
m There were from the birth of Isaac unto the destruction of the Canaanites under the governance of Joshua, four hundred and seven and fourtie years, and therefore he addeth in this place, this word, About, for there want three years, but the apostle useth the whole greater number.
* 1 *Sam.* 8. 5.
n In this space of fourtie years, must the time of Samuel be reckoned with the days of Saul, for the kingdom did as it were swallow up his government.
* 1 *Sam.* 16. 13.
* *Psal.* 89. 20.
* *Isa.* 11. 1.
9 He proveth by the witnes of John, that Jesus is that Saviour which should come of David.
* *Matt.* 3. 1.
n John as an Herauld, did not shew Christs coming afar off, as the other prophets did, but hard at hand, and entred on his journey.
* *John* 1. 20.
10 Christ was promised and sent properly to the Jews.
11 All things came to pass in Christ, which the prophets foretold of Messias, so that hereby also it appeareth that he is the true and onely Saviour: and yet notwithstanding they are not to be excused, which did not onely receive him, but also persecute him most cruelly although he was innocent.
* *Matt.* 27. 22.
* *Matt.* 28. 6.
12. We must set the glory of the resurrection against the shame of the cross, and grave. And the resurrection is proved as well by witnesses which saw it, as by the testimonies of the prophets.

6 An example in one and the selfsame company both of singular constancy, and also of great weakness. g This putteth a difference betwixt it, and Antiochia which was in Syria. 7 In the synagogue of the Jews (according to the patern whereof Christian congregations were instituted) first the scriptures were read, then such as were learned, were licensed by the rulers of the synagogue to speak and expound.

33 God hath fulfilled the ſame unto us their children, in that he hath [o] raiſed up Jeſus again; [13] as it is alſo written in the ſecond pſalm, * Thou art my ſon, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, * I will give you the ſure † [p] mercies of David.

35 [14] Wherefore he ſaith alſo in another *pſalm*, * Thou ſhalt not ſuffer thine holy One to ſee corruption.

36 For David ‡ after he had ſerved his own generation by the will of God, * fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ [15] Be it known unto you therefore, men *and* brethen, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from [q] all things, from which ye could not be juſtified by the law of Moſes.

40 [16] Beware therefore, leſt that come upon you which is ſpoken of in * the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

42 [17] And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them † the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious [r] proſelytes followed Paul and Barnabas; who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 [18] But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 [19] Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and [s] judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were [t] ordained to eternal life, believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 [20] But the Jews ſtirred up the [u] devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, & expelled them out of their coaſts.

51 * [21] But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the holy Ghoſt.

CHAP. XIV.

1 Paul and Barnabas are perſecuted from Iconium. 8 At Lyſtra Paul healeth a cripple; whereupon they are reputed as gods. 19 Paul is ſtoned. 21 They paſs through divers churches, confirming the diſciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND [1] it came to paſs in [a] Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, believed.

2 But the [b] unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren.

3 [2] Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and [c] fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 ¶ [3] And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter which was before their city, brought oxen and garlands unto the [d] gates; and would have done ſacrifice with the people.

14 *Which* when the apoſtles, Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 [4] And ſaying, Sirs, why do ye theſe things? We alſo are men of like [e] paſſions with you, and preach unto you, that ye ſhould turn from

theſe

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o Such is the craft and ſubtilty of the enemies of the onely Son of God, when as he left off his weakneſs, and came out of the grave, having conquered death.

13 If Chriſt had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been ſure.

* *Pſal.* 2. 7. *Heb.* 1. 5.

14 The Lord was ſo in the grave, that he felt no corruption.

* *Iſa.* 55. 3.

† Gr. τα ὁσια, *holy*, or, *juſt things*: which word the *Septuagint* both in the place of *Iſa.* 55. 3. and in many others, uſe for that which is in the Hebrew, *mercies*.

* *Pſal.* 16. 10.

‡ Or, *after he had in his own age ſerved the will of God.*

* 1 *King.* 2. 10.

p The Grecians call thoſe, holy things, which the Hebrews call gracious bounties: and they are called Davids bounties in the *paſſive* ſignification, becauſe God beſtowed them upon David: Moreover they are termed faithful, after the manner of ſpeech which the Hebrews uſe, who term thoſe things faithful which are ſteady and ſure, ſuch as never alter nor change

15 Chriſt was ſent to give them free remiſſion of ſins which were condemned by the law.

q Whereas the ceremonies of the law could not abſolve you from your ſins, this man doth abſolve you, if you lay hold on him by faith.

16 The benefits of God turn to the utter undoing of them that contemn them.

* *Heb.* 1. 5.

17 The Gentiles go before the Jews into the kingdom of heaven.

† Gr. *in the week between*, or, *in the ſabbath betweens.*

r Which had forſaken their heathenish religion, and embraced the religion ſet forth by Moſes.

18 The ſavour of one ſelf-ſame goſpel is unto the reprobate and unto believers, death, and to the elect, and ſuch as believe, life.

19 The goſpel is publiſhed to the Gentiles by the expreſs commandment of God.

s By this your doings you do as it were pronounce ſentence againſt your ſelves, and judge your ſelves. * *Iſa.* 49. 6.

t Therefore either all were not appointed to everlaſting life, or elſe all ſhould have believed, but becauſe that is not ſo, it followeth that ſome certain were ordained: and therefore God did not onely foreknow, but alſo fore-ordain, that neither faith, nor the effects of faith, ſhould be the cauſe of his ordaining or appointment, but his ordaining the cauſe of faith.

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20 Such is the craft and ſubtilty of the enemies of the goſpel, that they abuſe the ſimplicity of ſome which are not altogether evil men, to execute their cruelty.

u Such as embraced Moſes his law.

* *Mat.* 10. 14.

21 The wickedneſs of the world cannot let God to gather his church together, and to foſter and cheriſh it when it is gathered together.

1 We ought to be no leſs conſtant in preaching of the goſpel, then the perverſeneſs of the wicked is obſtinate in perſecuting of it.

a Iconium was a city of Licaonia.

b Which obeyed not the doctrine.

2 We ought not to leave our places and give place, to threatnings, neither to open rage, but when there is no other remedy, and that not for our own quietneſs ſake, but that the goſpel of Chriſt may be ſpread further abroad.

c It is lawful ſometimes to flee dangers, in time covenient.

3 It is an old ſubtilty of the devil either to cauſe the faithful ſervants of God to be baniſhed at once, or to be worſhipped for idols: and that chiefly, taking occaſion by miracles wrought by them.

d Of the houſe where Paul and Barnabas were.

4 That is alſo called Idolatry, which giveth to creatures, be they never ſo holy and excellent, that which is proper to the onely one God, *that is*, Invocation, or Calling upon them.

e Men as ye are, and partakers of the ſelf-ſame nature of man as you.

118 these [f] vanities unto the living God, * which made heaven, and earth, and the sea, and all things that are therein:

16 [5] * Who in times past [g] suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts [8] with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ [6] And there came thither certain Jews from Antioch and Iconium, who perswaded the people, * and having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 [7] And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 [8] Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 [9] And when they had † ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 [10] And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into [h] Attalia:

26 And thence sailed to [i] Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearsed all that God had done with them, & how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

f He calleth idols, *Vanity*, after the manner of the Hebrews.
* *Gen.* 1. 1. *Psal.* 146. 6. *Revel.* 14. 7.
5 Custom, be it never so old, doth not excuse the idolaters.
* *Psalm.* 18. 12.
g Suffered them to live as they listed, prescribing and appointing them no kind of religion.
6 The devil when he is brought to the last cast, at length rageth openly, but in vain, even then when he seemeth to have the upper hand.
* 2 *Cor.* 11. 25.
7 We must go forward in our vocation through a thousand deaths.
8 It is the office of the ministers, not onely to teach, but also to confirm them that are taught, and prepare them to the cross.
9 The apostles committed the churches which they had planted, to proper and peculiar pastours, which they made, not rashly, but with prayers and fastings going before: neither did they thrust them upon churches through bribery, or lordly superiority, but chose and placed them by the voice of the congregation.
† *The word in the original is taken from the custom of the Greeks, whose manner was to chuse their officers by the lifting up of the hand.*
10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, do render an account of their journey to the congregation, or church. h Attalia was a sea city of Pamphilia, near to Lycia. i Antiochia of Syria.

CHAP. XV.

1 *Great dissention ariseth touching circumcision* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and part asunder.*

The church is at length troubled with dissention within it self, and the trouble riseth of the proud and stubborn wits of certain evil men: The first strife was concerning the office of Christ, whether we be saved by his onely righteousness apprehended by faith; or if we have need also to observe the law.

AND [1] certain [a] men which came down from Judea, taught the brethren, *and said*, * Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 [2] When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 [b] And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ [3] And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, * [4] Men *and* brethren, ye know how that a [c] good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as *he did* unto us:

9 And put no [d] difference between us and them, * purifying their hearts by faith.

10 [5] Now therefore [f] why tempt ye God, * to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ [6] Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [g] James answered, saying, Men *and* brethren, hearken unto me.

14 [7] Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

18 [h] Known unto God are all his works from the beginning of the world.

19 [8] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from [i] pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

a Epiphanius is of opinion, that this was Cerinthus.
* *Gal.* 5. 2.
2 Meetings of congregations were instituted to suppress heresies, whereunto certain were sent by common consent in the name of all. b Courteously, and lovingly brought on their way by the church, *that is*, By certain appointed by the church.
3 The matter is first handled, both parts being heard, in the assembly of the apostles and ancients, and after is communicated with the people.
* *Chap.* 10. 20. & 11. 13.
4 God himself in calling of the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the law.
c *Word for word*, Of old time, *that is*, Even from the first time that we were commanded to preach the gospel, and straitways after that the holy Ghost came down upon us
d He put no difference between us & them, as touching the benefit of his free favour.
* *Chap.* 10. 43. 1 *Cor.* 1. 2.
c Christ pronounceth them to be blessed, which are pure of heart: and here we are plainly taught that men are made such by faith.
5 Peter passing from the ceremonies to the law it self in general, sheweth that none could be saved, if salvation were to be sought for by the law, and not by grace onely in Jesus Christ: because that no man could ever fulfil the law, neither patriarch nor apostle.
f Why tempt you God, as though he could not save by faith.
* *Mat* 23. 4.
6 A true pattern of a lawful councill, where Gods truth onely reigneth.
g The son of Alpheus who is also called the Lords brother.
7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.
* *Amos* 9. 11.
h And therefore nothing cometh to pass by fortune, but by Gods appointment.
8 In matters indifferent, we may so far bear with the weakness of our brethren, as they may have time to be instructed. i From sacrifices, or from feasts which were kept in idols temples.

22 Then

22 [9] Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethen:

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 [10] Forasmuch as we have heard, that certain which went out from us have [l] troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have [m] hazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and to [o] us, to lay upon you no greater burden then these [p] necessary things;

29 [12] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30 [13] So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoyced for the ‡ consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in [q] peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ [14] And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 [15] And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 [16] And the contention was so [r] sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 Paul having circumcised Timothy, 7 and being called by the spirit from one countrey to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison-doors are opened. 31 The jayler is converted, 37 and they are delivered.

THen [1] came he to Derbe and Lystra: and behold, a certain disciple was there, * named Timotheus, the son of a certain woman, which was a [a] Jewess, and believed; but his father *was* a Greek:

2 Which was [b] well reported of by the brethren that were at Lystra and Iconium.

3 [2] Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 [3] And as they went through the cities, they delivered them the [c] decrees for to keep, * that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 [4] Now when they had gone throughout Phrygia, and the region of Galatia, and were [d] forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 [5] And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 [6] And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is ‡ the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 [7] And on the sabbath we went out of the city by a river-side, where [e] prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ [8] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 [9] And when she was baptized, and her household, she besought *us*, saying, If ye have judged

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9 In a lawful Synod, neither they which are appointed and chosen judges, appoint and determine any thing tyrannously, or upon a lordliness, neither doth the common multitude set themselves tumultuously against them which sit as judges by the word of God: as the like order also is holden in publishing & ratifying those things which have been so determined and agreed upon.

10 The Council of Jerusalem concludeth, that they trouble mens consciences, which teach us to seek salvation in any other means then in Christ onely apprehended by faith, from whence soever they come, and whomsoever they pretend to be author of their vocation.

l A borrowed kind of speech taken of them which pull down that which was built up: and it is a very usual metaphor in the scriptures, to say the church is built for the church is planted and stablished.

m For the gospel sake.

11 *That is*, A lawful council, which the holy Ghost ruleth

n First they make mention of the holy Ghost, that it may not seem to be any mans work.

o Not that men have any authority of themselves, but to shew the faithfulness that they used in their ministry and labour.

p This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with less occasion of quarrel.

12 Charity is requisite even in things indifferent.

13 It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

‡ Or, *exhortation*.

q This is an Hebrew kind of speech, which is as much to say, as the brethren wished them all prosperous success, and the church dismissed them with good leave. 14 Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore went these apostles to oversee such as they had planted, and for this cause also Synods were instituted and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine. 16 God useth the faults of his servants to the profit and building of the church, yet we are to take heed, even in the best matters, that we pass not measure in our heat: r They were in great heat: But herein we have to consider the force of Gods counsel: for by this means it came to pass, that the doctrine of the gospel was exercised in many places.

1 Paul himself doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

a *Rom.16.21.*

a Paul in his latter epistle to Timothy, commendeth the godliness of Timothies mother and grandmother.

b Both for his godliness and honesty.

2 Timothy is circumcised, not simply for any necessity, but in respect of the time onely to win the Jews.

3 Charity is to be observed in things indifferent, that so regard be had both of the weak, and the quietness of the church.

c Those decrees which he spake of in the former chapter.

d *Chap.15.28.*

4 God appointeth certain and determinate times to open and set forth his truth, that both the election, and the calling may proceed of grace,

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to enquire.

5 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

6 The Saints did not easily believe every vision.

‡ Or, *the first*.

7 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth, that there is no acceptation of person in the gospel.

e Where they were wont to assemble themselves.

8 The Lord onely opened the heart to hear the word which is preached.

9 An example of a godly housewife.

judged

120 judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

10 Satan transformeth himself into an angel of light, and coveteth to enter by undermining, but Paul openly letteth him and casteth him out.
‡ Or, *of python.*
f This is a proper note of Apollo, which was wont to give answers to them that asked him.
g Paul made no haste to this miracle, for he did all things as he was led by the Spirit.

16 ¶ [10] And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit ‡[f] of divination, met us, which brought her masters much gain by foothsaying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she [g] many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

11 Covetousness of lucre and gain is an occasion of persecuting the truth, In the mean season, God sparing Timothy, calleth Paul and Silas as the stronger to battel.
‡ Or, *court.*
12 Covetousness pretendeth a desire of common peace and godliness.
13 It is an argument of the devil to urge the authority of ancestours without any distinction.
14 An example of evil magistrates, to obey the fury and rage of the people.
* 2 *Cor.* 11. 25.
1 *Thess.* 2. 2.
h Because he would be more sure of them, he set them fast in the stocks.
15 The prayers of the godly do shake both heaven and earth.

19 ¶ [11] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the ‡market-place, unto the rulers,

20 [12] And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city,

21 [13] And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 [14] And the multitude rose up together against them: and the magistrates rent off their clothes, * and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jayler to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet [h] fast in the stocks.

25 ¶ [15] And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, & every ones bands were loosed.

16 The merciful Lord, so oft as he listeth, draweth men to life even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercy.
17 In means which are especially extraordinary, we ought not to move one foot forward, unless that God go before us.

27 [16] And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 [17] But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

18 God with one self-same hand woundeth and healeth when it pleaseth him.

33 [18] And he took them the same hour of the night, And washed *their* stripes: and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyced, believing in God with all his house.

35 [19] And when it was day, the magistrates sent the sergeants, saying, Let those men go.

19 Shame and confusion is in process of time the reward of wicked and unjust magistrates.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 [20] But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

20 We must not render injury, for injury, and yet notwithstanding it is lawful for us to use such help as God giveth us, to bridle the outragiousness of the wicked, that they hurt not other in like sort.
21 The wicked are not moved with the fear of God, but with the fear of men: and by that means also God provideth for his, when it is needful.
22 We may eschew dangers, so that we never neglect our duty.
* *Verse.* 14.

38 [21] And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them*, to depart out of the city.

40 [22] And they went out of the prison, * and entred into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Thessalonica: where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

NOw [1] when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

1 The casting out of Silas and Paul was the saving of many other.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

2 Christ is therefore the Mediatour, because he was crucified and rose again: much less is he to be rejected, because the cross is ignominious.

3 [2] Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.

3 Although the zeal of the unfaithful seem never so godly, yet at length it is found to have neither truth nor equity: But yet the wicked cannot do what they list, for even among themselves God stirreth up some, whose help he useth to the deliverance of his.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ [3] But the Jews which believed not, moved with envy, took unto them certain [a] lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

a Certain companions which do nothing but walk the streets, wicked men, to be hired for every mans money to do any mischief, such as we commonly call the rascals and very sink and dunghil knaves of all towns and cities.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the [b] world upside down, are come hither also;

b Into what country and place soever they come, they cause sedition and tumult.

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

c When Jason had put them in good assurance that they should appear.

9 And when they had taken [c] security of Jason, and of the other, they let them go.

10 ¶ [4] And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

4 That is indeed the wisedom of the spirit, which always setteth the glory of God before it self, as a mark whereunto it directeth it self and never swarveth from it.

11 [s] These were more [d] noble then thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed: alſo of honourable women which were Greeks, and of men not a few.

13 ¶ [6] But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 [7] And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 ¶ [8] And they that conducted Paul, [e] brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the city ‡ wholly given to [g] idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that [h] met with him.

18 [10] Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him: and ſome ſaid, What will this ‡ [i] babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto ‡ [k] Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 [11] (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing.)

22 [12] Then Paul ſtood in the mids of ‡ Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too [l] ſuperſtitious.

23 For as I paſſed by, and beheld your ‡ [m] devotions, I found an altar with this inſcription, To the [n] unknown God. Whom therefore ye ignorantly worſhip, him declare I unto you.

24 * [13] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, * as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 [14] And hath made of [o] one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord, if haply they might [p] feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

29 Foraſmuch then as we are the offſpring of God, * we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone [q] graven by art and mans device.

30 [15] And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath ‡ given [r] aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ [16] And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputy, but is diſmiſſed. 18 Afterwards paſſing from city to city, he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacy.

AFter [1] theſe things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that [a] Claudius had commanded all Jews to depart from Rome) and came unto them.

3 ¶ And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 [2] And he reaſoned in the ſynagogue every ſabbath, and [b] perſwaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was [c] preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 [3] And when they oppoſed themſelves, and blaſphemed, * he ſhook *his* raiment, and ſaid unto them, Your [d] blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8 * And Criſpus the chief ruler of the ſynagogue, believed on the Lord with all his

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s The Lord ſetteth out in one moment, and in one people, divers examples of his unſearchable wiſdom, to cauſe them to fear him.

d He compareth the Jews with the Jews.

6 Satan hath his, who are zealous for him, and that even ſuch, as leaſt of all ought.

7 There is neither counſel, nor fury, nor madneſs againſt the Lord.

8 The ſheep of Chriſt do alſo watch for their paſtours health and ſafety, but yet in the Lord.

e It is not for nought that the Jews of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens: and there is in diſtance betwixt thoſe two, all Theſſalia, and Beotia, and Attica.

9 In comparing the wiſdom of God with mans wiſdom, men ſcoff and mock at that which they underſtand not: And God uſeth the curioſity of fools to gather together his elect.

f He could not forbear.

‡ Or, *full of idols.*

g Slaviſhly given to idolatry: *Pauſanias writeth*, that there were more idols in Athens then in all Grecia, yea, they had altars dedicated to Shame, and Fame, and Luſt, whom they made goddeſſes.

h Whomſoever Paul met with that would ſuffer him to talk with him he reaſoned with him: ſo throughly did he burn with the zeal of Gods glory.

10 Two ſects eſpecially of the philoſophers, do ſet themſelves againſt Chriſt: the Epicures, which make a mock and ſcoff at all religion: and the Stoicks, which determine upon matters of religion according to their own brains.

‡ Or, *baſe fellow.*

i Word for word, *Seed gatherer*: a borrowed kind of ſpeech taken of birds which ſpoil corn, and is applied to them, which without all art bluſter out ſuch knowledge as they have gotten by hearing this man, and that man.

‡ Or, *Mars-hill.* k This was a place called as you would ſay, Mars-hill, where the Judges ſate, which were called *Areopagitæ*, upon weighty affairs, which in old time arraigned *Socrates*, and after condemned him of impiety.

11 The wiſdom of man is vanity.

12 The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their own ſuperſtition.

‡ Or, *court of the Areopagites.*

l To ſtand in too peeviſh and ſervile a fear of your gods.

‡ Or, *gods that you worſhip*, 2 *Theſſ.* 2. 4.

m Whatſoever men worſhip for religions ſake, that we call devotion.

n *Pauſanias in his Atticks* maketh mention of the altar which the Athenians had delicated to unknown gods: and *Laertius in his Epimenides* maketh mention of an altar that had no name intituled. * *Chap.* 7. 48.

13 It is a moſt fooliſh and vain thing to compare the creator with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of idolatry. * *Pſal.* 50. 8.

14 God is wonderfull in all his works, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eyes to the workman.

o Of one ſtock and one beginning.

p For as blind men we could not ſeek out God, but onely by gropingwiſe before the true light came and lightned the world.

* *Iſa.* 40. 18.

q Which ſtuff, as gold, ſilver, ſtones, are cuſtomably graven as mans wit can deviſe, for men will not woſhip that groſs ſtuff as it is, unleſs by ſome art it hath gotten ſome ſhape upon it.

15 The oldneſs of the errour doth not excuſe them that err, but it commandeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Judge to ſuch as contemn him.

‡ Or, *offered faith.*

r By declaring Chriſt to be the Judge of the world, through the reſurrection from the dead.

16 Men to ſhew forth their vanity, are diverſly affected and moved by one ſelfſame goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

1 The true miniſters are ſo far from ſeeking their own profit that they do willingly depart from their right, rather then the courſe of the goſpel ſhould be hindred in the leaſt wiſe that might be.

* *Rom.* 16. 3.

a *Suetonius recordeth*, that Rome baniſhed the Jews becauſe they were always at diſquiet and that by Chriſts means.

2 The truth ought always to be freely uttered, yet notwithſtanding the doctrine may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.

b Exhorted ſo that he perſwaded, and ſo the word ſignifieth.

c Was very much grieved in mind: whereby is ſignified the great earneſtneſs of his mind, which was greatly moved: for Paul was ſo zealous, that he clean forgate himſelf, and with a wonderfull courage gave himſelf to preach Chriſt.

3 Although we have eſſayed all means poſſible, and yet in vain, we muſt not leave off from our work, but forſake the rebellious, and go to them that be more obedient. * *Matth.* 10. 14.

d This is a kind of ſpeech taken from the Hebrews, whereby he meaneth that the Jews are cauſe of their own deſtruction, and as for him, that he is without fault in forſaking them, and going to other nations. * 1 *Cor.* 1. 14.

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house: and many of the Corinthians, hearing, believed, and were baptized.

4 God doth avouch and maintain the constancy of his servants.

9 [4] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

† Gr. *sat there.* e Word for word, *Sat*, whereupon they in former time, took the name of their bishops-seat: but Paul sat, that is continued teaching the word of God: and this kind of seat belongeth nothing to them, which never saw their seats with a mind to teach in them. 5 The wicked are never weary of evil doing, but the Lord mocketh their endeavours marvellously.

11 And he † [e] continued *there* a year and six months, teaching the word of God among them.

12 ¶ [5] And when Gallio was the deputy of [f] Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow perswadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, [g] reason would that I should bear with you:

15 But if it be a [h] question of words and [i] names, and of your law, look ye *to it*; for I will be no judge of such matters.

f *That is*, of Grecia, yet the Romans did not call him depury of Grecia, but of Achaia, because the Romans brought the Grecians into subjection, by the Achaians, which in those days were Princes of Grecia, *as Pausanias recordeth.* g As much as in right I could. h As if a man have not spoken well as the case of your religion standeth. i For this profane man thinketh that the controversy of religion, is but a brawl about words, and for no matter of substance.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

18 ¶ [6] And Paul *after this*, tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in [k] Cenchrea: for [l] he had a vow.

6 Paul is made all to all to win all to Christ. k Cenchrea was an haven of the Corinthias. l *That is*, Paul.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

20 [7] When they desired *him* to tarry longer time with them, he consented not:

7 The apostles were carried about not by the will of man, but by the leading of the holy Ghost.

21 But bade them farewel, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, * [m] if God will. And he sailed from Ephesus.

* 1 *Cor.* 4. 19. *James* 4. 15. m So we should promise nothing without this clause; for we know not what the day following will bring forth.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over all the countrey of Galatia and Phrygia in order, strengthning all the disciples.

24 ¶ * [8] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* [n] mighty in the scriptures, came to Ephesus.

* 1 *Cor.* 1. 12. 8 Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman: and so becometh an excellent minister of the church. n Very well instructed in the knowledge of the scriptures.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

o The way that leadeth to God.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through [p] grace.

p Through Gods gracious favour, or by those excellent gifts which God had bestowed upon him.

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raised an uprore against Paul; 35 which is appeased by the town-clerk.

AND [1] it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples,

1 Paul being nothing offended at the rudeness of the Ephesians, planteth a church amongst them.

2 He said unto them, Have ye received the [a] holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

a Those excellent gifts of the holy Ghost, which were in those days in the church.

3 [2] And he said unto them, [b] Unto what then were ye baptized? And they said, Unto [c] Johns baptism.

2 John did onely begin to instruct the disciples whom Christ would make perfect. b In what doctrine then are you taught and instructed? c To be baptized into Johns baptism, is to profess the doctrine which John preached and sealed with his baptism.

4 Then said Paul, * John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

* Matth. 3. 11.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning the kingdom of God.

9 [3] But when divers were hardned, and believed not, but spake evil of that [d] way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one [e] Tyrannus.

3 For a man to separate himself and others from infidels which are utterly desperate, it is not to divide the church, but rather to unite it, and make it one. d By, this word, *way*, the Hebrews understand any kind of life, and here it is taken for Christianity. e This was a mans proper name.

10 And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [4] Then certain of the vagabond Jews, [f] exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

4 Satan is constrained to give witness against himself. f So were they called which cast out devils by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and [g] pre-

g He prevailed against them, though they strove never so much.

g prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

5 Conjuring and sorcery is condemned by open testimony, and by the authority of the apostle.
h Confessed their errours, and detested them openly, being terrified with the fear of the judgment of God: and what is this to ear-shrift?

18 5 And many that believed came, and h confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it i fifty thousand *pieces* of silver.

i They that make the least value of it, reckon it to be about eight hundred pounds *English*.

20 So mightily grew the word of God, and prevailed.

6 Paul is never weary.

21 ¶ 6 After these things were ended, Paul purposed in the k spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

k By the motion of Gods spirit: therefore we may not say that Paul ran hand over head to death, but as the spirit of God led him.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season.

7 Gain cloaked with a shew of religion, is the very cause wherefore idolatry is stoutly and stubbornly defended.
l These were certain counterfeit temples with Diana's picture in them, which they bought that worshipped her.

23 7 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver l shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no gods which are made with hands:

m As if he said, if Paul go on thus as he hath begun, to confute the opinion which men have of Diana's image, all this our gain will come to nought.

27 So that not only this our m craft is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius, and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

8 There ought to be in all Christians and especially in the ministers, an invincible constancy which may not by any storms or assaults be overcome, which notwithstanding must suffer it self modestly to be governed by wisdom.

31 8 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 9 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

9 In stead of reason, the idolaters are sufficiently contented with their own madness and outcries, and those are the greatest defences that they have.

35 10 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is † a worshipper of the great goddess Diana, and of the *image* which fell down from n Jupiter?

10 An example of a politick man who redeemeth peace and quietness with lies, which Paul would never have done.
† Gr. *the temple-keeper.*
n The Ephesians believed superstitiously that the image of Diana came down from heaven to them.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius and the craftsmen which are with him, have a o matter against any man, ‡ p the law is open, and there are q deputies; let them implead one another.

o Have ought to accuse any man of.
‡ Or, *the court-days are kept.*
p For there are certain days appointed for civil causes and matters of judgment, and the deputies sit.
q By the deputies are meant also the deputies substitutes, *that is*, such as did sit for them.

39 But if ye enquire any thing concerning other matters, it shall be determined in a ‡ r lawfull assembly.

‡ Or, *ordinary.*
r He speaketh of a lawfull assembly, not only to except against the disordered hurly burly of the people, but also against all meeting and coming together, which was not by order: for there were certain days appointed to call the people together.

40 For we are in danger to be called in question for this days uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

Chap. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befal to himself, 28 committeth Gods flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way

s Paul departeth from Ephesus by the consent of the church, not to be idle or at rest, but to take pains in another place.

AND s after the uprore was ceased, Paul called unto him the disciples, and embraced *them*, and departed for to go into Macedonia.

a For after so great trouble, there was need of a long exhortation.

2 And when he had gone over those parts, and had given them a much exhortation, he came into Greece,

b A froward zeal is the guider and instructer to murders: and we are not debarred by the wisdom of God to prevent the endeavours of wicked men.

3 t And *there* abode three moneths: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompained him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

c Assemblies in the night time cannot be justly condemned, neither ought, when the cause is good.
b Word for word, *The first day of the sabbath, that is*, upon the Lords day: so that by this place, and by 1 *Cor.* 16. 1. it is not amiss gathered, that in those days the Christians were wont to assemble themselves solemnly together upon that day. * *Chap.* 2. 46. 4 The devil minding to trouble the church with a great offence, giveth a singular occasion to confirm the gospel.

7 3 And upon the b first *day* of the week, when the disciples came together * to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 4 And there were many lights in the upper

124 chamber where they were gathered together.

9 And there ſat in a window a certain young man named Eutichus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, ſaid, Trouble not your ſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium: and the next *day* we came to Miletus.

5 Paul an earneſt and diligent follower of Chriſt, making haſt to his bonds without any ceaſing or ſtopping in his race; doth firſt of all as it were make his teſtament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the paſtours of the church to perſevere and go forward with continuance in their office.

16 [5] For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from [c] Miletus he ſent to Epheſus, and called the elders of the church.

c According as the ſituation of theſe places is ſet forth, that diſtance between Epheſus and Miletum, was about 400 furlongs, which maketh almoſt fifty *Dutch* miles.

18 [6] And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

6 A lively image of a true paſtour.

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews:

20 *And* how I kept back [d] nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

d I refrained not to ſpeak, neither diſſembled in any reſpect whatſoever, either for fear or lucres ſake.

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now behold, I go [e] bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

7 He teſtifieth that he goeth to his bonds by the commandment of God.

e He calleth that motion of the holy Ghoſt, which inforced him to take his journey to Jeruſalem, the bond of the ſpirit, whom he followed with all his heart.

23 Save that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions ‡ abide me.

‡ Or, *wait for me.*

24 But none of theſe things move me, neither count I my life dear unto my ſelf; ſo that I might finiſh my courſe with joy, and the miniſtry, which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

f If you do periſh, yet there ſhall be no fault in me, *Ezek.* chap. 18. 6.

27 [8] For I have not ſhunned to declare unto you all the counſel of God.

8 The doctrine of the apoſtles is moſt perfect and abſolute.

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to [g] feed the church of God, which he hath [h] purchaſed with his [i] own blood.

g To keep it, to feed and govern it.

h A notable ſentence for Chriſts God-head: which ſheweth plainly in his perſon, how that by reaſon of the joyning together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowſhip of proprieties, *that is to ſay*, a making common of that to two which belongeth but to one.

i This word, *own*, ſheweth the excellency of this bloud.

29 [9] For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

9 A prophecy of paſtours that ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag onely of a ſucceſſion of perſons.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to [k] draw away diſciples after them.

k This is great miſery, to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

31 Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [l] inheritance among all them which are ſanctified.

10 The power of God, and his free promiſes revealed in his word, are the props and upholders of the miniſtry of the goſpel.

l As children, and therefore of free-love and good will.

33 [11] I have coveted no mans ſilver, or gold, or apparel.

34 Yea, you your ſelves know, * that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give then to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [12] And they all wept ſore, and fell on Pauls neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

11 Paſtours muſt before all things beware of covetouſneſs. * 1 *Cor.* 4. 12. 1 *Theſſ.* 2. 9. 2 *Theſſ.* 3. 8.

m As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

12 The goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP. XXI.

Paul will not by any means be diſſwaded from going to Jeruſalem. 9 Philips daughters, propheteſſes. 17 Paul cometh to Jeruſalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

AND [1] it came to paſs, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

1 Not onely men ſimply, but even our friends, and ſuch as are endued with the Spirit of God, do ſometimes go about to hinder the courſe of our vocation: but it is our part to go forward without any ſtopping or ſtaggering, after that we are ſure of our calling from God.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the [a] Spirit, that he ſhould not go up to Jeruſalem.

a They foretold through the Spirit what dangers hanged over Pauls head: and this they did as prophets: but of a fleſhly affection they prayed him not to go to Jeruſalem.

5 And when we had accompliſhed thoſe days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the

the brethren, and abode with them one day.

8 And the next *day* we that were of Pauls company departed, and came unto Cesarea; and we entred into the house of Philip the evangelist, (* which was *one* of the [b] seven) and abode with him.

9 And the same man had four daughters, virgins, which did [c] prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but also to die at Jerusalem for the name of the Lord Jesus.

14 [a] And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 [3] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 [4] And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and [d] purify thy self with them, and be at [e] charges with them, that they may * shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thy self also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, * we have written and concluded, that they observe no such thing, save onely that they keep themselves from things offered to idols, and from bloud, and from strangled, and from fornication. 125

26 Then Paul took the men, and the next day purifying himself with them, entred into the temple, * to [f] signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 [5] And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 [6] And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore.

32 Who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 * Art not thou that [g] Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

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* *Chap.* 5. 6.
b He speaketh of the seven deacons which he mentioned before *Chap.* 6.
c They had a peculiar gift of foretelling things to come.

a The will of God bridleth all affections in them which earnestly seek the glory of God.

3 God is to be praised, who is the authour of all good sayings and deeds.
4 In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the law, until such time as Christian liberty was more fully revealed to the Jews) charity willeth us to conform or apply our selves willingly, so far as we may to our brethren which do not stubbornly and maliciously resist the truth, but are not throughly instructed especially if the question be of a whole multitude.

d *That is*, consecrate thy self, for he speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.
e *That is*, may be known, that thou wast not onely present at the vow but also a chief man in it: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat unto them.
* *Numb.* 6. 18. *Chap.* 18. 18.

* *Chap.* 15. 20.

* *Numb.* 6. 13.
f The priests were to be advertised of the accomplishment of the days of the purification, because there were sacrifices to be offered the same day that their vow was ended.
5 A preposterous zeal is the cause of great confusion and great mischiefs.

6 God findeth some, even amongst the wicked, and profane themselves, to hinder the endeavours of the rest.

* *Chap.* 5. 36.
g Touching this Egyptian which assembled thirty thousand men, read *Josephus lib.* 2. *chap.* 12.

CHAP. XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apoſtleſhip. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He ſhould have been ſcourged; 25 but claiming the priviledge of a Roman he eſcapeth.

MEn, brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3 * [1] I am verily a man which am a Jew, born in Tarſus *a city* in Cilicia, yet brought up in this city, at the [a] feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou Lord? And he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damuſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee.

20 * And when the bloud of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that [b] ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 [2] And they gave him audience unto this word, and *then* lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they [c] cried out, and caſt off *their* clothes, and threw duſt into the air.

24 [3] The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt; for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him which ſhould have ‡ examined him: and the chief captain alſo was afraid after he knew that he was a [d] Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their councel to appear, and brought Paul down, and ſet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſenſion among his accuſers. 11 God encourageth him. 14 The Jews laying wait for Paul. 20 is declared unto the chief captain. 27 He ſendeth him to Felix the governour.

AND [1] Paul earneſtly beholding the councel, ſaid, Men *and* brethren, I have lived in all good conſcience before God, until this day.

2 [2] And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 [3] Then ſaid Paul unto him, God [a] ſhall ſmite thee, [b] thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten [c] contrary to the law?

4 And they that ſtood by, ſaid, Revileſt thou Gods high prieſt?

5 [4] Then ſaid Paul, I wiſt not brethren, that he

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* *Chap.* 21. 39.

1 Paul making a ſhort declaration of his former life, proveth both his vocation and doctrine to be of God

a *That is*, his daily hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſcholers which ſit upon forms beneath: and therefore he ſaith, *At the feet of Gamaliel.*

* *Chap.* 8. 3.

* *Chap.* 7. 58.

b This is properly ſpoken: for Steven was murdered of a ſort of cut-throats, not by order of juſtice, but by open force: for at that time the Jews could not put any man to death by law.

2 Stout and ſtubborn pride will neither it ſelf imbrace the truth, neither ſuffer others to receive it.

c The deſcription of a ſeditious hurly burly, and of an harebraind and mad multitude.

3 The wiſdom of the fleſh doth not conſider what is juſt, but what is profitable; and therewithal meaſureth the profit, according as it appeareth preſently.

4 There is no cauſe why we may not uſe thoſe lawful means which God giveth us, to repel or put away an injury.

‡ Or, *tortured.*

d Not by nation, but by the law of the city.

1 Paul againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof he repeateth the whole courſe of his life.

2 Hypocrites are conſtrained at length to bewray themſelves by their intemperancy.

3 It is lawful for us to complain of injuries, and to ſummon the wicked to the judgment-ſeat of God, ſo that we do it without hatred, and with a quiet and peaceable mind.

a It appeareth plainly by the Greek phraſe that Paul did not curſe the high prieſt, but onely pronounce the puniſhment of God againſt him. b This is a vehement and ſharp ſpeech, but yet not reproachful: For the godly may ſpeak roundly and yet be void of the bitter affection of a ſharp and angry mind. c For the law commandeth the judge to hear the perſon that is accuſed patiently, and to pronounce the ſentence adviſedly. 4 We muſt willingly and from the heart give honour to magiſtrates, although they be tyrants.

was the high prieſt: For it is written, * Thou ſhalt not ſpeak evil of the ruler of thy people.

* *Exod.22.28.*

6 [5] But when Paul perceived that the one part were Saducees, and the other Phariſees, he cried out in the councel, Men *and* brethren, * I am a Phariſee, the ſon of a Phariſee: * of the hope and reſurrection of the dead, I am called in queſtion.

5 We may lawfully ſometimes ſet the wicked together by the ears, that they may leave off to aſſault us, ſo that it be done with no hindrance of the truth.

* *Phil.3.5.*

* *Chap.24.21.*

7 [6] And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Saducees: and the multitude was divided.

6 The concord of the wicked is weak, although they conſpire together to oppreſs the truth.

8 * [7] For the Saducees ſay that there is no reſurrection, neither [d] angel nor ſpirit: but the Phariſees confeſs both.

* *Matth.22.23.*

7 It is an old hereſy of the Saducees, to deny the ſubſtance of angels and ſouls: and therewithal the reſurrection of the dead.

d Natures that want bodies.

9 [8] And there aroſe a great cry: and the [e] Scribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

e The Scribes office was a publick office, and the name of the Phariſees, was the name of a ſect.

10 [9] And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

9 God will not forſake his to the end.

11 And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 [10] And when it was day, certain of the Jews banded together, and bound themſelves ‡ [f] under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

10 Such as are carried away with a fooliſh zeal, think that they may lie and murder, and do whatſoever miſchief they liſt.

‡ Or, *with an oath of execration.*

f They curſing & banning themſelves promiſed.

13 And they were more then forty which had made this conſpiracy,

14 And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

g Ye and the Senate requiring the ſame to be done, leſt that the Tribune ſhould think that it was demanded of him at ſome private mans ſuit.

15 Now therefore ye with the [g] councel, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul.

11 The wiſdom of the Spirit muſt be joyned with ſimplicity.

17 [11] Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſome thing to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and asked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the councel, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them mo then fourty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee. 127

22 [12] So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man, that thou haſt ſhewed theſe things to me.

12 There is no councel againſt the Lord and his ſervants.

23 And he called unto him two centurions: ſaying, Make ready two hundred ſouldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpear-men two hundred, at the third hour of the night.

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governour.

25 And he wrote a letter after this manner.

26 [13] Claudius Lyſias, unto the moſt excellent governour Felix, *ſendeth* greeting.

13 Lyſias is ſuddenly made by the Lord, Pauls patron.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their councel:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what *they had* againſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea and delivered the epiſtle to the governour, preſented Paul alſo before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia;

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgment-hall.

CHAP. XXIV.

1 *Paul being accuſed by Tertullus the oratour,* 10 *anſwereth for his life and doctrine.* 24 *He preacheth Chriſt to the governour and his wife.* 26 *The governour hopeth for a bribe, but in vain.* 27 *At laſt going out of his office, he leaveth Paul in priſon.*

AND [1] after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain oratour named Tertullus, who informed the governour againſt Paul.

1 Hypocrites, when they cannot do what they would do by force and deceit, at length they go about to compaſs it by a ſhew of law.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that [a] by

a Felix ruled that province with great cruelty and covetouſneſs, and yet Joſephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cut-thoats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Judea.

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thee we enjoy great quietness, and that very [b] worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a [c] pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a [d] ring-leader of the sect of the [e] Nazarenes.

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also [f] assented, saying, that these things were so.

10 [a] Then Paul, after that the governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of [g] many years a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, or in the city:

13 Neither can they [h] prove the things whereof they now accuse me.

14 [3] But this I confess unto thee, that after the way which they call [i] heresie, so worship I the God of my fathers, believing all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self, to have always a conscience void of offence toward God, and toward men.

17 [4] Now after many years, I came to bring alms to my nation, and offerings.

18 * [k] Whereupon certain Jews from [l] Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the [m] councel,

21 Except it be for this one voice, that I cried standing among them, * Touching the resurrection of the dead, I am called in question by you this day.

22 [5] And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the [n] uttermost of your matter.

23 [6] And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife [o] Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 [7] But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews a [p] pleasure, left Paul bound.

CHAP. XXV.

1 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterward Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOw [1] when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 [2] And when he had tarried among them ‡ more then ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could [a] not prove;

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 [3] But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then

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b He useth a word which the Stoicks defined to be a perfect duty and behaviour,

c Word for word, *A plague.*

d As you would say, a ringleader, or ensign bearer.

e So they called the Christians, scoffingly, of the towns name where they thought that Christ was born, whereupon it came, that Julian the Apostle called him Galilean.

f Confirmed Tertullus's saying.

1 Tertullus by the devils rhetorick beginning with flattery, maketh an end with lyes, but Paul using heavenly eloquence, and but a simple beginning, casteth off from himself the crime of sedition, wherewith he was burdned, with a simple denial.

g Paul pleaded his cause two years before Felix departed out of the province. *Chap.* 27. but he had governed Trachonite, Batavia, and Galaunite, before that Claudius made him governour of Judea, *Josephus in the history of the Jews war, lib.* 2. *chap.* 11.

h They cannot lay forth before thee, and prove by good reasons.

3 Paul goeth in the case of religion, from a state of conjecture to a state of quality, not onely not denying that religion which was objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

i Here this word *Heresy, or Sect*, is taken in good part.

4 Paul in conclusion telleth the thing which was done truly, which Tertullus had before divers ways corrupted.

* *Chap.* 21. 27.

k And while I was busie about those things.

l Hereby it appeareth that these of *Asia* were Pauls enemies, and those that stirred up the people against him.

m Whither the Tribune brought me.

* *Chap.* 23. 6.

5 The judge suspendeth his sentence, because the matter is doubtful.

n Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed: and as for other matters, touching the sedition, he thinketh good to defer it till he hear Lysias, and therefore he gave Paul somewhat more liberty.

6 God is a most faithful keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise profane.

o This *Drusilla* was *Agrippa's* sister of whom *Luke* speaketh afterward, a very harlot and licentious woman, and being the wife of *Azizus* King of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one *Pallas*, who was sometime *Nero's* bondman.

7 A naughty mind, that is guilty to it self, although sometime there be some shew of equity, yet by and by it will be extinguished: but in the mean season we have need of patience, and that continually.

p For whereas he had behaved himself very wickedly in the province, had it not been for favour of his brother *Pallas*, he should have died for it: so that we may gather hereby, why he would have pleasured the Jews.

1 Satans ministers are subtil and diligent in seeing all occasions but God who watcheth for his, hindreth all their counsels easily.

2 We may repel an injury justly, but not with injury.

‡ Or, as some copies read, *no more than eight or ten days.*

a They could not prove them certainly, and with undoubted reasons.

3 God doth not onely turn away the counsel of the wicked, but also turneth it upon their own heads.

10 Then said Paul, I stand at Cesars judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 [a] And after certain days, king [b] Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to [c] deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 [5] But had certain questions against him of their own [d] superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ‡ I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ‡ hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 [6] Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great [e] pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my [f] lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost perswaded to be a Christian. 31 The whole company pronounce him innocent.

THen Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself,

2 [1] I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 [2] My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

5 Which [a] knew me from the [b] beginning, (if they would testifie) that after the [c] most straitest sect of our religion, I lived a Pharisee.

6 [3] And now I stand, and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes instantly serving *God* day and night, hope to come; for which hopes sake, king Agrippa, I am accused of the Jews.

8 [4] Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 * Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my [d] voice against *them*.

11 And I punished them oft in every synagogue, and [e] compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 * Whereupon as I went to Damascus, with authority and commission from the chief priests;

14 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard

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4 Festus thinking no such thing, even before kings, bringing to light the wickedness of the Jews, and Pauls innocency, doth marvellously confirm the church of God.

b This *Agrippa* was *Agrippa's* son, whose death *Luke* spake of before, and *Bernice* was his sister.

c The Romans use not to deliver any man to be punished before, &c.

5 The profane and wicked take an occasion to condemn the true doctrine, by reason of private controversies, and contentions of men betwixt themselves: but the truth nevertheless abideth, in the mean season, safe and sure.

d This profane man calleth the Jewish religion, superstition, and that before King Agrippa, but no marvel: for the rulers of provinces by reason of the empire of Rome, used to prefer themselves before Kings.

‡ Or, *I was doubtful how to enquire thereof.*

‡ Or, *judgment.*

6 That is, fulfilled in Paul, which the Lord before had told to Ananias of him, *Chap* 9. 15.

e Gorgeously like a Prince.

f To Augustus, Good princes refused this name at the first, *to wit*, to be called Lords, but afterward they admitted it, *as we read of Trajanus.*

1 To have a skilfull judge, is a great and singular gift of God.

2 Paul divideth the history of his life into two times: for the first he calleth his adversaries witnesses: for the latter, the Fathers and Prophets.

a What I was, and where, and how I lived.

b That I was a Pharisee from my childhood.

c The sect of the Pharisees was the most exquisit amongst all the sects of the Jews, for it was better then all the rest.

3 There are three chief and principal witnesses of true doctrine, God, the true Fathers, and the consent of the church.

4 He proveth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witness.

* *Chap. 8. 3.*

d I consented to, and allowed of their doing: for he was not a judge.

e By extream punishment.

* *Chap. 9. 2.*

130 I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *it is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 [5] To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 [6] Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 [7] Having therefore obtained help of God, I continue unto this day, witneſſing both to [f] ſmall and great, ſaying none other things then thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould [g] ſuffer, *and* that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto the people, and to the Gentiles.

24 [k] And as he thus ſpake for himſelf, Feſtus ſaith with a loud voice, Paul thou art beſide thy ſelf: much learning doth make thee mad.

25 But he ſaid, [l] I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him; for this thing was not done in a [m] corner.

27 [9] King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

29 And Paul ſaid, I [n] would to God, that not onely thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 *Paul ſhipping toward Rome.* 10 *forſelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are toſſed to and fro with tempeſt,* 41 *and ſuffer ſhipwrack;* 22, 34, 44 *yet all come ſafe to land.*

AND [1] when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under ‡ Crete, over againſt [a] Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

9 [2] Now when much time was ſpent, and when ſailing was now dangerous, becauſe the [b] faſt was now already paſt, Paul admoniſhed *them*,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with ‡ hurt and much damage, not onely of the lading and ſhip, but alſo of our lives.

11 [3] Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more then thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter, which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence* they ſailed cloſe by Crete.

14 But not long after there ‡ aroſe againſt [c] it a tempeſtuous wind, called [d] Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed

5 The end of the goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith.

6 Paul alledgeth God to be authour of the office of his apoſtleſhip and his grace, as a witneſs.

7 Chriſt is the end of the law and the prophets.

f To every one.

g That Chriſt ſhould not be ſuch a king as the Jews dreamed of, but one appointed to bear our miſeries, and the puniſhment of our ſins.

h The firſt of them; which are raiſed from the dead.

i Life, yea and that a moſt bleſſed life, which ſhall be endleſs: and this is ſet againſt darkneſs, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſery and calamity.

k 1 The wiſedom of God is madneſs to fools yet notwithſtanding we muſt boldly avouch the truth.

m Secretly and privily.

9 Paul as it were forgetting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

n I would to God that not onely almoſt, but throughly and altogether both thou and all that hear me this day, might be made as I am, my bonds onely excepted.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

1 Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and commended unto the world with many ſingular teſtimonies.

‡ Or, *Candy.*

a Which was an high hill of Crete.

2 Gods providence taketh not away the cauſes which God uſeth as means, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

b This is meant of the Jews faſt which they kept in the feaſt of expiation, *as we read, Levit.* 23.27. which fell in the ſeventh moneth, which we call *October*, and is not good for navigation or ſailing.

‡ Or, *injury.*

3 Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſedom rather then God, ſpeaking by the mouth of his ſervants.

‡ Or, *beat.*

c By Crete, from whoſe ſhore our ſhip was driven by that means.

d North-eaſt.

used helps, undergirding the ship; and fearing lest they should fall into the quick-sands, strake sail, and so were driven.

4 The end proveth that none provide worse for themselves, then they which commit themselves to be governed onely by their own wisedom.

18 [4]And we being exceedingly tossed with a tempest, the next *day* they lightned the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

5 God spareth the wicked for a time, for his elect and chosens sake.

21 [5] But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkned unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any mans* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

6 The promise is made effectual through faith.

25 [6] Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

7 We attain and come to the promised and sure salvation through the midst of tempests, and death it self.

27 [7] But when the fourteenth night was come, as we were driven up and down in [b] Adria about midnight, the shipmen deemed that they [c] drew near to some countrey:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

b For *Ptolomy writeth*, that the Adriatick sea beateth upon the east shoar of Sicilia.

c That some countrey approched unto them.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

8 There is not so foul an act, whereunto distrust and an evil conscience, do not enforce men.

30 [8] And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

9 Although the performing of Gods promises doth not simply depend upon second causes, yet they make themselves unworthy of Gods bountifulness, which do not embrace those means which God offereth them, either upon rashness or distrust.

31 [9] Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

10 When the world trembleth, the faithful alone be not only quiet, but confirm others by their example.

33 [10] And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an [g] hair fall from the head of any of you.

g This is a proverb which the Hebrews use, whereby is meant, that they shall be safe, and not one of them perish.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightned the ship, and cast out the wheat into the sea.

11 Then are tempests most of all to be feared and looked for, when the port or haven is neareft.

39 [11] And when it was day, they knew not the land: but they discovered a certain [h] creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

h A creek is a sea within land, as the Adriatick sea, and the Persian sea.

40 And when they had † taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main sail to the wind, and made toward shore.

† Or, *cut the anchors, they left them in the sea, &c.*

41 And falling into a place where [i] two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

i So is Isthmus called, because the sea toucheth it on both sides.

12 There is no where more unfaithfulness, and unthankfulness then in unbelievers.

42 [12] And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

13 God findeth, even amongst his enemies, them whose help he useth to preserve his.

43 [13] But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land:

14 The goodness of God overcometh mans malice.

44 [14] And the rest, some on boards, and some on *broken pieces* of the ship: And so it came to pass that they escaped all safe to land.

CHAP. XXVIII.

1 Paul after his shipwrack is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were perswaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called [a] Melita.

a That is it, which at this day we call Malta.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

1 The godly are sure to have danger upon danger, but they have always a glorious issue.

2 Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, which either do not wait for the end, or do judge and esteem of men, according to prosperity or adversity.

3 [1] And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 [2] And when the barbarians saw the venemous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet [b] vengeance suffereth not to live.

b Right and reason.

5 And he shook off the beast into the fire, and felt no harm.

c The Greek word signifieth, To be inflamed, or, To swell: moreover, *Dioscorides in his 6 book, chap. 38. witnesseth* that the biting of a viper, causeth a swelling of the body: and *so saith Nicander, in his remedies against poysons.*

6 Howbeit they looked when he should have [c] swollen, or fallen down dead suddenly: [3] but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

3 There is nothing more unconstant every way, then they which are ignorant of true religion.

7 [4] In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously.

4 It never yet repented any man, that received the servant of God, were he never so miserable and poor.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in, and prayed, and laid his hand on him, and healed him.

9 [5] So

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9 So when this was done, others also which had diseases in the island, came, and were healed:

10 [6] Who also honoured us with many honours, and when we departed, they laded *us* with such things as were necessary.

11 [7] And after three months we departed in a ship of Alexandria, which had wintred in the isle, whose [d] sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fet a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

14 [8] Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 [9] And from thence, when the brethren heard of us, they came to meet us as far as [e] Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by [f] himself, with a soldier that kept him.

17 [10] And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, because there was no cause of death in me.

19 [11] But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 [12] And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and [g] testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 [13] And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers,

26 [14] Saying, * Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they [h] closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 [15] Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 [16] And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 [17] And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

5 Although Paul were a captive, yet the virtue of God was not captive.

6 God doth well to strangers for his childrens sake.

7 Idols do not defile the saints, which do in no wise consent unto them.

d So they used to deck the fore-part of their ships, whereupon their ships were called by such names.

8 God boweth and bendeth the hearts even of prophane men, as it pleaseth him to favour his.

9 God never suffereth his to be afflicted above their strength.

e Appius's way was a pavement made by Appius the blind, with the help of his souldiers, long and broad, and runneth out toward the sea, and there were three taverns in it.

f Not in a common prison, but in a house which he hired for himself.

10 Paul in every place remembreth himself to be an apostle.

11 We may use the means which God giveth us; but so, that we seek the Glory of God and not our selves.

12 The law and the gospel agree well together.

g By good reasons, and proved, that the kingdom of God, foretold them by the prophets, was come.

13 The gospel is a savour of life to them that believe, and a savour of death to them that be disobedient.

14 The unbelievers do willingly resist the truth, and yet not by chance.

* *Isa.*6.9. *Matth.*13.14. *Mark.*4.12. *Luke* 8.10. *Joh.*12.40. *Rom.*11.8.

h They made as though they saw not that which they saw against their wills; yea they did see, but they would not see.

15 The unbelief of the reprobate and castaways, cannot cause the truth of God to be of none effect.

16 Not the gospel, but the contempt of the gospel is the cause of strife and debate.

17 The word of God cannot be bound.

THE

The Epistle of PAUL the Apostle, TO THE ROMANS.

CHAP. I.

1 *Paul commendeth his calling, to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it sheweth.* 18 *God is angry with all manner of sin.* 21 *What were the sins of the Gentiles.*

1 The first part of the epistle containing a most profitable preface, unto *vers.* 16.

PAul [1] a [2] [a] servant of Jesus Christ, called *to be* an [b] apostle, *[c] separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 [3] Concerning his [d] Son Jesus Christ our Lord, which was [e] made of the seed of David [f] according to the flesh,

4 And † [g] declared *to be* the Son of God [h] with power, according to the spirit of holiness, by the resurrection from the dead:

5 [i] By whom we have received [k] grace and apostleship ‡ [l] for obedience to the faith [m] among all nations for his name:

6 Among whom are ye also the [n] called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: [o] Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 [4] First, I thank my God through Jesus Christ for you all, that your faith is [p] spoken of throughout the [q] whole world.

9 For God is my witness, whom I serve ‡ with my [r] spirit in the [s] gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12 That is, that I may be [t] comforted together ‡ with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit ‡ among you also, even as ‡ Or, *in you.* among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at [u] Rome also.

16 For I am not ashamed of the gospel of Christ: [5] for it is the [x] power of God unto salvation, to every one that believeth, to the Jew first, and also to the [y] Greek.

17 [6] For therein is the righteousness of God revealed from faith to [z] faith: [7] as it is written, * The just shall live by faith.

18 [8] For the wrath of God is revealed from heaven against [a] all ungodliness, and unrighteousness of men, who hold the [b] truth in unrighteousness.

19 [9] Because that which may be known of God, is manifest ‡ in [c] them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being [d] understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that when they knew God, they [e] glorified him not as God, neither were thankful, but became [f] vain in their imaginations, and their foolish heart was * darkned.

22 [g] Professing themselves to be wise they became fools:

23 And changed the glory of the [h] uncorruptible * God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 [10] Wherefore [i] God also [k] gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more then the Creator, who is blessed for ever. Amen.

2 He moving the Romans to give diligent ear unto him, in that he sheweth that he cometh not in his own name, but as Gods messenger unto the Gentiles, entreateth with them of the weightiest matter that is promised long since of God, by many fit witnesses, and now at [h] the length performed indeed.

a *Minister*, for this word servant is not taken in this place as set against this word freeman, but declareth his ministry and office.

b Whereas he said before in a general term, that he was a minister, now he cometh to a more special name, *and saith*, That he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doth nothing but his duty.

* *Acts* 13. 2.

c Appointed of God to preach the gospel.

3 By declaring the sum of the doctrine of the Gospel, he stirreth up the Romans to good consideration of the matter whereof he treateth: so then he sheweth that Christ (who is the very substance, and sum of the gospel) is the onely Son of God the Father, who as touching his humanity, is made of the seed of David, but touching his divine and spiritual nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth.

d This is a plain testimony of the person of Christ, that he is but one, and of his two natures, and their properties.

e Which took flesh of the Virgin, David's daughter.

f As he is man: for this word, Flesh, by the figure Synecdoche, is taken for man.

† Gr. *determined.*

g Shewed and made manifest.

h The divine mighty power is set against the weakness of the flesh, for that overcame death.

i Of whom.

k This marvellous, liberal and gracious gift, which is given me, the least of all the saints, to preach, *&c. Ephes.* 3. 8.

‡ Or, *to the obedience of faith.*

l That men through faith might obey God.

m For his names sake.

n Which through Gods goodness are Christs.

o Gods free good will: by peace, the Hebrews mean a prosperous success in all things.

4 He procureth their favourable patience, in that he reckoneth up their true commendation, & his true apostolick good will toward them, confirmed by taking God himself to witness.

p Because your faith is such, that it is commended in all churches.

q In all churches.

‡ Or, *in my spirit.*

r Very willingly and with all my heart.

s In preaching his Son.

t Though Paul were never so excellent, yet by teaching the church, he might be instructed by it.

‡ Or, *in you.*

5 *The second part of the epistle unto the beginning of the* 9. *chapter.* Now the whole end and purpose of the disputation is this: *That is to say*, To shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

x Gods mighty and effectual instrument to save men by.

y When this word Grecian, is set against this word Jew, then doth it signify a gentile.

6 The confirmation of the former proposition: we are taught in the gospel, that we are justified before God by faith, which increaseth daily: and therefore also saved.

z From faith which increaseth daily.

7 The proof as well of the first as of the second proposition, out of Habakkuk, who attributeth and giveth unto faith both justice and life before God.

* *Hab.* 2. 4. *Gal.* 3. 11. *Heb.* 10. 38.

8 Another confirmation of that principal question: All men being considered within themselves, or without Christ, are guilty both of ungodliness and also unrighteousness, and therefore are subject to condemnation: Therefore must they needs seek righteousness in some other.

a Against all kinds of ungodliness.

b *By truth*, Paul meaneth all the light that is left in man since his fall, not as though they being led hereby were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man.

9 Their ungodliness he proveth hereby, that although all men have a most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God.

‡ Or, *to them.*

c In their hearts.

d Thou seest not God, and yet thou acknowledgest him as God by his works, *&c.*

‡ Or, *that they may be.*

e They did not honour him with that honour and service which was meet for his everlasting power and Godhead.

f As if he said, *became so mad themselves.*

* *Eph.* 4. 18.

g Or, Thought themselves.

h For the true God they took another.

* *Psal.* 106. 20.

10 The unrighteousness of men he setteth forth, first, in this, that even against nature following their lusts, they defiled themselves one with another by the just judgment of God.

i The contempt of religion is the fountain of all mischief.

k As a just judge.

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1 A meet reward for their deserts.
11 He proveth the unrighteousness of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.
‡ Or, *to acknowledge.*
‡ Or, *a mind void of judgement.*
m Into a mad and froward mind whereby it cometh to pass, that the conscience being once put out, and having almost no more remorse of sin, men run headlong into all kind of mischief.
n Unmindful of their covenants and bargains.
‡ Or, *unsociable.*
o By the judgment of God he meaneth that which the philosophers called the law of nature, and the lawyers themselves termed the law of nations.
‡ Or, *consent with them.*
p Are fellows and partakers with them in their wickedness, and beside that, commend them which do amiss.

26 For this cause God gave them up unto vile affections: For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that [l] recompense of their error which was meet.

28 [11] And even as they did not like ‡ to retain God in *their* knowledge, God gave them over to ‡a [m] reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, [n] covenant-breakers, ‡ without natural affection, implacable, unmerciful:

32 Who knowing the [o] judgment of God, (that they whith commit such things are worthy of death) not onely do the same, but ‡ have [p] pleasure in them that do them.

Chap. II.

1 *They that sin, though they condemn it in others, cannot excuse themselves,* 6 *and much less escape the judgment of God,* 9 *whether they be Jews or Gentiles.* 14 *The Gentiles cannot escape,* 17 *nor yet the Jews,* 25 *whom their circumcision shall not profit, if they keep not the law.*

1 He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other mens faults, and saith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselves would be found guilty in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselves.
* *Mat.*7.2.
a Paul alledgeth no places of scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is perswaded of in his mind, so that the devil himself is not able to pluck them clean out.
b Considering and judging things aright, and not by any outward shew.
2 A vehement and grievous crying out against them that please themselves, because they see more then others do, and yet are no whit better then others are * *Jam.* 5.3. c Whilest thou givest thy self to pleasures, thinking to increase thy goods, thou shalt find Gods wrath. 3 The ground of the former disputation, That both the Jews and Gentiles have altogether need of righteousness. * *Psal.* 62.12. *Mat.* 16.27. *Rev* 22.12.
d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifieth the believers, as he himself concludeth, *Chap.*2.21,22.

THerefore [1] thou art inexcusable, O man, whosoever thou art that judgest: * for wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same things.

2 But we are [a] sure that the judgment of God is according to [b] truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

4 [2] Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness & impenitent heart, * [c] treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God;

6 [3] * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, seek for [d] glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the [e] truth, but obey unrighteousness; [f] indignation, and wrath.

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile.

11 For * there is no [g] respect of persons with God.

12 [4] For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

13 ([5] For * not the hearers of the law *are* just before God, but the doers of the law shall be [h] justified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law [l] written in their hearts, ‡ their conscience also bearing witness, and *their* thoughts ‡ the mean while accusing or else excusing one another)

16 [7] In the day when God shall judge the secrets of men by Jesus Christ, according to [m] my gospel.

17 [8] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

18 And knowest *his* will, and ‡ [n] approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thy self art a guide of the blind, a light of them which are in darkness,

20 An instructer of the foolish, a teacher of babes, which hast the [o] form of knowledge and of the truth in the [p] law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayst a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacriledge?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is * written.

25 [9] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, [q] if the uncircumcision keep the righteousness of the law, shall not his

e *By truth*, He meaneth that knowledge which we have of nature.
f Gods indignation against sinners, which shall quickly be kindled.
† Gr. *Greek.*
‡ Gr. *Greek.*
* *Deut.*10.17. 2 *Chron.*9.7. *Job* 34.19. *Act.* 10.34. *Gal.*2.6. *Eph.*6.9. *Col.*3.25. 1 *Pet.*1.17.
g God doth not measure men either by their blood or by their country, either to receive them or to cast them away.
4 He applieth that general accusation of mankind, particulary both to the Gentiles, and to the Jews.
5 He preventeth an objection which might be made by the Jews, whom the law doth not excuse, but condemn, because that not the hearing of the law, but the keeping of the law doth justify.
* *Mat.*7.21. *Jam.*1.22.
h Shall be pronounced just before Gods judgment seat: which is true indeed if any such could be found that had fulfilled the law; but seeing Abraham was not justified by the law, but by faith, it followeth that no man can be justified by works.
6 He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moses, yet they have no reason whereby they may excuse their wickedness, in that they have somewhat written in stead of a law, as men, that forbid and punish some things as wicked, and commend other some as good.
i Not simply, but in comparison of the Jews.
k Command honest things, and forbid dishonest.
‡ Or, *the consciens witnessing with them.*
l This knowledge is a natural knowledge.
‡ Or, *between themselves.*
7 God deferreth many judgments, which notwithstanding he will execute at their convenient time by Jesus Christ, with a most strait examination, not onely of words and deeds, but of thoughts also, be they never so hidden or secret. m As this my doctrine witnesseth which I am appointed to preach. 8 He proveth by the testimony of David, and the other prophets, that God bestowed the greatest benefits upon the Jews, in giving them the law, but that they are most unthankful and unkindest of all men. ‡ Or, *triest the things that differ.* n Canst try and discern what things swerve from Gods will. o The way to teach and frame others in the knowledge of the truth. p As though he said, that the Jews under a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing less then observe the law. * *Isa.* 52.5. *Ezek.* 36.20,23. 9 He precisely preventeth their objection, which set an holiness in circumcision, and the outward observation of the law: So that he sheweth that the outward circumcision, if it be separated from the inward, doth not only not justify, but also condemn them that are indeed circumcised, of whom it requireth that, which it signifieth, that is to say, cleanness of the heart, and the whole life according to the commandment of the law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be counted of, then any Jew that is circumcised according to the flesh onely. q This is the figure *Metonymia*, for, if the uncircumcised.

un-

uncircumcision be counted for [r] circumcision?
27 And shall not [s] uncircumcision which is by nature, if it fulfil the law, judge thee, who by the [t] letter and circumcision dost transgress the law?
28 For he is not a Jew, which is one [u] outwardly; neither *is that* circumcision, which is outward in the flesh:
29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the [x] spirit, *and* not in the letter, whose praise *is* not of men but of God.

r The state and condition of the uncircumcised.
s He which is uncircumcised by nature and blood.
t Paul useth oftentimes to set the letter against the spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the spirit, is the circumcision of the heart, *that is to say*, the spiritual end of the ceremony is true holiness and righteousness, whereby the people of God is known from prophane and heathenish men. u By the outward ceremony only. x Whose force is inward, and in the heart.

Chap. III.

1 The Jews prerogative: 3 which they have not lost. 9 Howbeit, the law convinceth them also of sin. 20 Therefore no flesh is justified by the law, 28 but all without difference, by faith onely: 31 and yet the law is not abolished.

1 [1] WHat advantage then hath the Jew? or what profit *is there* of circumcision?
2 Much every way: [a] chiefly, because that unto them were committed the [b] oracles of God.
3 For what if some did not [c] believe? shall their unbelief make the [d] faith of God without effect?
4 God forbid: yea, let God be true, but *every man a liar; as it is written, *That thou mightest be [e] justified in thy sayings, and mightest overcome [f] when thou art judged.
5 [2] But if our [g] unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a [h] man)
6 God forbid: for then how shall God judge the world?
7 [3] For if the [i] truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
8 And not *rather*, as we be slanderously reported, and as some affirm that we say. Let us do evil, that good may come? whose damnation is just.
9 [4] What then? are we better *then they?* No in no wise: for we have before † proved both Jews and Gentiles, that they are all [k] under sin;
10 As it is written, *There is none righteous, no not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.
13 *Their throat *is* an open sepulchre; with their tongues they have used deceit; *the poison of asps *is* under their lips:
14 *Whose mouth is full of cursing and bitterness.
15 *Their feet *are* swift to shed blood.

1 The first meeting with, or preventing an objection of the Jews: what then have the Jews no more preferment then the Gentiles? yes, that have they, saith the apostle on Gods behalf, for he committed the tables of the covenant to them, so that the unbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthiness to commend and set forth his goodness.
a The Jews state and condition was chiefest.
b Words.
c Brake the covenant.
d The faith that God gave.
* *Psal.* 116. 11.
* *Psal.* 51. 4.
e That thy justice might be plainly seen.
f Forasmuch as thou shewedst forth an evident token of thy righteousness, constancy, and faith, by preserving him who had broken his covenant.
2 Another prevention issuing out of the former answer: that the justice of God is in such sort commended and set forth by our unrighteousness, that therefore God forgetteth not that he is the Judge of the world, and therefore a most severe revenger of unrighteousness.
g Treachery, and all the fruits thereof.
h Therefore I speak not these words in mine own person, as though I thought so, but this is the talk of mans wisdom, which is not subject to the will of God.
3 A third objection, which addeth some what to the former: If sins do turn to the glory of God, they are not only not to be punished, but we ought rather to give our selves to them: which blasphemy Paul contenting himself to curse and detest, pronouncing just punishment against such blasphemers.
i The truth and constancy.
4 Another answer to the first objection: that the Jews, if they be considered in themselves, are no better then other men are: as it hath been long since pronounced by the mouth of the prophets.
‡ Gr. *charged*.
k Are guilty of sin.
* *Psal.* 14. 1, 3. * *Psal.* 5. 9. * *Psal.* 140. 3. * *Psal.* 10. 7. * *Prov.* 1. 16. *Isa.* 59. 7, 8.

16 Destruction and misery *are* in their ways: 135
17 And the [l] way of peace have they not known.
18 *There is no fear of God before their eyes.
19 [5] Now we know that what things soever the [m] law saith, it saith [6] to them who are under the law: that every mouth may be stopped, and all the world may become ‡ [n] guilty before God.
20 Therefore * by the deeds [o] of the law, there shall no [p] flesh be [q] justified in his [r] sight: for by the law *is* the knowledge of sin.
21 [7] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 [8] Even the righteousness of God, *which is* by faith of [s] Jesus Christ unto all, & upon all them that believe; for there is no difference:
23 For all have sinned, and come short of the [t] glory of God;
24 [9] Being justified [u] freely by his grace, through the redemption that is in Jesus Christ:
25 [10] Whom God hath ‡ set forth *to be* a propitiation, through faith in his [x] blood, to declare his righteousness for the ‡ remission of sins that are [y] past, through the [z] forbearance of God;
26 To declare, *I say*, [a] at this time his righteousness: that he might be [b] just, and the [c] justifier of him which [d] believeth in Jesus.
27 [11] Where *is* boasting then? it is excluded: By what [e] law? of works? Nay: but by the law of faith.
28 Therefore we conclude, that a man is justified by faith without the deeds of the law.
29 [12] *Is he* the God of the [f] Jews onely? *is he* not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing *it is* one God, which shall justifie the [g] circumcision by faith, and uncircumcision through faith.
31 [13] Do we then make [h] void the law through faith? God forbid: yea, we [i] establish the law.

l An innocent and peaceable life.
* *Psal.* 36. 1.
5 He proveth that this grievous accusation which is uttered by David and Esaias, doth properly concern the Jews.
m The law of Moses.
6 A conclusion of all the former disputation, from the 18 *vers.* of the first chapter. Therefore saith the Apostle, No man can hope to be justified by any law, whether it be that general law, or the particular law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the law and mans life together that all men are sinners, and therefore worthy of condemnation in the sight of God.
‡ Or, *subject to the judgment of God.*
n Be found guilty before God.
* *Gal.* 2. 16.
o By that, that the law can by us be performed.
p Flesh is here taken for man, as in many other places, & furthermore hath greater force: for it is put to shew the contrariety betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.
q Absolved before the judgment-seat of God.
r A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God, but the righteousness of Christ onely. 7 Therefore saith the apostle, Lest that men should perish, God doth now exhibit that which he promised of old, *that is to say*, A way whereby we may be justified and saved before him without the law. s The matter, as it were, of this righteousness is Christ Jesus, apprehendeth by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God. t Which we give to Jesus Christ, or which resteth upon him. u By the glory of God, is meant that mark which we all shoot at, *that is*, Everlasting life, which standeth in that we are made partakers of the glory of God. 9 Therefore this righteousness touching us, is altogether freely given, for it standeth upon those things which we have not done our selves, but such as Christ hath suffered for our sakes, to deliver us from sin. x Of his free gift, and meer liberality. 10 God then is the authour of that free justification, because it pleased him: and Christ is he which suffered punishment for our sins, and in whom we have remission of them: the mean whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodness of God, that by this means it may appear, that he is merciful indeed, and constant in his promises, as he that freely, and of meer grace, justifieth the believers. ‡ Or, *fore-ordained.* z This name of blood, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifice is in Christ.
‡ Or, *passing over.* y Of those sins which we have committed, when we were his enemies.
z Through his patience, and suffering nature. a *To wit*, when Paul wrote this. b That he might be found exceeding true and faithful. c Making him just, and without blame, by imputing Christs righteousness unto him. d Of the number of them which by faith lay hold upon Christ: contrary to whom are they, which look to be saved by circumcision, *that is*, By the law. 11 An argument to prove this conclusion, that we are justified by faith, without works, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without works: for if we were alone justified, either by our own works only, or partly, by faith, and partly by works the glory of this justification should not be wholly given to God. e By what doctrine? now the doctrine of works hath this condition joyned with it, if thou dost: and the doctrine of faith, hath this condition, if thou believest. 12 Another argument of an absurdity: if justification depended upon the law of Moses, then should God be a Saviour to the Jews onely. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one, and like himself; Therefore he will justify both of them, after one self-same manner, *that is to say*, By faith. Moreover, this argument must be joyned to that which followeth next, that this conclusion may be firm and evident. f God is said to be their God, after the manner of the scripture, whom he loveth and tendreth. g The circumcised. 13 The taking away of an objection: yet is not the law taken away therefore, but is rather established, as it shall be declared in his proper place.
h Vain, void, to no purpose, and no force.
i We make it effectual and strong.

CHAP. IV.

1 Abrahams faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith onely he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHat [1] shall we say then that Abraham our father, as pertaining to the [a] flesh, hath found?

2 [2] For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 [3] For what saith the scripture? * Abraham believed God, and it was counted unto him for righteousness.

4 [4] Now to him that [b] worketh, is the reward not [c] reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that [d] justifieth the ungodly, his faith is counted for righteousness.

6 [5] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying,* * Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 [6] *Cometh* this [e] blessedness then upon the circumcision *onely*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 [7] How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 [8] And he received the [f] sign of circumcision, a [g] seal of the righteousness of the faith, which *he had yet* being uncircumcised: [9] that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 [10] And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 [11] For the promise that he should be the [h] heir of the world, *was* not to Abraham, or to his seed through the [i] law, but through the righteousness of faith.

14 [12] For if they which are of the [k] law *be* heirs, faith is made void, and the promise made of none effect.

15 [13] Because the law worketh wrath: for where no law is, *there is* no transgression.

16 [14] Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the [l] seed, [15] not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a [16] father of many nations) ‡ before him whom he believed, *even* [m] God who [n] quickneth the dead, and [o] calleth those things which be not as though they were:

18 [17] Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, * So shall thy seed be.

19 [p] And being not weak in faith, he considered not his own body now [q] dead, when he was about an hundred year old, neither yet the deadness of Sara's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving [r] glory to God:

21 And being [s] fully perswaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 [18] Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our [t] offences, and was raised again for our justification.

1 A new argument of great weight taken from the example of Abraham, the father of all believers: And this is the proposition, If Abraham be considered in himself, by his works he hath deserved nothing wherein to rejoyce with God.
a By works, *as appeareth in the next verse.*
2 A preventing of an objection, Abraham may well rejoyce, and extol himself amongst men, but not with God.
3 A confirmation of the proposition Abraham was justified by imputation of faith: therefore freely without any respect of his works.
4 The first proof of the confirmation, taken of contraries: to him that deserveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but believeth in him which promiseth freely, faith is imputed.
* *Gen.* 15. 6. *Gal.* 3. 6. *Jam.* 2. 23.
b To him that hath deserved any thing by his work.
c Is not reckoned nor given him.
d That maketh him, which is wicked in himself, just in Christ.
5 Another proof of the same confirmation: David putteth blessedness in free pardon of sins: therefore justification also.
* *Psal.* 32. 1.
6 A new proposition: that this manner of justification belongeth both to the uncircumcised and also to the circumcised: as is declared in the person of Abraham.
e This saying of David, wherein he pronounceth them blessed.
7 He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was justified in uncircumcision, therefore this justification belongeth also to uncircumcised. Nay, it doth not appertain to the circumcised, in respect of their circumcision, much less are the uncircumcised shut out for their uncircumcision.
8 A preventing of an objection, why then was Abraham circumcised, if he were already justified? That the gift of the righteousness (saith he) might be confirmed in him.
f Circumcision, which is a sign *as we say*, The sacrament of baptism, for baptism which is a sacrament.
g Circumcision was called before, A sign, in respect of the outward ceremony: now Paul sheweth the force and substance of that sign, *that is*, To what end it is used, *to wit*, Not only to signify, but also to seal up the righteousness of faith, whereby we come to possess Christ himself: for the holy Ghost worketh that inwardly indeed, which the sacrament being joyned with the word, do represent.
9 An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham.
10 An applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith.
11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations.
h That all the nations of the world should be his children: or, by the world may be understood the land of Canaan.
i For works that he had done, or upon this condition that he should fulfil the law.
12 A double confirmation of that reason: the one is that the promise cannot be apprehended by the law, and therefore it should be frustrate: the other, that the condition of faith should be joyned in vain to that promise which should be apprehended by works.
k If they be heirs which have fulfilled the law.
13 A reason of the first confirmation, why the promise cannot be apprehended by the law: because that the law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.
14 The conclusion of this argument: The salvation and justification of the posterity of Abraham (*that is*, Of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.
l To all the believers.
15 *That is to say*, Not onely of them which believe and are also circumcised according to the law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham.
* *Gen.* 17. 5.
16 This fatherhood is spiritual, depending onely upon the virtue of God who made the promise.
‡ Or, *like unto him.*
m Before God, *that is*, By a spiritual kindred which hath place before God, and maketh us acceptable to God.
n Who restoreth to life.
o With whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.
17 A description of true faith, wholly resting in the power of God, and his good will set forth in the example of Abraham.
* *Gen.* 15. 5.
p Very strong and constant.
q Void of strength, and unmeet to get children.
r Acknowledged and praised God, as most gracious and true.
s A description of true fait.
18 The rule of justification is always one, both in Abraham and in all the faithful: *that is to say*, Faith in God, who after that there was made a full satisfaction for our sins in Christ our mediatour, raised him from the dead, that we also being justified, might be saved in him.
t To pay the ransom for our sins.

CHAP. V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope; 8 that sith we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THerefore being [1] justified by faith, we have peace with God, through our Lord Jesus Christ.

2 [2] * By whom also we have [a] access by faith into this grace [b] wherein we [c] stand, [3] and [d] rejoyce in hope of the glory of God.

3 [4] And not only *so*, but we glory in tribulations also, * [5] knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 [6] And hope maketh not ashamed, because

1 Another argument taken of the effects: we are justified with that which truely appeaseth our conscience before God: but faith, in Christ doth appease our conscience and not the law, as it was before said, therefore by faith we are justified and not by the law.
* *Rom.* 2. 18.
2 Whereas quietness of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it self, and in whom faith it self is effectual.
a He sheweth that our acceptance with the Authour is by the Son.
b By which grace, *that is*, By which gracious love and good will, or that state whereinto we are graciously taken.
c We stand stedfast.
3 A preventing of an objection against them, which beholding the daily miseries and calamities of the church, think that the Christans dream, when they brag of their felicity: to whom the apostle answereth, That their felicity is laid up under hope in another place: which hope is certain and sure, that they do no less rejoyce for that happiness, then if they did presently enjoy it.
d Our minds are not only quiet and setled, but also we are marvellously glad: and conceive great joy for that heavenly inheritance, which waiteth for us.
4 Tribulation it self giveth us divers, and sundry way occasion to rejoyce, much less doth it make us miserable.
* *Jam.* 1. 3.
5 Afflictions accustom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.
6 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

the

the [e] love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.

6 [7] For when we were yet without strength, ‡ in due [f] time Christ died for the ungodly.

7 [8] For scarcely [g] for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God [h] commendeth his love towards us, in that while we were yet [i] sinners, Christ died for us.

9 Much more then being now justified by his blood, we shall be saved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.

11 [9] And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] sin entred into the world, and death by sin; and so death passed upon all men, ‡ for [n] that all have sinned.

13 [11] For until [o] the law sin was in the world: but sin is not [p] imputed when there is no law.

14 [12] Nevertheless, death reigned from Adam to Moses, even [q] over them that had not sinned after the [r] similitude of Adams transgression, [13] who is the figure of him that was to come:

15 [14] But not as the offence, so also *is* the free gift. For if through the offence of [r] one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 [15] And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto [t] justification.

17 [16] For if ‡ by one mans offence, death reigned by one; much more they which receive abundance of grace, & of the gift of righteousness, shall [u] reign in life by one, Jesus Christ.

18 [17] Therefore as ‡ by the offence of one *judgment came* upon all men to condemnation: even so ‡ by the righteousness of one, *the free gift came* upon all men unto [x] justification of life.

19 [18] For as by one mans [y] disobedience [z] many were made sinners: so by the obedience of one, shall many be made righteous.

20 [19] Moreover, the law [a] entred, that the offence might abound: But where sin abounded, grace did much [b] more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

e Wherewith he loveth us.
7 As sure comfort in adversity, that our peace and quietness of conscience be not troubled: for he that so loved them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?
‡ Or, *according to the time.*
f In time fit and convenient which the Father had appointed
8 An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom he could receive no commodity, and (that more is, for his very enemies)
How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth, and reconcileth?
g In the stead of some just man.
h He setteth out his love unto us, that in the midst of our afflictions, we may know assuredly, he will be present with us.
i While sin reigned in us.
k From affliction and destruction.
9 He now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ, so that to the remission of sins, there is added moreover and besides, the gift of Christs righteousness imputed, or put upon us by faith, which swalloweth up that unrighteousness which flowed from Adam into us, and all the fruits thereof: so that in Christ we do not only cease to be unjust, but we begin also to be just.
10 From Adam in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all.
1 By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam derived sin into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.
m By sin, is meant that disease which is ours by inheritance, and men commonly call it original sin: for so he useth to call that sin in the singular number, whereas if he spake of the fruits of it, he useth the plural number, calling them sins.
‡ Or, *in whom.*
n *That is*, In Adam.
11 That this is so, that both guiltiness and death began not after the giving and transgressing of Moses law, it appeareth manifestly by that, that men died before that law was given, for in that they died, sin which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some law, the breach whereof was the cause of death.
o Even from Adam to Moses.
p where there is no law made, no man is punished as faulty and guilty.
12 But that this law was not that universal law, and that death did not proceed from any actual sin of every one particularly, it appeareth hereby, that the very infants which neither could ever know or transgress that natural law, are notwithstanding dead as well as Adam.
q Our infants
r Not after that sort as they sin that are of mo years, following their lust: but yet the whole posterity was corrupted in Adam, when as he wittingly and willingly sinned.
13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared.
14 Adam and Christ are compared together in this respect, that both of them do give and yield to theirs, that which is their own: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed to many.
‡ *That is*, Adam.
15 Another inequality consisteth in this, that by Adams one offence men are guilty, but the righteousness of Christ imputed to us freely, doth not only absolve us from that one fault, but from all other.
t To the sentence of absolution, whereby we are quit and pronounced righteous.
16 The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addict his posterity to death.
‡ Or, *by one offence.*
u Be partakers of true and everlasting life.
17 Therefore to be short, as by one mans offence, the guiltiness came on all men, to make them subject to death: so on the contrary side, the righteousness of Christ, which by Gods mercy is imputed to all believers, justified them, that they may become partakers of everlasting life.
‡ Or, *by one offence.* ‡ *by one righteousness.*

x Not only because our sins are forgiven us, but also because the righteousness of Christ is imputed unto us.
18 The ground of this whole comparison is this, that these two men are set as two stocks, or roots, so that out of the one, sin *by nature*, out of the other, righteousness by grace, doth spring forth upon others.
y So then, sin entred not into us onely by following the steps of our forefather, but we take corruption of him by inheritance.
z This word, *Many*, is set against this word, *A few.*
19 A preventing of an objection; why then did the law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious.
a Besides that disease, which all men were infected withall by being defiled with one mans sin, the law entred.
b Grace was poured so plentiful from heaven, that it did not onely countervail sin, but above measure passed it.

CHAP. VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yeilded our selves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHat [1] shall we say then? shall we continue in [a] sin, that grace may abound?

2 [2] God forbid: how shall we that are [b] dead to sin, live any longer therein?

3 [3] Know ye not, that * so many of us as ‡ were baptized into [c] Jesus Christ, were baptized into his death?

4 Therefore we are * buried with him by baptism into death: that like as Christ was raised up from the dead by [d] the glory of the Father, even so [e] we also should walk in newness of life.

5 [4] For if we have been planted together in the [f] likeness of his death: we shall be also *in* [g] *the likeness* of *his* resurrection:

6 Knowing this, that our [h] old man is crucified with [i] *him*, that the [k] body of sin might be destroyed, that henceforth we should not [l] serve sin.

7 [5] For he that is dead, is † freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, died no more; death hath no more dominion over him.

10 For in that he died, he died unto sin [m] once: but in that he liveth, he liveth unto [n] God.

11 Likewise reckon ye also your selves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord.

12 [6] Let not [o] sin therefore reign in your mortal body, that ye should obey it in the lust thereof.

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.
a In that corruption; for though the guiltiness of sin be not imputed to us, yet the corruption remaineth still in us: the which sanctification, that followeth justification killeth by little and little.
b The benefits of justification and sanctification are always joyned together in separably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sin, that is of our natural corruption, into whose place succeedeth the clearness and pureness of nature reformed.
b They are said of Paul to be dead to sin, which are in such sort made partakers of the virtue of Christ, that that natural corruption is dead in them, *that is*, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other side they are said to live to sin which are in the flesh, *that is*, whom the Spirit of God hath not delivered from the slavery of the corruption of nature
3 There are three parts of this sanctification: *to wit*, the death of the old man, or sin, his burial, and the resurrection of the new man descending into us from the virtue of the death, burial & resurrection of Christ, of which benefit our baptism is a sign & pledge.
* *Gal.* 3. 27. ‡ Or, *are.*
c To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men.
* *Col.* 2. 12.
d That Christ himself being discharged of his infirmity and weakness, might live in glory with God for ever.
e And we which are his members rise for this end, that being made partakers of the self-same virtue, we should begin to lead a new life, as though we were already in heaven.
4 The death of sin and the life of righteousness or our ingrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life: whereby it followeth, that no man is sanctified, which liveth still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickedness: for as he said before, the law is not subverted but established by faith.
f In so much as by means of the strength which cometh from him to us we so die to sin, as he is dead.
g For we become every day more perfect then other: for we shall never be perfectly sanctified, as long as we live here.
h All our whole nature, as we are conceived & born into this world with sin, which is called old, partly by comparing that old Adam with Christ, & partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature is attributed to Christ, not indeed, but by imputation.
k That naughtiness which sticketh fast in us.
l The end of sanctification which we shoot at and shall at length come to, *to wit*, when God shall be all in all.
5 He proveth it by the effects of death, using a comparison of Christ the head with his members.
† Gr. *justified.*
m Once for all.
n With God.
6 An exhortation to contend & strive with corruption & all the effects thereof.
o By reigning, S. Paul meaneth that chief & high rule, which no man striveth against, & if any do, yet it is in vain.

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13 Neither [p] yield ye your [q] members *as* †[r] instruments of unrighteousness unto sin: but yield your selves unto God, as those that are alive from the dead; and your members *as* instruments of righteousness unto God.

14 [7] For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 [8] What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that * to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 [9] But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that [t] form of doctrine † which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were [t] free † from righteousness.

21 [10] What fruit had ye then in those things, whereof ye are now ashamed? for the [u] end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 [11] For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

p To sin, as to a lord or tyrant.
q Your mind & all the powers of it.
† Gr. *arms*, or, *weapons*.
r As instruments to commit wickedness withall.
7 He granteth, that sin is not yet so dead in us that it is utterly extinct: but he promiseth victory to them that contend manfully, because we have the grace of God given us, which worketh so that the law is not now in us the power & instrument of sin.
8 To be under the law and under sin, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousness, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: therefore let righteousness expel sin.
* *John* 8. 34. 2 *Pet.* 2. 19.
9 By nature we are slaves to sin and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sin.
t This kind of speech hath a force in it; for he meaneth thereby that the doctrine of the gospel is like unto a certain mould which we are cast into to be framed and fashioned like unto it.
† Gr. *whereto ye were delivered.*
u Righteousness had no rule over you. † Gr. *to righteousness.* 10 An exhortation to the study of righteousness and hatred of sin, the contrary ends of both being set down before us. u The reward or payment. 11 Death is the punishment due to sin, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1 *No law hath power over a man longer then he liveth.*
4 *But we are dead to the law.* 7 *Yet is not the law sin,*
12 *but holy, just, good,* 16 *as I acknowledge who am grieved because I cannot keep it.*

KNow [1] ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For * the woman which hath an husband, is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if while *her* husband liveth, she be married to another man, she shall be [a] called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 [2] Wherefore my brethren, ye also are become dead to the law by the [b] body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth [c] fruit unto [d] God.

1 By propounding the similitude of marriage, he compareth the state of man, both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again, * 1 *Cor.* 7. 39.
a *That is*, She shall be an adulteress, by the consent and judgment of all men.
2 An application of the similitude thus. So, saith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. b *That is*, In the body of Christ, to give us to understand, how strait and near the fellowship is betwixt Christ and his members c He calleth the children, which the wife hath by her husband, fruit. d Which are acceptable to God.

5 [3] For when we [e] were in the flesh, the †[f] motions of sins which were by the [g] law, did [h] work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, ‡ that [i] being dead [k] wherein we were [l] held; that we should serve in [m] newness of spirit, and not *in* the oldness of the [n] letter.

7 [4] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ‡[o] lust, except the law had said, * Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* [p] dead.

9 [5] For I was alive without the [q] law once: but when the commandment [r] came, sin revived, and I [r] died.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 [6] Wherefore the law *is* holy; and the [s] commandment holy, and just, and good.

13 [7] Was then that which is good, [u] made death unto me? God forbid. But sin that it might [x] appear sin, working death in me by that which is good; that sin by the commandment might become [y] exceeding sinful.

14 [8] For we know that the law is spiritual: but I am carnal, sold under sin.

15 [9] For that which I do, I †[10] allow not: for what I [11] would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that *it is* good.

3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the Spirit, so that we bring forth now, not those rotten and dead, but lively children.
e When we were in the state of the first marriage, which he calleth in the next verse following, the oldness of the letter.
† Gr. *passions.*
f The motions that egged us to sin, which shew their force even in our minds.
g He saith not, of the law, but by the law, because the spring of sin, which dwelleth within us, and taketh occasion to work thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.
h Wrought their strength.
‡ Or, *being dead to that.*
i As if he said, The bond which bound us, is dead, & vanished away, in so much that sin which held us, hath not now wherewith to hold us.
k For this husband is within us. l Satan is an unjust possessor, for he brought us into bondage of sin and himself, deceit fully: and yet notwithstanding so long as we are sinners, we sin willingly. m As becometh them which after the death of their old husband, are joyned to the Spirit: as whom the Spirit of God hath made new men n By the letter, he meaneth the law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it. 4 An objection, what then? are the law and sin all one, and do they agree together? nay, saith he: Sin is reproved and condemned by the law. But because sin cannot abide to be reproved, and was not in a manner felt, until it was provoked and stirred up by the law, it taketh occasion thereby to be more outragious, & yet by no fault of the law. ‡ Or, *concupiscence.* o By the word, *Lust*, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen philosophers themselves condemned wicked lust, though somewhat darkly. But as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spot and filth. * *Exod.* 20. 17, *Deut.* 5. 21. p Though sin be in us, yet it is not known for sin, neither doth it so rage, as it rageth after that the law is known. 5 He setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly think upon the law of God: *to wit*, Blockish, and heady to sin and wickedness, without all true sense and feeling of sin; then what manner of persons they become, when their conscience is reproved by the testimony of the law, *to wit*, Stubborn and more inflamed with the desire of sin, then ever they were before. q When I knew not the law, then me thought I lived indeed: for my conscience never troubled me, because I knew not my disease. r When I began to understand the commandment. s In sin, or by sin. 6 The conclusion, That the law of it self is holy, but all the fault is in us which abuse the law. t Touching not coveting. 7 The proposition, That the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up: and took occasion thereby to rebel, as when the more that things are forbidden us: the more we desire them, and from hence cometh the guiltiness, and occasion of death. u Beareth it the blame of my death. x That sin might shew it self to be sin, and bewray it self to be that, which it is indeed. y As evil as it could, shewing all the venom it could. 8 The cause of this matter, is this, because that the law requireth a heavenly pureness, but men such as they be born, are bondslaves of corruption, which they willingly serve. 9 He setteth himself being regenerate, before us, for an example, in whom may easily appear the strife of the Spirit, and the flesh, and therefore of the law of God, and our wickedness: for since that the law in a man not regenerate bringeth forth death onely, therefore in him, it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appear that evil actions proceed not from the law but from sin, *that is*, From our corrupt nature: And therefore the apostle teacheth also what the true use of the law is, in reproving sin in the regenerate, unto the end of the chapter: as a little before (*to wit*, From the seventh verse unto this fifteenth) he declareth the use of it in them which are not regenerate. † Gr. *know.* 10 The deeds of my life, saith he, answer not, nay, they are contrary to my will: therefore by the consent of my will with the law, and repugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will, do perswade one thing, but corruption which hath her seat also in the regenerate, another thing. 11 It is to be noted that one self-same man is said to will and not to will, in divers respects: *to wit*, He is said to will, in that, that he is regenerate by grace: and not to will, in that he is not regenerate, or in that, that he is such an one as he was born; but because the part which is regenerate at length becometh conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

17 Now

17 Now then, it is no more I that do it, but [z] sin that dwelleth in me.

18 [12] For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, [a] I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 [13] I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the [b] inward man.

23 But I see another law in my members, warring against the law of my [c] mind, and bringing me into captivity to the law of sin, which is in my members.

24 [14] O [d] wretched man that I am, who shall deliver me from ‡ the body of this death!

25 I [e] thank God, through Jesus Christ our Lord. So then, with the mind I [f] my self serve the law of God; but with the flesh, the law of sin.

z That natural corruption, which cleaveth fast even to them that are regenerate, & not clean conquered. 12 This vice, or sin, or law of sin, doth wholly possess those men which are not regenerate, and hindred them or holdeth them back that are regenerate.
a This doth indeed agree to that man, whom the grace of God hath made a new man: for where the spirit is not, how can there be any strife there?
13 The conclusion: As the law of God exhorteth to goodness, so doth the law of sin (*that is*, The corruption wherein we are born) force us to wickedness, but the spirit, *that is*, Our mind, in that that it is the regenerate, consenteth with the law of God: but the flesh, *that is*, The whole natural man, is bondslave to the law of sin: therefore to be short, wickedness and death are not of the law, but of sin, which reigneth in them that are not regenerate: for they neither will, nor do good; but will, and do evil: but in them that are regenerate, it striveth against the spirit or law of the mind, so that they cannot neither live so well as they would, or be so void of sin as they would. b The inward man, and the new man are all one, and are answerable and set as contrary to the old man, neither doth this word, *Inward man*, signify mans mind and reason, *and the old man*, the powers that are under them, as the philosophers imagine, but by the outward man is meant whatsoever is either without or within a man from top to toe, so long as that man is not born new by the grace of God. c That law of the mind in this place, is not to be understood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the spirit of God. 14 It is a miserable thing to be yet in part subject to sin, which of its own nature maketh us guilty of death: but we must cry to the Lord, who will by death it self at length make us conquerours, as we are already conquerours in Christ. d Wearied with miserable and continual conflicts. ‡ Or, *this body of death*.
e He recovereth himself and shewed us that he resteth onely in Christ. f This is the true perfection of them that are born anew, to confess that they are imperfect.

CHAP. VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being Gods children:* 19 *whose glorious deliverance all things long for.* 29 *It was before hand decreed from God.* 38 *What can sever us from his love?*

1 A conclusion of all the former disputation, from *chap.* 1. *verse* 16. even to this place: Seeing that we being justified by faith in Christ, do obtain remission of sins, and imputation of righteousness, and are also sanctified, it followeth thereof, that they that are grafted into Christ by faith,

THere *is* [1] therefore now no condemnation to them which are in Christ Jesus, who [2] walk not after the [a] flesh, but after the Spirit.

2 [3] For the [b] law of the spirit of [c] life, in [d] Christ Jesus, hath made me [e] free from the law of sin and death.

3 [4] For what the law could [f] not do, in that it was weak through the [g] flesh, God sending his own Son, in the likeness of [h] sinful flesh and ‡ for [i] sin [k] condemned sin in the flesh:

4 That the [l] righteousness of the law might be fulfilled [5] in us, who walk not after the flesh, but after the spirit.

5 [6] For they that are after the [m] flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For † to be carnally minded, *is* death; [8] but ‡ to be spiritually minded, *is* life and peace:

7 [9] Because † the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 [10] So then they that are in the flesh, cannot please God.

9 [11] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 [12] And if Christ *be* in you, the [n] body *is* dead because of sin; but the Spirit *is* life, because of righteousness.

11 [13] But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, ‡ by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, we are debters, not to the flesh, to live after the flesh.

13 [15] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the boly, ye shall live.

14 [16] For as many as are led by the Spirit of God, they are the Sons of God.

15 [17] For ye have not received the [p] spirit of bondage [q] again to fear; but ye have received the * Spirit of [r] adoption, whereby we cry, Abba, father.

16 The Spirit it self beareth witness with our spirit, that we are the children of God.

17 [18] And if children, then heirs; [s] heirs of God, and joynt-heirs with Christ: [19] if so be

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h Of mans nature which is corrupt through sin, until he sanctified it.
‡ Or, *by a sacrifice for sin.*
i To abolish sin in our flesh.
k Sheweth that sin hath no right in us.
l The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God: for if with our justification there be joyned that sanctification which is imputed to us, we are just, according to that perfect form which the law requireth
5 He returneth to that which he said: that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ, which is a most plentiful fruit of a godly and honest life.
6 A reason why to walk after the flesh, agreeth not to them which are grafted in Christ, but to walk after the spirit, agreeth and is meet for them: because saith he, that they which are after the flesh savour the things of the flesh, but they that are after the Spirit, the things of the spirit.
m They that live as the flesh leadeth them.
7 He proveth the consequent because that whatsoever the flesh savoureth, that engendereth death: and whatsoever the spirit savoureth that tendeth to joy and life everlasting.
† Gr. *the minding of the flesh.*
8 A reason and proof why the wisdom of the flesh is death; because saith he, it is the enemy of God. † Gr. *the minding of the Spirit.* 9 A reason why the flesh is enemy to God, because it neither will, neither can, be subject to him, and by flesh he meaneth a man not regenerate. † Gr. *the minding of the flesh.* 10 The conclusion, Therefore they that walk after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ. 11 He cometh to the others, *to wit*, To them which walk after the spirit, of whom we have to understand contrary things to the former: and first of all, he defineth what it is to be in the Spirit, or to be sanctified: *to wit*, To have the spirit of God dwelling in us. Then he declareth that sanctification is so joyned and knit to our graffing in Christ, that it can by no means be separated. 12 He confirmeth the faithful against the relicks of flesh and sin granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthiness in death: but therewithal willing them to doubt nothing of the happy success of this combate, because that even this little spark of the spirit, (*that is*, Of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life. n The flesh, or all that, which as yet sticketh fast in the clefts of sin and death. 13 A confirmation of the former sentence, You have the self-same Spirit which Christ hath: therefore at length it shall do the same in you, that it did in Christ, *to wit*, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory. ‡ Or, *because of his Spirit.* o By the virtue and power of it which sheweth the same might, first in our head, and daily worketh in his members. 14 An exhortation to oppress the flesh daily more and more by the virtue of the spirit of the regeneration, because (saith he) you are debters unto God, forsomuch as you have received so many benefits of him. 15 Another reason of the profit that ensueth: for such as strive and fight valiantly, shall have everlasting life. 16 A confirmation of this reason: for they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. 17 He declareth and expoundeth by the way in these two verses, by what right this name to be called the children of God, is given to the believer, because saith he, they have received the grace of the gospel, wherein God sheweth himself, not (as before in the publishing of the law) terrible and fearful but a most benign and loving Father in Christ, so that with great boldness we call him Father, the holy Ghost sealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghost whom we are said to receive, when he worketh in our minds. q Which fear is stirred up in our minds by the preaching of the law. * *Gal.* 4. 6. r Which sealeth our adoption in our minds, and therefore openeth our mouths. 18 A proof of the consequent of the confirmation: because that he which is the Son of God, doth enjoy God with Christ. s Partakers of our fathers goods, and that freely: because we are children by adoption. 19 Now Paul teacheth by what way the sons of God do come to that felicity, *to wit*, By the cross, as Christ himself did: and therewithall openeth unto them fountains of comfort: *as first*, That we have Christ a companion and fellow of our afflictions. *Secondly*, That we shall be also his fellows in that everlasting glory.

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that we suffer with *him*, that we may be also glorified together.

18 [20] For I [t] reckon, that the sufferings of this present time, *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 [21] For the earnest expectation of the [u] creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to [x] vanity, [y] not willingly, but by reason of [z] him who hath subjected *the same* in [a] hope:

21 Because the creature it self also shall be delivered from the [b] bondage of corruption, into the glorious liberty of the children of God.

22 For we know that ‡ the whole creation groaneth, and [c] travelleth in pain together until now:

23 [22] And not only *they*, but our [d] selves also, which have the first-fruits of the spirit, even we our selves grone within our selves, waiting for the adoption, *to wit*, the *[e] redemption of our body.

24 [23] For we are saved by hope: But hope that is seen, is not [f] hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 [24] Likewise the Spirit also [g] helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh [h] intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what *is* the [i] mind of the Spirit, ‡ because he maketh intercession for the saints [k] according to *the will of* God.

28 [25] And we know that [l] all things work together for good, to them that love God, to them who are the called according to *his* [m] purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did [n] predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 [26] What shall we then say to these things? If God *be* for us, who *can be* against us?

20 *Thirdly*, That this glory which we look for, doth a thousand parts surmount the misery of our afflictions.
t All being well considered, I gather.
21 *Fourthly*, He plainly teacheth us, that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning: But as it had a beginning by the sin of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect.
u All this world.
x Is subject to a vanishing and flitting state.
y Not by their natural inclination
z That they should obey the creators commandment whom it pleaseth to shew by their fickle state, how greatly he was displeased with man.
a God would not make the world subject to an everlasting curse, for the sin of man, but gave it in hope that it should be restored.
b From the corruption which they are now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed, when the sons of God shall be advanced to glory.
‡ Or, *every creature.*
c By this word is meant, not onely exceeding sorrow, but also the fruit that followeth of it.
22 *Fifthly*, If the rest of the world look for a restoring, groaning as it were for it, and that not in vain, let it not grieve us also to sigh, yea, let us be more certainly perswaded of our redemption to come, forasmuch as we have the first-fruits of the spirit.

d Even from the bottom of our hearts. * *Luk.* 21. 28. e That last restoring, which shall be the accomplishment of our adoption. 23 *Sixthly*, hope is necessarily joyned with faith: seeing then that we believe those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we believe shall come to pass f This is spoken by the figure *metonomy*: Hope, for that which is hoped for. 24 *Seventhly*, There is no cause why we should faint under the burthen of afflictions, seeing that prayers minister unto us a most sure help which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in us. g Beareth our burden, as it were, that we faint not under it. h Provoketh us to prayers, and telleth us, as it were, within, what we shall say, and how we shall groan. i What sobs and sighs proceed from the instinct of his spirit. ‡ Or, *that.* k Because he teacheth the godly to pray according to Gods will. 25 *Eightly*, we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he chose us from the beginning, so hath he predestinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and justified to glory, by the cross. l Not onely afflictions, but whatsoever else. m He calleth that, purpose, which God hath from everlasting appointed with himself according to his good will and pleasure. n He useth the time past for the time present, as the Hebrews use, who sometime set down the thing that is to come, by the time that is past, to signify the certainty of it: and he hath also a regard to Gods continual working. 26 *Ninthly*, we have no cause to fear that the Lord will not give us whatsoever is profitable for us seeing that he hath not spared his own Son to save us.

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely [o] give us all things?

33 [27] Who shall lay any thing to the charge of Gods elect? *It is* [p] God that justifieth:

34 Who *is* he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, * For thy sake we are killed all the day long; we are accounted as sheep for the slaughter)

37 [r] Nay in all these things we are more then conquerers, through him that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

o Give us freely.
27 A most glorious and comfortable conclusion of the whole second part of this epistle, that is of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just: and therefore much less need we to fear damnation, seeing that we rest upon the death and resurrection of the almighty power and defence of Jesus Christ; Therefore what can there be so weighty in this life, or so great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also in us being confirmed by stedfast faith.
p Who pronounceth us not onely guiltless but also perfectly just in his Son. q Wherein Christ loveth us. * *Psal.* 44. 22. r We are not overcome with so great and many miseries and calamities, but are more then conquerours in all of them.

CHAP. IX.

1 *Paul is sorry for the Jews.* 7 *All the seed of Abraham were not the children of the promise.* 18 *God hath mercy upon whom he will.* 21 *The potter may do with his clay what he list.* 25 *The calling of the Gentiles, and rejecting of the Jews were foretold.* 32 *The cause why so few Jews embraced the righteousness of faith.*

I Say [1] the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost.

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that my self were ‡ [2] accursed from Christ, for my brethren my kinsmen according to the [b] flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the [c] glory, and the ‡ [4] covenants, and the giving of the [e] law, and the [f] service *of God*, and the [g] promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, [2] God blessed for ever. Amen.

6 [3] Not as though the word of God hath taken none effect. For they *are* not all [h] Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: [4] but in *[i] Isaac shall thy seed be called.

t The third part of this epistle, even to the twelfth chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithal granting unto them all their prerogatives.
‡ Or, *separated.*
a The apostle loved his brethren so entirely, that if it had been possible, he would have been ready to have redeemed the casting away of the Israelites with the loss of his own soul for ever: for this word, *Accursed*, Betokeneth as much in this place. b Being brethren by flesh, as of one nation and country. c The ark of the covenant, which was a token of Gods presence. ‡ Or, *testaments.* d The tables of the covenant, and this is spoken by the figure *metonomy.* e Of the judicial law. f The ceremonial law. g Which were made to Abraham and to his posterity. 2 A most manifest testimony of the Godhead and divinity of Christ. 3 He entreth into the handling of predestination, by a kind of preventing an objection: How may it be, that Israel is cast off, but that therewithal we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answered therefore, that Gods word is true, although that Israel be cast off, for the election of the people of Israel is so general and common, that notwithstanding the same God chuseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of salvation is offered generally in such sort that notwithstanding it, the efficacy thereof pertaineth onely to the elect. h Israel in the first place is taken for Jacob, and in the second, for the Israelites. 4 The first proof is taken from the example of Abrahams own house, wherein Isaac only was accounted the son, and that by Gods ordinance: although that Ishmael also was born of Abraham, and circumcised before Isaac. * *Gen.* 21. 12. i Isaac shall be thy true and natural son, and therefore heir of thy blessing.

8 [5] That is, They which are the children of the [k] flesh, these *are* not the children of God: * but the children of the [l] promise are counted for the seed.

9 [6] For this *is* the word of promise, * At this time will I come, and Sara shall have a son.

10 [7] And not onely *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the [m] purpose of God according to election [8] might stand, not of works, but of him that calleth)

12 [9] It was said unto her, The * ‡ elder shall serve the ‡ younger.

13 As it is written, * Jacob have I loved, but Esau have I hated.

14 [10] What shall we say then? *is there* [n] unrighteousnes with God? God forbid.

15 [11] For he saith to Moses, * I will have [o] mercy on whom I will have mercy, and I will have [p] compassion on whom I will have compassion.

16 [12] So then *it is* not of him that [q] willeth, nor of him that runneth, but of God that sheweth mercy.

17 [13] For the [r] scripture saith unto Pharaoh, * Even for this same purpose have I [s] raised thee up, that I might [14] shew my power in thee, and that my name might be declared throughout all the earth.

18 [15] Therefore hath he mercy on whom [t] he will *have mercy*, and whom he will, he hardeneth.

19 [16] Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 [17] Nay, but O man, who art thou that ‡ repliest against God? * [18] shall the thing formed say to him that [u] formed *it*, Why hast thou made me thus?

21 [19] Hath not the * potter power over the clay, of the same lump to make one [20] vessel unto [x] honour, and another unto [21] dishonour?

22 [22] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the [y] vessels of wrath ‡ fitted to [23] destruction:

23 And that he might make known the [z] riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 [24] Even us whom he hath called, not of the [a] Jews onely, but also of the Gentiles.

25 [25] As he saith also in Osee, * I will call them my people, which were not my people; and her, beloved, which was not beloved.

26 * And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, The children of the living God.

27 [26] Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish ‡ the work, and cut *it* short in righteousnes: because a [b] short work will the Lord make upon the earth.

29 And as Esaias said before, * Except the Lord of [c] sabaoth had left us a [d] seed, we had been as Sodoma, and been made like unto Gomorrha.

30 [27] What shall we say then? That the Gen-

5 A general application of the former proof or example.
k Which are born of Abraham by the course of nature.
* *Gal.*4.28.
l Which are born by virtue of the promise
6 A reason of that application: Because that Isaac was born by the virtue of the promise and therefore he was not chosen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promise is the fountain of predestination, and not the flesh, from which promise the particular election proceedeth, *that is*, That the elect be born elect, and not that they be first born, and then after elected in respect of God who doth predestinate.
* *Gen.* 18.10.
7 Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers, as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Jacob was chosen: and that before their birth, that neither any goodnes of Jacobs, might be thought to be the cause of his election, neither any wickedness of Esaus, of his casting away.
8 Another objection, but onely for the reprobate, rising upon the former answer. If God do appoint to everlasting destruction, such as he listeth, and if that cannot be hindred notwithstanding, that he hath once decreed, how doth he justly condemn them, which perish by his will?
9 The apostle doth not answer that it is not Gods will, for that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather granteth his adversary both the antecedents, *to wit*, That it is Gods will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudency is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no farther demonstration in any matter, because it is grounded upon this principal, That the will of God is the rule of righteousnes.
‡ Or, *answerest again*, or, *disputest with God.*
* *Isa.*45.9.
10 The first objection, If God doth love or hate upon no consideration of worthines, or unworthines, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemy, and afterward answered it severally, point by point.
n Mans wit knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth.
11 He answereth first, touching them which are chosen to salvation: in the chusing of whom he denieth that God may seem unjust, although he chuse and predestinate to salvation them that are not yet born, without any respect of worthines: because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercy presupposeth misery, and again, misery presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercy is shewed by her degrees: *to wit*, By calling, by faith, by justification and sanctification, so that at length we come to glorification, as the apostle will shew afterward. Now all these things orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.
* *Exod* 33.19.
o I will be mercifull and favourable to whom I list to be favourable.
p I will have compassion on whomsoever I list to have compassion.
12 The conclusion of the answer; therefore God is not unjust in chusing and saving of his free goodnes, such as it pleaseth him: as he also answered Moses when he prayed for all the people.
q By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praise, but onely to the mercy of God.
13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to destruction without any respect of unworthines. And first of all he proveth this to be true, by alledging the testimony of God himself touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardning and just punishing.
r God so speaketh unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking to Pharaoh.
* *Exod.*9.16.
s Brought thee into this world.
14 Secondly, He bringeth the end of Gods counsel, to shew that there is no unrighteousnes in him. Now this chiefest end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightful punishment
15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again there is no unjustice in the everlasting counsel of God, touching the destruction of them whom he listeth to destroy, for that he hardneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsel of reprobation, consisteth in this word, Hardning: which notwithstanding he concealed in the former verse, because the history of Pharaoh was well known. But the force of the word is great, for hardning which is set against mercy, presupposeth the same things that mercy did, *to wit*, A voluntary corruption, wherein the reprobates are hardned: and again, corruption presupposeth a perfect state of creation. Moreover, this hardning also is voluntary, for God so hardneth, being offended with corruption, that he useth their own will whom he hardneth, to the executing of that judgment. Then follow the fruits of hardning, *to wit*, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate, why doth he then appoint to destruction? Because he will: why doth he harden? Because they are corrupt: why doth he condemn? Because they are sinners. Where is then unrighteousnes? Nay, if he should destroy all after this sort, to whom should he do injure?
t Whom it pleased him to appoint to shew his favour upon.
16 Another objection, but onely for the reprobate, rising upon the former answer. If God do appoint to everlasting destruction, such as he listeth, and if that cannot be hindred notwithstanding, that he hath once decreed, how doth he justly condemn them, which perish by his will?
17 The apostle doth not answer that it is not Gods will, for that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather granteth his adversary both the antecedents, *to wit*, That it is Gods will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudency is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no farther demonstration in any matter, because it is grounded upon this principal, That the will of God is the rule of righteousnes.
‡ Or, *answerest again*, or, *disputest with God.*
* *Isa.*45.9.
18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the highest of all causes: so that it dependeth not upon respect of the second causes, but doth rather frame and direct them.
u This similitude agreeth very fitly to the first creation of mankind.
19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the creatours mind) to a lump of clay: whereof afterward God made and doth daily make according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth
* *Jer.*18.6.
20 Whereas in the objection propounded, mention was onely made of vessels to dishonour, yet he speaketh of the other also in this answer, for that he proveth the Creatour to be just in either of them, as the rule of contraries, requireth.
x To honest uses.
21 Seeing then, that in the name of dishonour, the ignominy of everlasting death is signified, they speak with Paul, which say, that some are made of God to most just destruction, and they that are offended with this kind of speech bewray their own folly.
22 The second answer is this, That God, moreover and besides that he doth justly decree whatsoever he doth decree, useth that moderation in executing of his decrees as declareth his singular lenity even in the reprobate, in that, that he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until at length he justly condemn them: and that to good end and purpose, to wit to shew himself to be an enemy and revenger of wickedness, that it may appear what power he is of by these severe judments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.
y By vessels, the Hebrews understand all kinds of instruments.
‡ Or, *made up.*
23 Therefore again, we may say with Paul, That some men are made of God the creatour to destruction.
z The unmeasurable and marvellous greatness.
24 Having established the doctrine of the eternal predestination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to shew the use of it, teaching us that we ought not to seek the testimony of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine, may be better perceived.
a He sayeth not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles.
25 Our vocation or calling is free, and of grace, even as our predestination is: and therefore there is no cause, why either our own unworthines, or the unworthines of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the salvation that is offered us.
* *Hos.*2.23. 1 *Pet.*2.10.
* *Hos.*1.10.
26 Contrariwise, Neither any outward general calling, neither any worthines of our ancestors, is a sufficient witnes of election, unless by faith and belief we answer Gods calling: which thing came to pass in the Jews, as the Lord had forewarned.
* *Isa.*10.22,23.
‡ Or, *the account.*
b God purposeth to bring the unkind and unthankful people to an extream fewnes.
* *Isa.*1.9.
c Armies, by which word, the chiefest power that is, is given to God.
d Even a very few.
27 The declaration and manifestation of our election, is our calling, apprehended by faith, as it came to pass in the Gentiles.

tiles

142 tiles which followed not after [e] righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 [28] But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the [f] works of the law: for they ſtumbled at that ſtumbling-ſtone;

33 As it is written, * Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be ‡ aſhamed.

e So then the Gentiles had no works to prepare and procure Gods mercy beforehand: and as for that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and in that the Jews attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright.

28 The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not to be ſought for any other where but in themſelves. f Seeking to come by righteouſneſs, they followed the law of righteouſneſs. * *Iſa.* 8. 14. & 28, 16. 1 *Pet.* 2. 6. ‡ Or, *confounded.*

CHAP. X.

5 *The ſcripture ſheweth the difference betwixt the righteouſneſs of the law, and this of faith,* 11 *and that all, both Jews and Gentiles, that believe, ſhall not be confounded,* 18 *and that the Gentiles ſhall receive the word, and believe.* 19 *Iſrael was not ignorant of theſe things.*

BRethren, [1] my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 [2] For they [a] being ignorant of Gods righteouſneſs, and going about to [b] eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 [3] For Chriſt *is* the [c] end of the law for righteouſneſs to [d] every one that believeth.

5 [4] For Moſes deſcribeth the righteouſneſs which is of the law, *That the man which doth thoſe things, ſhall live by them.

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down *from above*)

7 Or, who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead)

8 [5] But what ſaith it? * [f] The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

9 [6] That if thou ſhalt [g] confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that [h] God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man [i] believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 [7] For the ſcripture ſaith, * Whoſoever [k] believeth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 * [8] For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? [9] and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it written, * How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the goſpel. For Eſaias ſaith, * Lord, who hath believed † our ‡ report?

17 [11] So then, faith *cometh* by hearing, and hearing by [m] the word of God.

18 [12] But I ſay, Have they not heard? Yes verily, * their ſound went into all the earth, and their words unto the ends of the world.

19 [13] But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, * I will provoke you to jealouſie, by *them that are* [n] no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very [o] bold, and ſaith, * I was found of them that ſought me not; I was made manifeſt unto them that asked not after me.

21 But to Iſrael he ſaith, * All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

1 Purpoſing to ſet forth in the Jews an example of marvellous obſtinacy, he uſeth an inſinuation.

2 The firſt entrance into the vocation unto ſalvation, is to renounce our own righteouſneſs: the next is to embrace that righteouſneſs by faith, which God freely offereth us in the goſpel.

a The ignorance of the law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.

b Ignorance hath alway pride joyned with it.

3 The proof: the law it ſelf hath reſpect unto Chriſt, that ſuch as believe in him ſhould be ſaved.

Therefore the calling to ſalvation by the works of the law, is vain and fooliſh: but Chriſt is offered for ſalvation to every believer.

c The end of the law is, to juſtify them that keep the law: but ſeeing we do not obſerve the law through the fault of our fleſh, we attain not to this end: but Chriſt ſalveth this diſeaſe, for he fulfilled the law for us. d Not onely to the Jews, but alſo to the Gentiles. 4 That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it propoundeth ſuch a condition as can be, and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can ask, who can aſcend up into heaven, or bring us from hell, ſeeing the goſpel teacheth that both of theſe is done by Chriſt, *and that* for their ſakes, which with true faith embrace him which calleth them. * *Levit.* 18. 5. *Ezek.* 20. 11. *Gal.* 3. 12. * *Deut.* 30. 12. e Think not with thy ſelf, as men that are ſtaggering uſe to do. 5 Vocation cometh by the word preached. * *Deut.* 30. 14. f By the word, Moſes underſtood the law which the Lord publiſhed with his own voice: and Paul applieth it to the preaching of the goſpel, which was the perfection of the law. 6 *That is*, indeed true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo we give teſtimony by outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as he ſetteth forth himſelf in his word. g If thou profeſs plainly, ſincerely, and openly, that thou takeſt Jeſus onely to be thy Lord and Saviour. h The Father who is ſaid to have raiſed the Son from the dead: and this is not ſpoken to ſhut out the divinity of the Son: but to ſet forth the Fathers counſel touching our redemption in the reſurrection of the Son. i Faith is ſaid to juſtify, and furthermore ſeeing the confeſſion of the mouth, is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave. 7 Now he proveth the other part which he propounded afore in the fourth verſe, *to wit*, That Chriſt calleth whomſoever he liſteth without any difference, and this he confirmeth by a double teſtimony. *Iſai.* 28, 16.

k To believe in God, is to yield and conſent to Gods promiſe of our ſalvation by Chriſt, and that not onely in general, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt. * *Joel* 2. 32. *Acts* 2. 21.

8 True calling upon the name of God is the teſtimony of true faith, and true faith of true vocation or calling, and true calling of true election.

9 *That is*, True faith, which ſeeketh God in his word, and that preached: according as God hath appointed in the church.

* *Iſa.* 52. 7. *Nah.* 1. 15.

10 Whereſoever faith is, there is alſo the word, but not contrariwiſe, whereſoever the word is, there is faith alſo: for many refuſe and reject the word.

l He ſpeaketh this becauſe of the Jews. * *Iſa.* 53. 1. *John* 12. 38.

† Gr. *the hearing of us.*

‡ Or, *preaching.*

11 A concluſion of the former gradation: we muſt aſcend from faith to our vocation, as by our vocation we came to the teſtimony of our election.

m By Gods commandment.

12 An objection: If calling be a teſtimony of election, were not the Jews called? why ſhould I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not been called? much leſs can I ſay, that the Jews were not called. n *Pſal.* 19. 4. 13 The defender and maintainer of the Jews cauſe, goeth on ſtill to ask, whether the Jews alſo knew not God which called them, Eſai (ſaith the apoſtle) denieth it: and witneſſeth that the goſpel was tranſlated from them to the gentiles, becauſe the Jews neglected it. And there withal the apoſtle teacheth, that that outward and univerſal calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficacy, unleſs it be apprehended or laid hold on by faith, by the gift of God, otherwiſe by unbelief it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * *Deut.* 32. 21. n He calleth all prophane people, becauſe not being the Lords people, they are as no people. o Speaketh without fear. * *Iſa.* 65. 1. * *Iſa.* 65. 2.

CHAP. XI.

1 *God hath not caſt off all Iſrael.* 7 *Some were elected though the reſt were hardened,* 16 *There is hope of their converſion.* 18 *The Gentiles may not inſult upon them.* 26 *For there is a promiſe of their ſalvation.* 33 *Gods judgments are unſearchable.*

I Say then, [1] Hath God caſt away his people? God forbid. For [2] I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.

2 [3] God hath not caſt away his people which he [a] foreknew. [4] Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 * Lord, they have killed thy prophets, and

1 Now the apoſtle ſheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe; Therefore he teacheth us, that all the Jews in particular, are not caſt away, and therefore we ought not to pronounce raſhly of private perſons, whether they be of the number of the elect, or not.

2 The firſt proof: I am a Jew and yet elected, therefore we may, and ought fully to reſolve upon our election as hath been before ſaid: but of another mans we cannot be ſo certainly reſolved, and yet ours may cauſe us to hope well of others. 3 The ſecond proof: Becauſe that God is faithful in his league or covenant, although men be unfaithful: ſo then, ſeeing that God hath ſaid, that he will be the God of his unto thouſand generations, we muſt take heed, that we think not that the whole race and offſpring is caſt off, by reaſon of the unbelief of a few, but rather that we hope well of every member of the church, becauſe of Gods league and covenant. a Which he loved and choſe from everlaſting. 4 The third proof taken from the anſwer that was made to Elias: even then alſo, when there appeared openly to the face of the world no elect, yet God knew his elect and choſen, and of them alſo great ſtore and number, whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man as of a reprobate, ſeeing that the church is oftentimes brought to that ſtate, that even the moſt watchful and ſharp ſighted paſtours, think it to be clean extinct and put out. * 1 *King.* 19. 14.

digged

digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? * I have [b] reserved to my self seven thousand men, who have not bowed the knee to *the image of* [c] Baal.

5 Even so then at this present time also there is a remnant according to the [d] election of grace.

6 [5] And if by grace, then *is it* [e] no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ‡ [f] blinded:

8 [6] According as it is written, * God hath given them the spirit of ‡ [g] slumber, * eyes that they [h] should not see, and ears that they should not hear, unto this day.

9 And David saith, * [i] Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.

10 * Let their eyes be darkned, that they may not see, and bow down their back alway.

11 [7] I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousie.

12 Now if the fall of them *be* the riches of the world, and the ‡ diminishing of them the [k] riches of the Gentiles: how much more their [l] fulness?

13 [8] For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, [m] I magnifie mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world; what *shall* the receiving *of them be*, [n] but life from the dead?

16 [9] For if the [o] first-fruit *be* holy, the lump *is* also *holy*: and if the root [p] *be* holy, so *are* the branches.

17 [10] And if some of the branches be broken off, and thou being a wild olive-tree, wert graffed in ‡ [q] amongst them, and with them [r] partakest of the root and fatness of the olive-tree;

18 [r] Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but [t] fear.

21 For if God spared not the [u] natural branches, *take heed* lest he also spare not thee.

22 [11] Behold therefore the [x] goodness, and severity of God: on them which fell, severity; but towards thee, [y] goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 [12] And they also, if they bide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by [z] nature, and wert graffed contrary to nature into a [a] good olive-tree; how much more shall these which be the natural *branches*, be graffed into their own olive-tree?

25 [13] For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own [b] conceits) that ‡ blindness in part is happened to Israel, until the fulness of the Gentiles be [c] come in.

26 And so all Israel shall be saved: as it is written, * There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this *is* my covenant unto them, when I shall take away their sins.

28 [14] As concerning the [d] gospel, *they are* enemies for your sake: but as touching the [e] election, *they are* beloved for the fathers sakes.

29 [15] For the gifts and calling of God *are* without repentance.

30 [16] For as ye in times past have not ‡ believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ‡ believed, that through your mercy they also may obtain mercy.

32 For

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a 1 *King.* 19. 18.
b He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterward, for they are not chosen, because they were not idolaters: but therefore they were not idolaters, because they were chosen and elect.
c Baal signifieth as much as Masters or Patron, or one in whose power another is, which name the idolaters at this day give their idols, naming them Patrons, and Patronesses, or Ladies.
d The election of grace is not whereby men chose grace, but whereby God chose us of his grace and goodness.
e This saying, beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our justifiers of themselves do teach, that works are either wholly, or partly the cause of our justification.
‡ Or, *hardned.*
f *Look Mark.* 3. 5.
6 And yet this hardness of heart cometh not but by Gods just decree and judgment: and yet without fault, when as he so punisheth the unthankful by taking from them all sense and perseverance, and by doubling their darkness, that the benefits of God which are offered unto them, do redound to their just destruction.
* *Isa.* 29. 10.
‡ Or, *remorse.*
g A very dead sleep, which taketh away all sense.
* *Isa.* 6. 9.
h *That is*, Eyes unfit to see
* *Psal.* 69. 22.
i As unhappy birds are inticed to death by that which is their sustenance, so did that only thing turn to the Jews destruction, out of which they sought life, *to wit*, The law of God, for the preposterous zeal whereof they refused the gospel.
* *Psal.* 69. 23.
7 God appointed this casting off the Jews, that it might be an occasion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occasion to restore the Jews, *to wit*, That they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the gospel. And hereby we may learn, that the severity of God serveth as well to the setting forth of his glory, as his mercy doth, and also that God prepareth himself a way to mercy, by his severity: for that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.
‡ Or, *decay*, or, *loss.*
k *By riches*, He meaneth the knowledge of the gospel, to everlasting life: *And by the world*, all nations dispersed throughout the whole world.
l Of the Jews, when the whole nation, without exception shall come to Christ.
8 He witnesseth by his own example, that he goeth before all other in this behalf.
m I make noble and famous.
n It shall come to pass that when the Jews come to the gospel, the world shall, as it were, quicken again, and rise up from death to life.
9 The nation of the Jews being considered in their stock, and rock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthiness, to think that they are at once all cast off, but we ought to consider the root of the covenant, and rather go back to their ancestors which were faithful that we may know that the blessing of the covenant resteth in some of their posterity, as we also find proof hereof in our selves.
o He alludeth to the first fruits of those loaves, by the offering whereof all the whole crop of corn was sanctified, and they might use the rest of the year following with good conscience.
p Abraham.
10 There is no cause why the Gentiles which have obtained mercy, should triumph over the Jews which contemn the grace of God, seeing they are graffed into the Jews ancestours; but let them rather take heed, that that also be not found in them which is worthily condemned in the Jews. And hereof also this general doctrine may be gathered and taken, that we ought to be studious of Gods glory, even in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before others by a singular grace.

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‡ Or, *for them.*
q In place of these boughs which are broken off.
r It is against the common course of husbandry, that the barren juyce of the imp is changed with the juice of the good tree.
s We may rejoyce in the Lord, but so that we despise not the Jews, whom we ought rather to provoke to that good striving with us
t See that thou stand in awe of God modestly and carefully.
u He calleth them natural, not because they had any holiness of nature, but because they were born of them whom the Lord set part for himself from other nations, by his league and covenant, which he freely made with them.
11 Seeing the matter it self declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed that that be not found in our selves, which we think blameworthy in others, for the election is sure, but they that are truely elect and ingraffed, are not proud in themselves with contempt of others, but with due reverence to God, and love towards their neighbour, run to the mark which is set before them.
x The tender and loving heart.
y In that state which God of his bountifulness hath advanced thee unto, and we must mark here, that he speaketh not of the election of every private man, which remaineth stedfast for ever but of the election of the whole nation.
12 Many are now for a season cut off, *that is*, Are without the root, which in their time shall be graffed in: and again there are a great many, which after a sort, and touching the outward shew, seem to be ingraffed, which notwithstanding through their own fault afterward are cut off, and clean cast away: which thing is specially to be considered in nations and people as in the Gentiles and Jews.
z Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.
a Into the people of the Jews, which God had sanctified of his meer grace: and he speaketh of the whole nation, not of every one apart.
13 The blindness of the Jews is neither so universal, that the Lord hath no elect in that nation neither shall it be continual: for there shall be a time wherein they also (as the prophets have fore-warned) shall effectually embrace that, which they do now so stubbornly, for the most part, reject and refuse.
b That ye be not proud within your selves.
‡ Or, *hardness.*
c Into the church.
* *Isa.* 59. 20.
14 Again, that he may joyn the Jews and Gentiles together as it were in one body, & especially may teach what duty the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly cast off without hope of recovery.
d Forasmuch as they receive it not.
e In that God respecteth not what they deserve, but what he promised to Abraham.
15 The reason or proof, because the covenant made with that nation, of life everlasting, cannot be frustrate and vain.
16 Another reason: Because that although they which are hardned, are worthily punished, yet hath not this stubbornes of the Jews so come to pass properly for an hatred to that nation, but that an entry might be, as it were, opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved only by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought all together into the church, or if he had saved the nation of the Jews without this interruption.
‡ Or, *obeyed.*
‡ Or, *obeyed.*

32 For God hath ‡ concluded them [f] all in unbelief, that he might have mercy upon all.

33 [17] O the depth of the riches both of the wisdom and knowledge of God! how unsearcheable *are* his [g] judgements, and his [h] ways past finding out!

34 * [18] For who hath known the mind of the Lord, or who hath been his counseller?

35 Or who hath [i] first given to him, and it shall be recompenced unto him again?

36 For of him, and through him, and [k] to him *are* all things: to whom *be* glory for ever. Amen.

‡ Or, *shut them up together.*
f Both Jews and Gentiles.
17 The apostle cryeth out as astonished with this wonderful wisdom of God, which he teacheth us, ought to be religiously reverenced, and not curiously, and profanely to be searched beyond the compass of that, which God hath revealed unto us.
g The course that he holdeth governing all things both generally and particularly. h The order of his counsels and doings. * *Isa.* 40. 13. 1 *Cor.* 2. 16. 18 He bridleth three manner of ways, the wicked boldness of man: First, because that God is above all most wise, and therefore it is very absurd, and plainly godless to measure him by our folly. Moreover, because he is debtour to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must refer all things to his glory, much less may we contend and debate the matter with him. i This saying overthroweth the doctrine of foreseen works and merits. k *To wit*, For God, to whose glory all things are referred, not onely things that were made, but especially his new works which he worketh in his elect.

Chap. XII.

1 Gods mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling, wherein he is placed. 9 Love, and many other duties are required of us. 19 Revenge is specially forbidden.

1 The fourth part of this epistle, which after finishing of the chief points of christian doctrine consisteth in declaring of precepts of christian life. And first of all he giveth general precepts and grounds, the chiefest whereof is this, that every man consecrate himself wholly to the spiritual service of God, and so as it were sacrifice himself, trusting to the grace of God.

I Beseech [1] you therefore, brethren, [a] by the mercies of God, that ye [b] present your [c] bodies [d] a living sacrifice, holy, acceptable unto God *which is* your [e] reasonable service.

a By this preface he sheweth that Gods glory is the utmost end of all our doings.
b In times past the sacrifices were presented before the altar: but now the altar is every where.
c Your selves: in times past, other bodies then our own; now our own must be offered.
d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them. e Spiritual.

2 [2] And be not conformed to this world: but * be ye transformed by the renewing of your [f] mind, that ye may * prove what *is* that good, and acceptable and perfect will of God.

2 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before us as a mark, the will of God as it is manifest and opened unto us in his word. * *Eph.* 4. 23. f Why then there is no place left for reason, which the heathen philosophers place as a queen in a castle, nor for mans free will, which the popish schoolmen dream on, if the mind must be renewed, *Look Eph.* 1. 18. & 2. 3. & 4. 17. *Col.* 1. 21. * *Eph.* 5. 17. 3 Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. g Charge. h That he please not himself too much, as they do, which perswade themselves they know more then indeed they do. † Gr. *to sobriety.* i We shall be sober, if we take not that upon us, which we have not, and if we brag not of that we have * *Eph.* 4. 7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithful. 4 There is a double reason of the precept going afore. the one is, because God hath not commited every thing to be done of every man: and therefore he doth backwardly, and not only unprofitably, but also to the great disprofit of others wearieth himself and others, which passeth the bounds of his vocation. the other is, for that this diversity and inequality of vocations and gifts redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another, whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common. * 1 *Cor.* 12. 12. 5 That which he spake before in general, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts: *to wit*, Into prophets and deacons: and again, he divideth the prophets into doctours and pastours. And of deacons he maketh three sorts, *to wit*, The one to be such as are (as it were) treasurers of the church coffers, whom he calleth properly Deacons: the other to be the governours of the discipline, who are called Seniours, or Elders: the third, to be such as properly served in the help of the poor, of which sort the company of widows were. * 1 *Pet.* 4. 10, 11. l That every man observe the measure of that which is revealed unto him. m Whose office is only to expound the scriptures.

3 [3] For [g] I say, through the grace given unto me, to every man that is among you, not to think *of himself* [h] more highly then he ought to think; but to think † [i] soberly according as God hath dealt * to every man the measure of [k] faith.

4 [4] * For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 [5] * Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us propheſie* according to the [l] proportion of faith:

7 Or ministry, *let us wait* on *our* ministring; or he that [m] teacheth, on teaching;

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7 Or ministry, *let us wait* on *our* ministring; or he that teacheth, on teaching;

8 Or he that [n] exhorteth, on exhortation: he that [o] ‡ giveth, *let him do it* ‡ with simplicity; he that [p] ruleth, with diligence; he that [q] sheweth mercy, with cheerfulness.

9 [6] *Let* love *be* without dissimulation. Abhor that which is evil, cleave to that which is good.

10 * *Be* kindly affectioned one to another; ‡ with brotherly love, in honour preferring one another:

11 Not slothful in business: [r] fervent in spirit; serving the Lord:

12 [7] Rejoycing in hope; patient in tribulation; continuing instant in prayer:

13 [s] Distributing to the [t] necessity of saints; given to hospitality.

14 * Bless them which persecute you: bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 *Be* of the same mind one towards another. Mind not high things, but ‡ condescend to men of [u] low estate. * Be [x] not wise in your own conceits.

17 * Recompence to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, * live peaceably with all men.

19 Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, * Vengeance *is* mine; I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [y] coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

n Who in other places is called the pastour.
o *To wit*, The alms, that he distribute them without respect of persons.
‡ Or, *imparteth.*
‡ Or, *liberally.*
p The elders of the church.
q They that are busied about tending on the poor, must do it with cheerfulness, lest they add sorrow to sorrow.
6 Now he cometh to the duties, of the second table, which he deriveth from charity, which is, as it were, the foundation of them all. And he defineth christian charity, 1 by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbour, and whose final end is the glory of God.
* *Heb.* 13. 1.
† Or, *in the love of the brethren.*
r This piece is well put in, for it maketh difference between Christian duties and philosophical duties.
7 He reckoneth up divers other virtues together with their effects, *to wit*, Hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the saints, hospitality, moderation of mind, even in helping our enemies, a self same feeling with others, as well in adversity as prosperity, modesty, endeavour to maintain honest concord, so nigh as we may with all men, which cannot be extinguished by any mans injuries. s A true rule of charity, when we are no less touched with other mens wants, then with our own, and having that feeling, help them as much as we can. t Not upon pleasures and needless duties, but upon necessary uses. * *Mat.* 5. 44. ‡ Or, *be contented with mean things.* u There is nothing that doth so much break concord as ambition, when as every man loatheth a base estate, and seeketh ambitiously to be aloft. * *Prov.* 3. 7. *Isa.* 5. 21. x Be not puffed up with opinion of your own wildom. * *Prov.* 20. 22. 1 *Thes.* 5. 15. 1 *Pet.* 3. 9. * *Heb.* 12. 14. * *Deut.* 32. 35. *Heb.* 10 30. * *Prov.* 25. 21. y After this sort doth Solomon point out the wrath of God that hangeth over a man.

Chap. XIII.

1 Subjection, and many other duties we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LEt [1] every [a] soul be * subject unto the higher [2] powers. 3 For there is no power but of God: the powers that be, are ‡ [b] ordained of God.

1 Now he sheweth severally what subjects owe to their magistrates, *to wit*, Obedience: from which he sheweth that no man is free: and in such sort, that it is not only due to the highest magistrate himself, but also even to the basest, which hath any office under him.
a Yea, though an apostle, though an evangelist, though a prophet: *Chrysostom.* Therefore the tyranny of the pope over all kingdoms, must down to the ground. * *Tit.* 3. 1. 1 *Pet.* 2. 13. 2 A reason taken of the nature of the thing it self: For to what purpose are they placed in higher degree, but that the inferiours should be subject unto them? Another argument of great force: because God is authour of this order: so that such as are rebels, ought to know, that they make war with God himself: wherefore they cannot but purchase to themselves great misery and calamity. ‡ Or, *ordered.* b Be distributed: for some are greater, some smaller. 4 The third argument, taken from the end wherefore they were made, which is most profitable: for that God by this means preserveth the good, and bridleth the wicked: by which words, the magistrates themselves are put in mind of that duty which they owe to their subjects. 5 An excellent way to bear this yoke, not only without grief but also with a great profit. 6 God hath armed the magistrate even with a revenging sword.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 [4] For rulers are not a terror to good works, but to the evil. [5] Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. [6] But if thou do that which is evil, be

afraid;

afraid; for he beareth not the ſword in vain: for he is the miniſter of God, [e] a revenger to *execute* wrath upon him that doth evil.

5 [7] Wherefore *ye* muſt needs be ſubject, not onely for wrath, but [d] alſo for conſcience ſake.

6 [8] For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, [e] fear to whom fear, honour to whom [f] honour.

8 [9] Ow no man any thing, but to love one another: [10] for he that loveth another, hath fulfilled the [g] law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet: and if *there be* any other commandment, it is [h] briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 [11] And that, knowing the time, that now *it is* high time for us to awake out of ſleep: for now *is* our ſalvation nearer then when we believed.

12 The night is far ſpent, the day is [i] at hand: let us therefore caſt off the works of [k] darkneſs, & let us put on the armour of light.

13 Let us walk ‡ honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But [l] put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfill* the luſts *thereof*.

4 [5] Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

5 [6] One man eſteemeth one day above another: another eſteemeth every day *alike*. [7] Let [d] every man be ‡ fully perſwaded in his own mind.

6 [8] He that [e] regardeth the day, regardeth *it* unto the LORD; and he that regardeth not the day, to the [f] Lord he doth not regard *it*. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks; and he that eateth [h] not, to the Lord he eateth not, and giveth God thanks.

7 [10] For none of us liveth to [i] himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Chriſt both died, and roſe and revived, that he might be Lord both of the dead and living.

10 [11] But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? * we ſhall all ſtand before the judgement-ſeat of Chriſt.

11 For it is written, *[k] *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall [l] confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 [12] Let us not therefore judge one another any more: but judge [m] this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brothers way.

14 [13] I know, and am perſwaded by the [n] Lord Jeſus, that *there is* nothing † unclean of [o] it ſelf:

c By whom God revengeth the wicked.
7 The concluſion; we muſt obey the magiſtrate, not onely for fear of puniſhment, but much more becauſe that (although the magiſtrate hath no power over the conſcience of man, yet ſeeing he is Gods miniſter) he cannot be reſiſted by any good conſcience.
d So far as lawfully we may: for if unlawfull things be commanded us, we muſt anſwer, as Peter teacheth us, It is better to obey God than men.
8 He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects.
e Obedience, and that from the heart.
f Reverence, which (as reaſon is) we muſt give to the magiſtrate.
9 He ſheweth how very few judgements need to be executed, *to wit*, if we ſo order our life as no man may juſtly require any thing of us, beſides that onely, that we ow one to another, by the perpetuall law of charitie.
10 He commendeth charitie, as an abridgement of the whole law.
g Hath not onely done one commandment, but performed generally that which the law commandeth.
h For the whole law commandeth nothing elſe, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the duties we ow one to another, we muſt reſtrain this word, *law*, to the ſecond table. 11 An amplification taken of the circumſtance of the time: which alſo it ſelf putteth us in mind of our dutie, ſeeing that this remaineth, after that the darkneſs of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certain and ſure rule of all righteouſneſs and honeſtie, being fully grounded upon the vertue of the Spirit of Chriſt. i In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee, but as it were, in the twilight. k That kind of life which they lead, that flee the light. ‡ Or, *decently*. l To put on Chriſt, is to poſſeſs Chriſt, to have him in us, and us in him.

CHAP. XIV.

3 *Men may not contemn nor condemn one another for things indifferent:* 13 *but take heed that they give no offence in them:* 15 *For that the apoſtle proveth unlawfull by many reaſons.*

1 [1] Him [a] that is weak in the faith [z] receive you, *but* ‡ not to [b] doubtfull diſputations.

2 [2] For one [c] believeth that he may eat all things: another who is weak, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, judge him that eateth. For [4] God hath received him.

1 Now he ſheweth how we ought to behave our ſelves toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the benefit of Chriſt.
And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply our ſelves to their ignorance in ſuch matters, according to the rule of charity. a Do not for a matter or thing that is indifferent, and ſuch as you may do or not do, ſhun his company, but take him to you. ‡ Or, *not to judge* his *doubtfull thoughts*. b To make him by your doubtful and uncertain diſputations, go away more in doubt than he came, or ſtart back with a troubled conſcience. 2 He propoundeth, for an example, the difference of meats, which ſome thought was neceſſarily to be obſerved, as a thing preſcribed by the law (not knowing that is was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the goſpel, knew well that this ſchoolmaſterſhip of the law was aboliſhed. c Knoweth by faith. 3 In ſuch a matter, ſaith the apoſtle, let neither them which know their libertie, proudly deſpiſe their weak brother, neither let the unlearned crabbedly or forwardly condemn that, that they underſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth, and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can juſtly be contemned, neither he which eateth, be juſtly condemned: Now the firſt propoſition is declared in the ſixth verſe following.

5 Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilful, as men without hope of ſalvation becauſe, ſaith the apoſtle, he that is ignorant to day, may be indued to morrow with further knowledge, or that he may alſo ſtand ſure: Therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation.
6 Another example of the difference of days according to the law.
7 He ſetteth againſt this contempt, and haſty or raſh judgement, a continuall deſire to profit, that the ſtrong may be certainly perſwaded of their libertie, of what manner and ſort it is: and how they ought to uſe it: and again, the weak may daily profit, leaſt either they abuſe the gift of God, or theſe pleaſe themſelves in their infirmitie.
d That he may ſay in his conſcience, that he knoweth and is perſwaded by Jeſus Chriſt, that nothing is unclean of it ſelf; and this perſwaſion muſt be grounded upon the word of God.
‡ Or, *fully aſſured*
8 A reaſon taken from the nature of indifferent things, which a man may with a good conſcience do, and omit: for ſeeing that the difference of days and meats was appointed by God, how could they which as yet underſtood not the abrogating of the law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And, on the contrarie ſide, they that knew the benefit of Chriſt in this behalf, did with good conſcience neither obſerve days nor meats: Therefore, ſaith the apoſtle, *verſ.* 10. Let not the ſtrong condemn the weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times and ages, let him know that the apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by ſimple ignorance, and not of malice (for to ſuch the apoſtle yielded not, no not for a moment) nor ſuperſtition, but of a religious fear of God. e Obſerveth preciſely. f God ſhall judge whether he do well or no: And therefore you ſhould rather ſtrive about this, how every one of you may be allowed of God, than to think upon other mens doings. g He that maketh no difference of meats. 9 So the apoſtle ſheweth, that he ſpeaketh of the faithful, both ſtrong and weak: But what if we have to do with infidels? Then muſt we here take heed of two things, as alſo is declared in the epiſtle to the Corinthians. *The one is*, that we count not their ſuperſtition among things indifferent, as they did which ſat down to meat in idols temples: *the other is*, that then alſo when the matter is indifferent (as to buy a thing offered to idols, in the butchers ſhambles, and to eat it at home, or in a private banquet) we wound not the conſcience of our weak brother. h He that toucheth not meats which he taketh to be unclean by the law. 10 We muſt not ſtick, *ſaith he*, in the meat it ſelf, but in the uſe of the meat, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God; for both our life, and our death is dedicated to him: and for this cauſe Chriſt hath properly died, and not ſimply, that we might eat this meat or that. i Hath reſpect to himſelf onely, which the Hebrews utter after this ſort. *Doth well to his own ſoul.* 11 The concluſion: we muſt leave to God his right, and therefore in matters, which according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weak brethren, much leſs condemn them. But this conſequent cannot be taken of equal force in the contrary, *to wit*, that the weak ſhould not judge the ſtrong, becauſe the weak do not know, that they which do not obſerve a day and eat, obſerve it not to the Lord, and eat not to the Lord, as the ſtrong men know that the weak which obſerve a day and eat not, obſerve the day to the Lord, and eat not to the Lord. * *2 Cor.* 5. 10. * *Iſa* 45. 22. k This is a form of an oath, proper to God onely, for he and none but he liveth, and hath his being of himſelf. l Shall acknowledge me for God. 12 After that he hath concluded what is not to be done, he ſheweth what is to be done: *to wit*, we muſt take heed that we do not utterly caſt down, with abuſing our liberty, our brother which is not yet ſtrong. m He rebuketh by the way theſe malicious judgers of others, which occupie their heads about nothing, but to find fault with their brethrens life, whereas they ſhould rather beſtow their wits upon this, that they do not with their diſdainfulneſs either caſt their brethren clean down, or give them ſome offence. 13 The preventing of an objection. It is true that the ſchoolmaſterſhip of the law is taken away by the benefit of Chriſt, to ſuch as know it, but yet notwithſtanding we have to conſider in the uſe of this libertie, what is expedient that we may have regard of our weak brother, ſeeing that our libertie is not loſt thereby. n By the ſpirit of the Lord Jeſus, or by the Lord Jeſus, who I am ſure brake down the wall at his coming. ‡ Or, *common*. o By nature.

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† Gr. *common*, † Gr. *according to charitie.* * 1 *Cor.*8.11. 14 It is the part of a cruel mind to make more account of meat, than of our brothers salvation: which thing they do, that presume to eat with the offence of any brother, and so give him occasion to go back from the gospel. 15 Another argument: we must follow Christs example: who was so far from destroying the weak with meat, that he gave his life for them. 16 Another argument: For that by this means the libertie of the gospel is evil spoken of, as though it opened the way to attempt any thing whatsoever, and boldeneth us to all things. 17 A general reason, and the ground of all the other arguments: The kingdom of heaven consisteth nor in these outward things, but in the study of righteousnes and peace, and comfort of the Holy Ghost. p He that liveth peaceably, and dieth righteously, through the Holy Ghost. 18 A generall conclusion: The use of this liberty, yea, and our whole life ought to be referred to the edifying one of another, in so much that we esteem that thing unlawfull by reason of the offence of our brother, which is of it self pure and lawfull. * *Tit.*1.15. * 1 *Cor.*8.13. 19 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure, to the end he may use it wisely and profitably, as hath been said: the other which respecteth the weak, that they do nothing rashly by other mens example with a wavering conscience, for that cannot be done without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it. q He shewed before, *vers.*13. what he meaneth by faith, *to wit*, for a man to be certain and out of doubt in matters and things indifferent. r Embraceth. ‡ Or, *discerneth and putteth a difference between meats*, s Reasoneth with himself.

but to him that esteemeth any thing to be †unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat; now walkest thou not † charitably. * [14] Destroy not him with thy meat, for whom [15] Christ died.

16 [16] Let not then your good be evil spoken of.

17 [17] For the kingdom of God is not meat and drink, but righteousnes and peace, and joy in the Holy Ghost.

18 For he that [p] in these things serveth Christ, *is* acceptable to God, and approved of men.

19 [18] Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. * All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat * flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 [19] Hast thou [q] faith? have it to thy self before God. Happy *is* he that condemneth not himself in *that thing* which he [r] alloweth.

23 And he that ‡ [r] doubteth, is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith, is sin.

CHAP. XV.

1 *The strong must bear with the weak.* 2 *We may not please our selves,* 3 *for Christ did not so;* 7 *but receive one the other, as Christ did us all,* 8 *both Jews* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 20 *and requesteth their prayers.*

1 Now the apostle reasoneth generally of tolerating or bearing with the weak by all means, so far forth as may be for their profit a And despise others. b For his profit and edification. 2 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weak, but also his most cruel enemies, overcoming d them with patience, to his Father. * *Psal.*69.9. 3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another c By Moses and the prophets. d The scriptures are said to teach and comfort, because God useth them to teach and comfort his people withall. 4 We must take an example of patience of God: that both the weak and the strong, serving God with a mutual consent, may bring one another to God, as Christ also received us unto himself although we were never so unworthy. * 1 *Cor.*1.10. †Or, *after the example of.* e He did not disdain us, but received us of his own accord, to make us partakers of Gods glory. 5 An applying of the example of Christ to the Jews, whom he vouchsafed this honour for the promises which he made unto their Fathers, although they were never so unworthy, that he executed the office of a minister among them with marvellous patience: therefore much less ought the Gentiles to despise them for certain faults, whom the Son of God so much esteemed.

WE [1] then that are strong, ought to bear the infirmities of the weak, and not [a] to please our selves.

2 Let every one of us please *his* neighbour for *his* [b] good to edification.

3 [2] For even Christ pleased not himself, but as it is written, * The reproaches of them that reproached thee fell on me.

4 [3] For whatsoever things were written [c] aforetime, were written for our learning, that we through patience and comfort of the [d] scriptures might have hope.

5 [4] * Now the God of patience and consolation grant you to be like minded one towards another, ‡ according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also [e] received us, to the glory of God.

8 [5] Now I say, that Jesus Christ was a minister of the [f] circumcision for the [g] truth of God, to confirm the promises *made* unto the fathers:

9 [6] And that the Gentiles might glorifie God for *his* mercy, as it is written, * For this cause I will [h] confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, * Rejoyce ye Gentiles, with his people.

11 And again, * Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again, Esaias saith, * There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 [7] Now the God of [i] hope fill you with [k] all joy & peace in believing, that ye may abound in hope through the power of the holy Ghost.

14 [8] And I my self also am perswaded of you, my brethren, that [l] ye also are full of goodnes, filled with all knowledge, able also to admonish one another.

15 Nevertheles, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the ‡ [m] offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 [9] I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which [n] Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through [o] mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, least I should build upon another mans foundation:

21 But as it is written, * To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 [10] For which cause also I have been ‡ much hindred from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled ‡ with your *company*.

25 But now I go unto Jerusalem, to [p] minister unto the saints.

26 For it hath pleased them of Macedonia

f Of the circumcised Jews, for as long as he lived, he never went out of their quarters. g That God might be seen to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnes had regard of, so that they are not to be contemned of the Jews, as strangers. * *Psal.*18.49. h I will openly profess, and set forth thy name. * *Deut.*32.43. * *Psa.*117.1. * *Isa.*11.10. 7 He sealeth up, as it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them. i In whom we hope. k Abundantly and plentifully. 8 The conclusion of the epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, than to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the gentiles. l Of your own accord, and of your selves. ‡ Or, *sacrificing.* m By the offering up of the gentiles, he meaneth, the Gentiles themselves, whom he offered to God as a sacrifice. 9 He commendeth his apostleship highly by the effects, but yet so, that moreover and besides that, he speaketh all things truly, he giveth all the glory to Gods as the onely author: and doth not properly respect himself, but this rather, that man might less doubt of the doctrine which he propounded unto them. n Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say, what he hath done by me to bring the Gentiles to obey the gospel. o In the first place, this word, *Signs*, signifieth the force and working of the wonders in piercing mens minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders. * *Isa.*52.15. 10 He writeth at large to the Romans, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that he swerveth not a jot from the end of apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending, by a little digression as it were, the liberty of the churches of Macedonia, he provoketh them modestly to follow their godly deed. ‡ Or, *many ways*, or, *oftentimes.* † Gr. *with you. vers.*12. p Doing this duty for the Saints, to carry them that money which was gathered for their uses.

and

and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 [11] It hath pleased them *verily*, and their debters they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to [q] minister unto them in carnall things.

28 When therefore I have performed this, and have [r] sealed to them this [f] fruit, I will come by you into Spain.

29 [12] And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the [t] love of the Spirit, that ye strive together with me, in *your* prayers to God for me;

31 That I may be delivered from them that ‡ do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

11 Alms are voluntary, but yet such as we ow by the law of charitie.
q To serve their turns.
r Performed it faithfully, and sealed it as it were with my ring.
f This money which was gathered for the use of the poor: which alms is very fitly called fruit.
12 He promiseth them, through the blessing of God, not to come emptie unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.
t For that mutuall conjunction, wherewith the holy Ghost hath tied our hearts and minds together.
‡ Or, *are disobedient.*

CHAP. XVI.

3 *Paul willeth the brethren to greet many,* 17 *and adviseth them to take heed of those which cause dissension and offences,* 21 *and after sundry salutations, endeth with praise and thanks to God.*

I [1] Commend unto you Phebe our sister, which is a servant of the church which *is* at Cenchrea:

2 That ye receive her in the [a] Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but also all the churches of the Gentiles)

5 Likewise *greet* [b] the church that is in their house. Salute my welbeloved Epenetus, who is the [c] first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in [d] Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus ‡ *housholds.*

11 Salute Herodion my kinsman. Greet them that be of the ‡ *housholds* of Narcissus, which are in the Lord.

1 Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good consideration and purpose, *to wit*, That the Romans might know who are most to be honoured and made account of amongst them: and also, whom they ought to set before them to follow: and therefore he attributeth unto every one of them peculiar and singular testimonies.
a For Christs sake, which is proper to the Christian, for the heathen philosophers have resemblances of the same vertues.
b The companie of the faithfull, for in so great a citie as that was, there were divers companies.
c For he was the first of Achaia that believed in Christ: and this kind of speech is an allusion to the ceremonies of the law.
d Ingrafted by faith.
‡ Or, *friends.*
‡ Or, *friends.*

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother, and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which *are* with them.

16 Salute one another with an [e] holy kiss. The churches of Christ salute you.

17 [2] Now I beseech you, brethren, [f] mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and [g] fair speeches deceive the hearts of the simple.

19 [3] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you [h] wise unto that which is good, and [i] simple concerning evil.

20 [4] And the God of peace shall ‡ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 [5] Timotheus my work-fellow, and Lucius and Jason and Sosipater my kinsmen salute you.

22 I Tertius, who [k] wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jesus Christ *be* with you all. Amen.

25 [7] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the [l] mystery, which was kept secret since the world began:

26 But now is made [m] manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God onely wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

e He calleth that an holy kiss, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner used in those days.
2 As by, *namely*, describing them which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.
f Warily and diligently, as though you should scout out for your enemies in a watch-tower.
g The word which he useth, signifieth a promising which performeth nothing: and if thou heareſt any such, thou maist assure thy self that he that promiseth thee, is more carefull of thy matters than of his own.
3 Simplicitie must be joyned with wisdom.
h Furnished with the knowledge of the truth and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly: and this place doth plainly destroy the papists faith of credit, whereas they maintain it to be sufficient for one man to believe as another man believeth, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, *We believe as our fathers believed, and we believe as the church believeth.*
i As men that know no way to deceive, much less do deceive indeed. 4 We must fight with a certain hope of victorie. ‡ Or, *tread.* 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it. k Wrote it as Paul uttered it. 6 Now taking his leave of them this third time, he wished that unto them, whereupon dependeth all the force of the former doctrine. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the gentiles, to confirm the Romans in the hope of this salvation. l That secret, and hidden thing, *that is to say*, The calling of the gentiles. m Offered and exhibited to all nations to be known.

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The first epistle of PAUL the apostle TO THE CORINTHIANS.

CHAP. I.

After his salutation and thanksgiving, 10 *he exhorteth them to unitie,* 12 *and reproveth their dissensions.* 18 *God destroyeth the wisdom of the wise* 21 *by the foolishnes of preaching, and* 26 *calleth not the wise, mighty, and noble; but* 27, 28 *the foolish, weak, and men of no account.*

PAul [1] called *to be* an [2] apostle of Jesus Christ, through the will of God, and [3] Sosthenes *our* brother,

2 [4] Unto the church of God which is at Corinth, to them that * are [5] sanctified in [a] Christ Jesus, * [b] called *to be* saints, with all that in every place [c] call upon the name of Jesus Christ our Lord, both theirs and ours.

3 [6] Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 [7] I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.

5 That in every thing ye are enriched by him [8] in [d] all utterance, and *in* all knowledge:

6 [9] Even as the testimony of Christ was [e] confirmed in you.

7 So that ye come behind in no gift; [10] waiting for the †[f] coming of our Lord Jesus Christ.

8 [11] Who shall also confirm you unto the end, *that ye may be* [g] blameless in the day of our Lord Jesus Christ.

9 * God is [h] faithfull, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all [13] speak the same thing, and *that* there be no †divisions among you: but *that* ye be perfectly [i] joyned together in the same mind, and in the same judgement.

11 [14] For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now [k] this I say, that every one of you saith, I am of Paul, and I of * Apollo, and I of Cephas, and I of Christ.

13 [15] Is Christ divided? was [16] Paul crucified for you? or were ye [17] baptized in the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Crispus and Gaius.

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the household of Stephanus: besides, I know not whether I baptized any other.

17 [19] For Christ sent me not to baptize, but to preach the gospel: * [20] not with [l] wisdom of ‡ words, least the [21] cross of Christ should be made of none effect.

18 For the [m] preaching of the cross is to them that perish, foolishness: but unto us which are saved it is the * [n] power of God.

19 [22] For it is written, * I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 The inscription of the epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding, so, that always he letteth them to wit, that he is the servant of God, and not of men.

2 If he be an apostle, then he must be heard, although he sometime reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ.

3 He joyneth Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

4 It is a church of God, although it hath great faults in it, so that it obey them which admonish it.

* *Acts* 15. 9.

5 A true definition of the Catholick church which is one.

a The father sanctifieth us, *that is to say*, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

* *Rom.* 1. 7.

b Whom God of his gracious goodnes and meer love hath separated for himself: or, whom God hath called to holines: the first of these two expositions, sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth. c He is said properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure *synecdoche* it is taken for all the service of God: and therefore to call upon Christs name, is to acknowledge, and take him for very God. 6 The foundation and the life of the church is Christ Jesus, given of the Father. 7 Going about to condemn many vices, he beginneth with a true commendation of their vertues, lest he might seem after to descend to chiding, being moved with malice or envie: yet so, that he referreth all to God, as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused. d Seeing that while we live here, we know but in part, and prophecie in part, this word (All) must be restrained to the present state of the faithfull: but by (utterance) he meaneth not a vain kind of babling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth, that the true use of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear, how wickedly they abused them to glory and ambition. e By those excellent gifts of the holy Ghost. 10 He saith, by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

† Gr. *revelation.*

f He speaketh of the last coming of Christ. 11 He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall, sheweth that as well the beginning as the accomplishing of our salvation, is onely the work of God. g He calleth them blameless, not whom man never found fault with, but with whom no man can justly find fault, *that is to say*, Them which are in Christ Jesus, to whom there is no condemnation. See *Luke* 1. 6. 2 *Thess.* 1. 24. h True and constant, who doth not onely call us, but giveth us the gift of perseverance also- 12 Having made an end of the preface, he cometh to the matter it self, beginning with a most grave obtestation, as though they should hear Christ himself speaking, and not Paul. 13 The first part of this epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, and to take away all occasion of discord So then this first part concerneth the taking away of schisms. Now a schim is when men which otherwise agree and consent together in doctrine, do yet separate themselves one from another.

† Gr. *schisms*,

i Knit together, as a body that consisteth of all his parts fitly knit together.

14 He beginneth his reprehension and chiding by taking away of an objection: for that he understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers.

k The matter I would say to you, is this.

* *Acts* 18. 24.

15 The first reason why schisms ought to be eschewed: because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one.

16 Another reason: because they cannot without great injurie to God, so hang on men as on Christ: which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one self same gospel being uttered of one man, and did loath it being uttered of another man. So that these factions were called by names of their teachers. Now Paul setteth down his own name, not onely to grieve no man, but also to shew that he pleadeth not his own cause. 17 The third reason taken of the form and end of baptism, wherein we make a promise to Christ, calling also on the name of the Father, and the holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely master, he would hear him, teaching by whomsoever. 18 He protesteth that he speaketh so much the more boldly of these things, because that, through Gods providence, he is void of all suspicion of challenging disciples unto himself, and taking them from others. Whereby we may understand, that not the schollars onely, but the teachers also are here reprehended, which gather themselves flocks apart. * *Acts* 18. 8. 19 The taking away of an objection: that he gave not himself to baptize many amongst them: not for the contempt of baptism, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition: whereas, on the other side, they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized 2 *Pet* 1. 16. 20 Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely, as it became an apostle, his example against their perverse judgements: So that this is another place of this epistle, touching the observing of a godly simplicity both in words and sentences, in teaching of the gospel. l With eloquence, which Paul casteth off from him, not onely, as not necessarie, but also as flat contrarie to the office of his apostleship: and yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted words.

† Or, *speech*,

21 The reason why he useth not the pomp of words and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most ideots amongst men might understand that this work was done of God himself, without the art of man. Therefore as salvation is set forth unto us in the gospel by the cross of Christ, than which nothing is more contemptible, and more far from life, so God would have the manner of the preaching of the cross most different from those means, by which men do use to draw and entice others, either to hear or believe: therefore it pleased him by a certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he hath said before by *Esay*, that he would. And hereby we may gather, that both these doctors which were puffed up with ambitious eloquence, and also their hearers, strayed far away from the end and mark of their vocation, m The preaching of Christ crucified, or the kind of speech which we use. * *Rom.* 1. 16. n It is that wherein he declareth his marvellous power in saving his elect, which would not so evidently appear, if it hanged upon any help of man, for so man might attribute that to himself, which is proper onely to the cross of Christ. 22 The apostle proveth, that this ought not onely not to seem strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it self in its own wisdom: and therefore that that is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully laboured for and made so great account of. *Isai.* 29. 14.

20 * Where *is* the wise? where *is* the [o] scribe? where *is* the [p] disputer of this world? hath not God made foolish the wisdom of this world?

21 * [23] For after that in the wisdom of God, the [q] world by [r] wisdom knew not God, [24] it pleased God by the [r] foolishness of preaching to save them that believe.

22 [25] For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 [26] For ye see your [t] calling, brethren, how that not many wise men [u] after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which [x] are not, to bring to [y] nought things that are:

29 That [z] no flesh should glory in his presence.

30 But of him [a] are ye in Christ Jesus, [27] who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, * [b] He that glorieth, let him glory in the Lord.

* *Isa.* 33:18. o Where art thou, O thou learned fellow? and thou that spendest thy days in turning thy books? p Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mystery.

* *Rom.* 1. 21. 23 He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glass of the wisdom of the world, which is the workmanship of the world. q By the world he meaneth all men which are not born a new, but remain as they were, when they were first born. r In the workmanship of this world, which hath the marvellous wisdom of God engraved in it, so that every man may behold it. 24 The goodness of God is wonderfull, for while he goeth about to punish the pride of this world, he is very provident and carefull for the salvation of it, and teacheth men to become fools, that they may be wise to God. s So he calleth the preaching of the Gospel, as the enemies supposed it: but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it. 25 A declaration of that which he said: that the preaching of the gospel, is foolish, It is foolish, saith he, to them whom God hath not endued with new light, *that is to say*, To all men being considered in themselves: for the Jews require miracles, & the Grecians arguments, which they may comprehend by their wits and wisdom: and therefore they do not onely not believe the gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great vertue and wisdom of God, but such as those onely which are called do perceive: God shewing most plainly, that even then when mad men think him most foolish, he is far wiser than they are: and that he surmounteth all their might and power, when he useth most vile & abject things, as it hath appeared in the fruit of the preaching of the gospel. 26 A confirmation taken of those things which came to pass at Corinth, where the church especially consisted of the basest and common people, insomuch that the Philosophers of Greece were driven to shame when they saw that they could do nothing with their wisdom and eloquence, in comparison of the apostles, whom notwithstanding they called idiots and unlearned. And herewithall doth he beat down their pride: for God did not prefer them before those noble and wise men because they should be proud, but that they might be constrained, even whether they would or not, to rejoyce in the Lord, by whose mercy, although they were the most abject of all, they had obtained in Christ, both this wisdom, and all things necessarie to salvation. t What way the Lord hath taken in calling you. u After that kind of wisdom which men make account of, as though there were none else: who because they are carnall, know not spirituall wisdom. x Which in mans judgement are almost nothing. y To shew that they are vain and unprofitable, and nothing worth: See *Rom.* 3. 31. z Flesh is oft, as we see, taken for the whole man: and he useth this word, *Flesh*, very fitly, to set the weak and miserable condition of man, and the majesty of God, one against the other. a Whom he cast down before, now he lifteth up, yea, higher than all men: yet so, that he sheweth them, that all their worthiness is without themselves, *that is*, standeth in Christ, and that of God. 27 He teacheth, that especially and above all things, the gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, *to wit*, true wisdom, the true way to obtain righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities. * *Jer.* 9. 23. 24. b Let him yield all to God, and give him thanks: and so, by this place, is mans free will beaten down, which the Papists so dream of.

CHAP. II.

He declareth that his preaching, 1 *though it bring not excellency of speech, or of* 4 *human wisdom: yet consisteth in the* 4, 5 *power of God; and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the naturall man cannot understand it.*

1 He returneth to the 17 verse of the former chapter, *that is to say*, to his own example: confessing that he used not among them either excellencie of words, or inticing speech of mans wisdom, but with great simplicity of speech both knew and preached Jesus Christ crucified, humble, and abject as touching the flesh.

1 AND [1] I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the [a] testimony of God.

2 For I [b] determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in [c] weakness, and in fear, and in much trembling.

4 And my speech, & my preaching * *was* not with ‡ enticing words of mans wisdom, [2] but in [d] demonstration of the Spirit, and of power:

5 [3] That your faith should not † stand in the wisdom of men, but in the power of God.

6 [4] Howbeit we speak wisdom among them that are [e] perfect: yet not the wisdom of this world, nor of the [f] princes of this world, that come to nought:

7 [5] But we speak the wisdom of God in a [g] mystery, *even* the hidden *wisdom* [6] which God ordained before the world unto our glory.

8 [7] Which none of the princes of this world knewn: for had they know *it*, they would not have crucified the [h] Lord of glory.

9 [8] But as it is written, * Eye hath not seen, nor ear heard, neither have entred into the [i] heart of man, the things which God hath prepared for them that love him.

10 [9] But God hath revealed *them* unto us by his Spirit: for the Spirit [k] searcheth all things, yea, the deep things of God.

11 [10] For what man knoweth the things of a man, save the [l] spirit of man which is in him? even so the things of God knoweth no *man*, but the Spirit of God.

12 Now we have received, not the [m] spirit of the world, but the Spirit which is of God, [11] that we might [n] know the things that are freely given to us of God.

13 * [12] Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth; ° comparing spirituall things with spirituall.

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a The gospel. b I purposed not to profess any knowledge but the knowledge of Christ and him crucified. c He setteth weakness against excellence of words, and therefore joyneth with it fear and trembling, which are companions of true modestie, not such fear and trembling as terrifie the conscience, but such as are contrarie to vanitie and pride. * 2 *Pet.* 1. 16. ‡ Or, *persuasive.* 2 He turneth that now, to the commendation of his ministry, which he had granted to his adversaries: for it's vertue and power, which they knew well enough, was so much the more excellent, because it had no worldly help joyned with it. d By plain evidence he meaneth such a proof, as is made by certain and necessarie reasons. 3 And he telleth the Corinthians that he did it for their great profit, because they might thereby know manifestly that the gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation, they willingly deprived themselves of the greatest help of their faith. † *Gr. is.* 4 Another argument taken of the nature of the things, *that is*, of the gospel, which is true wisdom: but known to them onely which are desirous of perfection: and is unsavorie to them which otherwise excell in the world, but yet vainly and frailly. e Those are called perfect here, not which had gotten perfection already, but such as tend to it, as *Phil.* 3. 15. So that *perfect*, is set against weak. f They that are wiser, richer, or mightier than other men are. 5 He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, *to wit*, because indeed it is so deep, that they cannot attain unto it. g Which men could not so much as dream of. 6 He taketh away an objection: If it be so hard, when, and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the salvation of men. 7 He taketh away another objection: why then, how cometh it to pass, that this wisdom was so rejected of men of highest authoritie, that they crucified Christ himself? Paul answered: because they knew not Christ such as he was. h That mightie God, full of true majestie and glory: Now this place hath in it a most evident proof of the divinitie of Christ, and of his joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joyned with the manhood: which kind of speech, is called of the old fathers, A making common of things belonging to some one, with others to whom they do not belong. 8 Another objection: But how could it be that those wirtie men could not perceive this wisdom? Paul answered: Because we preach those things which pass all mens understanding. *Isa.* 64. 4. i Man cannot so much as think on them, much less conceive of them with his senses. 9 A question: If it surmount the capacitie of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whosoever is inspired, he can enter even into the very secrets of God. k There is nothing so secret and hidden in God, but the Spirit of God pierceth into it. 10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doth our mind by that power of the Holy Ghost understand heavenly things. l The mind of man which is endued with the ableness to understand and judge. m The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God, and this place teacheth us, against the Papists, what faith is, from whence it cometh, and what force it is of. 11 That which he spake generally he restraineth now to those things which God hath opened unto us of our salvation in Christ: lest that any man should separate the Spirit from the preaching of the word and Christ: or should think that those fantastical men are governed by the Spirit of God. n This word (know) is taken here in his proper sense for true knowledge, which the Spirit of God worketh in us. 12 Now he returneth to his purpose, and concludeth the argument which he began verse 6. and it is thus: The words must be applyed to the matter, and the matter must be set forth with words which are meet and convenient for it: now this wisdom is spirituall, and not of man, and therefore it must be delivered by a spirituall kind of teaching, and not by enticing words of mans eloquence, that the simple, and yet wonderfull majestie of the Holy Ghost may therein appear. * 2 *Pet.* 1. 16. o Applying the words unto the matter, *to wit*, that as we teach spirituall things, so must our kind of teaching be spirituall.

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13 Again he preventeth an offence or stumbling block: How cometh it to pass that so few allow these things? This is not to be marvelled at, saith the apostle, seeing that men in their naturall powers (as they term them) are not endued with that facultie whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisdom as folly: and it is, as if he should say, It is no marvell that blind men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light is to them as darkness. p The man that hath no further light of understanding, than that which he brought with him, even from his mothers womb, as Jude defineth it, *Jude* 19. q By the vertue of the holy Ghost, *Prov* 27. 19. 14 He amplifieth the matter by contraries. ‡ Or, *discerneth.* r Understandeth and discerneth. 15 The wisdom of the flesh, saith Paul, determineth nothing certainly, no not in its own affairs, much less can it discern strange, *that is*, Spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceived by no means, and therefore be reproved of no man. s Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man. * *Isa.* 40. 13. *Rom.* 11. 34. 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the spirit, which Christ hath taught us, Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God: whereupon it followeth, that they are not onely foolish, but also wicked, which think that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way than they knew or taught, which undoubtedly were indued with Gods Spirit. † Gr. *shall.* t Lay his head to his, and teach him what he should do. u We are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

14 [13] But the [p] naturall man receiveth not the things of the Spirit of God, for they are foolishnes unto him: neither can he know *them*, because they are [q] spiritually discerned.

15 [14] But he that is spirituall, ‡ [r] judgeth all things, yet [15] he himself is judged of [s] no man.

16 * [16] For who hath known the mind of the Lord, that he † may [t] instruct him? But we have the [u] mind of Christ.

CHAP. III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are Gods fellow-workmen. 11 Christ the onely foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishnes with God.

1 Having declared the worthines of heavenly wisdom and of the gospel, and having generally condemned the blindnes of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, *that is*, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimonie of it: first for that he had proved them to be such, in so much that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrine of godlines; and secondly, because they shewed in deed by these dissentions, which sprang up by reason of the vertue of the Spirit, and heavenly wisdom, that they had profited very little or nothing. a He calleth them carnall, which are as yet ignorant, and therefore to expres it the better, he termeth them babes. b Substantiall meat, or strong meat. c To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so the apostle nourisheth them by teaching, first with milk, then with strong meat, which difference was onely but in the manner of teaching. ‡ Or, *factions*, ‡ Gr. *according to man?* d By the square and compas of mans wit and judgement. 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them more or les than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken: and we must depend onely upon him which speaketh by his servants. 3 He beautifieth the former sentence with two similitudes: first, comparing the company of the faithfull to a field which God maketh fruitfull; when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom he useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by gods onely authoritie and might, so that we must onely have an eye to him. Moreover, although that God useth some in the better part of the work, we must not therefore contemn others, in respect of them, and much less may we divide or set them apart, (as these factious men did) seeing that all of them labour in Gods business, and in such sort, that they serve to finish one self same work, although by a diverse manner of working, insomuch that they need one anothers help. * *Psal.* 62. 12. *Gal.* 6. 5.

AND I, brethren, could not speak unto you as unto spirituall, but as unto [a] carnall, *even* as unto babes in Christ.

2 I have fed you with milk, and not with [b] meat: for hitherto ye were not [c] able *to bear it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas *there is* among you envying, and strife, and ‡ divisions, are ye not carnall, and walk † as [d] men?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnall?

5 [2] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 [3] I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: * and every man shall receive his own reward, according to his own labour.

9 For we are [e] labourers together with God, ye are Gods ‡ husbandry, *ye are* Gods building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. [4] But let every man take heed how he buildeth thereupon.

11 [5] For other foundation can no man lay, then that is laid, which is Jesus Christ.

12 [6] Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 [7] Every mans work shall be made manifest. For the day shall declare *it*, because it † shall be revealed by fire, and the fire shall try every mans work, of what sort it is.

14 If any mans work abide which he hath built thereupon, he shall receive a reward.

15 If any mans work shall be burnt, [8] he shall suffer los: but he himself shall be saved: yet so, as by fire.

16 * [9] Know ye not that ye are the temple of God: and *that* the Spirit of God dwelleth in you?

17 If any man ‡ [f] defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 [10] Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishnes with God: for it is written, * He [g] taketh the wise in their own craftines.

20 And again, * The Lord knoweth the thoughts of the wise, that they are vain.

21 [11] Therefore let no man [h] glory in men, for all things are [i] yours.

22 Whether Paul, or Apollos, or Cephas, or the [12] world, or life, or death, or things present, or things to come, all are yours:

23 And ye *are* Christs, and Christ *is* Gods.

e Serving under him: now they which serve under another, do nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look *Chap.* 15. 10. and 2 *Cor.* 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the underservant. ‡ Or, *tillage*. 4 Now he speaketh to the teachers themselves, which succeeded him in the church of Corinth, and in their persons to all that were after, or shall be pastors or congregations, seeing that they succeeded into the labour of the apostles, which were planters and chief builders. Therefore he warneth them first, that they perswade not themselves that they may build after their own fantasie, *that is*, that they may propound and set forth any thing in the church, either in matter, or in kind of teaching, different from the apostles which were the chief builders. 5 Moreover, he sheweth what this foundation is, *to wit*, Christ Jesus, from whence they may not turn away one jot in the building up of this building. 6 Thirdly, he sheweth that they must take heed that the upper part of the building be answerable to the foundation, *that is*, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in matter, as in form: which doctrine is compared to gold, silver, and precious stones: of which matter, *Esaias* also and *John in the Revelation* build the heavenly citie. And to these are opposite, wood, hay, stubble, *that is to say*, curious and vain questions or decrees: and besides, to be short, all that kind of teaching which serveth to estimation; for false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unless peradventure in shew onely. 7 He testifieth, as indeed the truth is, that all are not good builders, no not some of them which stand upon this one and onely foundation: but howsoever this work of evil builders, saith he, stand for a season; yet shall it not always deceive, because that the light of the truth appearing at length as day, shall dissolve this darkness, and shew what it is. And as that stuff is tryed by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, trie all buildings, and so shall it come to pass, that such as be found pure and sound, shall still continue so, to the praise of the workman: but they that are otherwise, shall be consumed and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himself in a thing of nought. † Gr. *is revealed.* 8 He taketh not away hope of salvation from the unskilfull and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than pastors of Corinth, but he addeth an exception, that they must notwithstanding suffer this tryall of their work, and also abide the los of their vain labours. * *Chap.* 6. 19. 9 Continuing still in the metaphor of a building, he teacheth us that this ambition is not onely vain, but also sacrilegious: for, he saith, that the church is, as it were, the temple of God, which God hath, as it were, consecrated unto himself by his Spirit. Then turning himself to these ambitious men, he sheweth, that they profane the temple of God, because those vains arts wherein they please themselves so much, are, as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the church: which wickednes shall not be suffered unpunished. ‡ Or, *destroy.* f Defileth it and maketh it unclean, being holy: and surely they do defile it, by Paul his judgement, which by fleshly eloquence defile the puritie of the gospel. 10 He concludeth by the contrary, that they profess pure wisedom in the church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise. * *Job* 5. 13. g Be they never so craftie, yet the Lord will take them when he shall discover their treacherie. * *Psal.* 94. 11. 11 He returneth to the proposition of the 2 verse, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation: which they do, that depend upon men, and not upon God that speaketh by them. h Please himself. i Helps appointed for your benefit. 12 He passeth from the persons to the things themselves, that his argument may be more forcible: yea, he ascendeth from Christ to the Father, to shew that we rest our selves, no not in Christ himself, in that that he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himself every where, that he was sent of his Father, that by this band we may be all knit with God himself.

CHAP.

Chap. IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles, spectacles to the world, angels and men,* 13 *the filth and off-scouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LEt [1] [a] man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 [2] Moreover it is required in stewards, that a man be found faithfull.

3 [3] But with me it is a very small thing that I should be judged of you, or [4] of mans [b] judgement: yea, [5] I judge not mine own self.

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the [c] Lord.

5 * [6] Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have [d] praise of God.

6 [7] And these things, brethren, I have in a figure transferred to my self, and *to* Apollos, for your sakes: that ye might learn [e] in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another.

7 [8] For who † maketh thee to differ *from another?* And what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as [f] if thou hadst not received *it?*

8 [9] Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a †[g] spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christs sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 * And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 * Being defamed, we intreat: we are made as the filth of the world, *and are* the [h] off-scouring of all things unto this day.

14 [10] I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithfull in the Lord, who shall bring you into remembrance of [i] my ways which *be* in Christ, as I teach every where in every church.

18 [11] Now some are puffed up, as though I would not come to you.

19 * But I will come to you shortly, * if the Lord will, and will know, not the [k] speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 [12] What will ye? shall I come unto you with a rod, or in love, and *in* the [l] spirit of meekness?

1 He concludeth the duty of the hearers towards their ministers: that they esteem them not as lords: and yet, notwithstanding, that they give ear unto them, as to them that are sent from Christ, sent, *I say*, to this end and purpose, that they may receive, as it were, at their hand, the treasure of salvation which is drawn out of the secrets of God.

a Every man.

2 Last of all, he warneth the ministers, that they also behave themselves not as lords, but as faithfull servants, because they must render an account of their stewardship unto God.

3 Because in reprehending others, he sets himself for an example, he useth a preoccupation or preventing of an objection, and using the gravitie of an apostle, he sheweth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him.

4 First, because that that which men judge in these causes of their own brains, is no more to be accounted of, than when the unlearned do judge of wisdom.

b Word for word, *Day*: after the speech of the *Citicians*.

5 Secondly, saith he, How can ye judge how much or how little I am to be accounted of, seeing that I my self which know my self, better than you do, and which dare profess that I have walked in my vocation with a good conscience, dare not yet, notwithstanding, challenge any thing to my self: for I know that I am not unblameable, all this notwithstanding: much less therefore should I please my self as you do. c I remit my self to the Lords judgement. * *Matt.*7.1. *Rom.*1.2. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteem every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you. d One could not be praised above the rest, but the other should be blamed: and he, mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men, than meet was. 7 Having rejected their judgement, he setteth forth himself again as a singular example of modestie, as one which concealing in this epistle those factious teachers names, doubted not to put down his own name and Apollos in their place, and took upon him as it were their shame: so far was he from preferring himself to any. e By our example, which chose rather to take other mens faults upon us, than to carp any by name. 8 He shewed a good means to bridle pride: first, if thou considerest how rightly thou exempt thy self our of the number of others, seeing thou art a man thy self: again, if thou considerest that although thou hast something more than other men have, yet thou hast it not but by Gods bountifulness. And what wise man is he that will brag of anothers goodness, and that against God? † Gr. *distinguisheth thee?* f There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the *Pelagians* and *half-Pelagians* will not confess. 9 He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills. † Gr. *theatre.* g He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successor, let him compare the delicates of the Popish court, with Saint Pauls state, as we see it here. * *Act.*20.34. 1 *Thess.*2.9. 2 *Thess.*3.8. * *Matt.*5.44.

h Such as by sweeping is gathered to gether.

10 Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward shew in respect of others, yet mighty by the efficacie of Gods Spirit, as they had tmall thereof in themselves.

i What way and rule I follow every where in teaching the churches.

11 Last of all, he descendeth also to apostolick threatnings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some amongst them.

* *Acts* 19.21.

* *James* 4.15.

k By speech he meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the spirit. 12 A passing over to another part of this epistle, wherein he reprehendeth most sharply a very heinous offence, shewing the use of ecclesiasticall correction. l Meekly affected toward you.

Chap. V.

1 *The incestuous person* 6 *is cause rather of shame unto them, than of rejoycing.* 7 *The old leaven is to be purged out.* 10 *Heinous offenders are to be shunned and avoided.*

IT is [1] reported commonly *that there is* fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.

2 [2] And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 * [3] For I verily as absent in body, but present in [a] spirit, have ‡ judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the [b] name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the [4] power of our Lord Jesus Christ,

5 * [5] To [c] deliver such an one unto Satan, for the [6] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 [7] Your glorying *is* not [d] good: * know ye not that a little leaven leaveneth the whole lump?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lump, as ye are unleavened. For *even* Christ our [f] passover ‡ is sacrificed for us.

8 Therefore let us keep ‡ the [g] feast, not with old leaven, neither with the leaven of

1 They are greatly to be reprehended which by suffering of wickedness, set forth the church of God to be mocked and scorned of infidels.

2 There are none more proud than they that least know themselves.

* *Col.*2.5.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole congregation, after that the matter is diligently examined.

a In mind, thought and will.

‡ Or, *determined.*

b Calling upon Christ his name.

4 There is no doubt but that judgement is ratified in heaven, wherein Christ himself sitteth as Judge.

b 1 *Tim.*1.20.

5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God.

c What it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as an Heathen and Publican, *Matt.*18.17. *That is to say*, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, *to wit*, that by this means his flesh may be tamed, that he may learn to live to the Spirit. 7 Another end of excommunication is, that others be not infected, and therefore it must of necessitie be retained in the church, that the one be not infected by the other. d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you. * *Gal.*5.9 8 By alluding to the ceremonie of the passover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawfull for them which did celebrate the passover to eat leavened bread: Insomuch that he was holden as unclean and unworthy to eat the passover, whosoever had but tasted of leaven. Now all our whole life must be, as it were, the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselves, and also out of their houses and congregations, all impuritie e By *lump*, he meaneth the whole body of the church, every member whereof must be unleavened bread, *that is*, Be renewed in Spirit, by plucking away the old corruption f The Lamb of our passover. ‡ Or, *is slain.* ‡ Or, *holy day*, g Let us lead our whole life, as it were a continuall feast, honestly, and uprightly.

malice and wickedneſs: but with the unleavened *bread* of ſinceritie and truth.

9 ¶ [9] I wrote unto you in an epiſtle, not to company with fornicators.

10 Yet not [h] altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

12 [10] For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon.

9 Now he ſpeaketh more generally: and that which he ſpake before of the inceſtuous perſons, he ſheweth that it pertaineth to others, which are known to be wicked, and ſuch as through their naughty life are a ſlander to the church, which ought alſo by lawfull order to be caſt out of the communitie of the church. And making mention of eating of meat, either he meaneth thoſe feaſts of love whereat the Supper of the Lord was received, or elſe their common uſage and manner of life: which is rightly to be taken, leſt any man ſhould think that either matrimonie were broken by excommunication, or ſuch duties hindred and cut off thereby, as we ow one to another: children to their parents, ſubjects to their rulers, ſervants to their maſters, and neighbour to neighbour, to win one another unto God. h If you ſhould utterly abſtain from ſuch mens company, you ſhould go out of the world: therefore I ſpeak of them which are in the very boſom of the church, which muſt be called home by diſcipline, and not of them which are without, with whom you muſt labour by all means poſſible, to bring them to Chriſt. 10 Such as are falſe brethren ought to be caſt out of the congregation: as for them which are without, they muſt be left to the judgement of God.

Chap. VI.

1 *The Corinthians muſt not vex their brethren in going to law with them:* 7 *eſpecially under infidels.* 9 *The unrighteous ſhall not inherit the kingdom of God.* 15 *Our bodies are the members of Chriſt,* 19 *and temples of the holy Ghoſt:* 16, 17 *they muſt not therefore be defiled.*

DAre [1] any of [a] you, having a matter againſt another, go to law before the [b] unjuſt, and not before the [2] ſaints?

2 [3] Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 [4] If then ye have [c] judgements of things pertaining to this life, ſet them to judge who are [d] leaſt eſteemed in the church.

5 [5] I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 [6] Now therefore there is utterly a [e] fault among you, becauſe ye go to law one with another: [7] why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

8 Nay, you do wrong and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? [8] Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the [f] name of the Lord Jeſus, and by the Spirit of our God.

12 [9 g] All things are lawfull unto me, but all things are not ‡ expedient: all things are lawfull for me, but I will not be brought under the [h] power of any.

13 [10] Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 [11] Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 [12] What, know ye not that he which is joyned to an harlot, is one body? for [i] two (ſaith he) ſhall be one fleſh.

17 But he that is joyned unto the Lord, is one ſpirit.

18 [13] Flee fornication. Every ſin that a man doeth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 [14] What, know ye not that your body is the temple of the holy Ghoſt which *is* in you, which ye have of God? [15] and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your body, and in your ſpirit, which are Gods.

1 The third queſtion is of civill judgement: whether it be lawfull for one faithfull to draw another before the judgement ſeat of an infidell? He anſwereth, that it is not lawfull, for offence ſake, for it is not evil of it ſelf. a As if he ſaid, Are you become ſo impudent, that you are not aſhamed to make the goſpel a laughing ſtock to profane men? b *To wit*, judges. 2 He addeth, that he doth not forbid that one neighbour may go to law with another, if need ſo require, but yet under holy judges. 3 He gathereth by a compariſon, that the faithfull cannot ſeek to infidels to be judged, without great injury done to the Saints, ſeeing that God himſelf will make the Saints judges of the world, and of the devils, with his Son Chriſt: much more ought they to judge theſe light and ſmall cauſes which may be by equity, and good conſcience determined. 4 The concluſion, wherein he preſcribeth a remedie for this miſchief: *To wit*, If they end their private affairs between themſelves by choſen arbitrators out of the church: for which matter and purpoſe, the leaſt of you, ſaith he, is ſufficient. Therefore he condemneth not judgement-ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminiſhing of the right of the magiſtrate: for he ſpeaketh not of judgements, which are practiſed betwixt the faithfull and the infidels, neither of publick judgements, but of controverſies which may be ended by private arbitrators. c Courts and places of judgements. d Even the moſt abject among you. 5 He applieth the generall propoſition to a particular, always calling them back to this, to take away from them that falſe opinion of their own excellencie, from whence all theſe miſchiefs ſprang. 6 Now he goeth further alſo, and although by granting them private arbitrators out of the congregation of the faithfull, he doth not ſimply condemn, but rather eſtabliſh private judgements, ſo that they be exerciſed without offence, yet he ſheweth, that if they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to uſe that remedie neither. e A weakneſs of mind which is ſaid to be in them, that ſuffer them to be overcome of their luſts, and it is a fault that ſquareth greatly from temperance and moderation: ſo that he nippeth them which could not put up an injurie done unto them. 7 This pertaineth chiefly to the other part of the reprehenſion, *To wit*, That they went to law even under infidels, whereas they ſhould rather have ſuffered any loſs, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than try the uttermoſt of the law haſtily, and upon an affection to revenge an injurie. But the Connthians cared for neither, and therefore, he ſaith that they muſt repent, unleſs they will be ſhut out from the inheritance of God.

8 Now he prepareth himſelf to paſs over to the fourth treatiſe of this epiſtle, which concerneth matters indifferent, debating this matter firſt, how men may well uſe women or not: which queſtion hath three branches, fornication, matrimonie, & a ſingle life. As for fornication, he vtterly condemneth it. And matriage he commandeth to ſome, as a good and neceſſary remedie for them, to others he leaveth it free: And otherſome he diſſwadeth from it, not as unlawfull, but as diſcommodious, and that not without exception. As for the ſingleneſs of life (under which alſo I comprehend virginitie) he enjoyneth it to no man: yet he perſwadeth men unto it, not for it ſelf, but for another reſpect, neither all men, not without exception. And being about to ſpeak againſt fornication, he beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous citie moſt abounded: warning and teaching them earneſtly, that repentance is unſeparably joyned with forgiveneſs of ſins, and ſanctification with juſtification. f In Jeſus. 9 Secondly, he ſheweth that the Corinthians do ſimply offend in matters indifferent: Firſt, becauſe they abuſed them: next, becauſe they uſed indifferent things, without any diſcretion, ſeeing the uſe of them ought to be brought to the rule of charitie: and that he doth not uſe them aright, which immoderately abuſeth them, and ſo becometh a ſlave unto them. g Whatſoever, but this generall word muſt be reſtrained to things that are indifferent. ‡ Or, *profitable:* h He is in ſubjection to things that are indifferent, whatſoever he be that thinketh he may not be without them: which is a flattering kind of ſlavery under a colour of liberty, which ſeizeth upon ſuch men. 10 Secondarily; becauſe they counted many things for indifferent, which were of themſelves unlawfull, as fornication, which they numbred amongſt meer naturall and lawfull deſires, as well as meat and drink: Therefore the apoſtle ſheweth, that they are utterly unlike: for meats, ſaith he, were made for the neceſſary uſe of mans life, which is not perpetuall: For both meats, and all this manner of nouriſhing, are quickly aboliſhed. But we muſt not ſo think of the uncleanneſs of fornication, for which the bodie is not made, but on the contrary ſide, is ordained to pureneſs, as appeareth by this, that it is conſecrated to Chriſt, even as Chriſt alſo is given us of his Father, to quicken our bodies with that vertue, wherewith he alſo roſe again. 11 A declaration of the former argument by contraries, and the applying of it. 12 A proof of the ſame argument: A harlot and Chriſt are clean contrarie, ſo are the fleſh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which unitie is pure and ſpirituall. i Moſes doth not ſpeak theſe words of fornication, but of marriage: but ſeeing that fornication is the corruption of marriage, and both of them is a carnall and fleſhly copulation, we cannot ſay that the apoſtle abuſeth his teſtimonie. Again, Moſes hath not this word (Two) but it is very well expreſſed both here and in *Matt.* 19. 5. becauſe he ſpeaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is ſundred as it were into many parts. 13 Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kind of filthineſs. 14 The third argument: Becauſe a fornicator is ſacrilegious, for our bodies are conſecrated to God. 15 The fourth argument: Becauſe we are not our own men, to give our ſelves to any other, much leſs to Satan and the fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoul, we ſhould ſerve to his glorie.

CHAP. VII.

2 He treateth of marriage, 4 shewing it to be a remedie against fornication. 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced: 35 And for what respects we may either marry, or abstain from marrying.

NOw [1] concerning the things [2] whereof ye wrote unto me: *It is* [b] good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 [2] Let the husband render unto the wife [c] due benevolence: and likewise also the wife unto the husband.

4 [3] The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own bodie, but the wife.

5 Defraud you not one the other, [4] except *it be* with consent for a time, that ye may [d] give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.

6 [5] But I speak this by permission, *and* not of commandment.

7 For [e] I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] I say therefore to the [f] unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marrie: for it is better to marry than to [g] burn.

10 [7] And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 [8] But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 [9] For the unbelieving husband is [h] sanctified by the [i] wife, and the unbelieving wife is sanctified by the [k] husband; else were your children unclean, but now are they [l] holy.

15 [10] But if the unbelieving depart, let him depart; A brother or a sister is not under bondage in [m] such *cases*: [11] but God hath called us † to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 [12] But as God hath distributed to every man, as the Lord hath [n] called every one, so let him walk: and so ordain I in all churches.

18 [13] Is any man called being circumcised? let him not [o] become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? [p] care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the [q] Lord, *being* a servant, is the Lords † freeman: likewise also he that is called *being* free, is Christs servant.

23 [14] Ye are bought with a price, be not ye the servants of men.

24 [15] Brethren, let every man wherein he is called, therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandment of the Lord: yet I give my [s] judgement as [t] one that hath obtained mercie of the Lord to be faithful.

26 I suppose therefore that [u] this is good for the [x] present ‡ distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble i nthe [y] flesh: [z] but I spare you.

29 But this I say, brethren, the time is [a] short. It remaineth, that both they that have wives, be as though they had none:

30 And they that [b] weep, as though they wept not: and they that rejoyce, as though they

1 He teacheth concerning marriage, that although a single life hath its commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication: but so that neither one man may have many wives, nor any wife many husbands.
a Touching those matters whereof you wrote unto me.
b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.
2 Secondly, he sheweth that the parties married must with singular affection, intirely love one the other.
c This word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that that followeth.
3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, so that they may not defraud one another.
4 He addeth an exception, unless the one abstain from the other by mutual consent, that they may the better give themselves to prayer; wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off, as it were from marriage, they be stirred up to incontinency.
d Do nothing else.
5 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continency: and this gift is by a peculiar grace of God.
e I wish.
6 Sixthly, he giveth the self same admonition touching the second marriage, *to wit*, that a single life is to be allowed, but for such as have the gift of continency; otherwise they ought to marry again, that their conscience may be at peace.
f This whole place is flat against them which condemn second marriages.
g So to burn with lust, that either the will yieldeth to the temptation, or else we cannot call upon God with a quiet conscience.
7 Seventhly, he forbiddeth contentions and publishing of divorces, (for he speaketh not here of the fault of whoredom, which was then death even by the law of the Romans also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christ his mouth.
8 Eightly, he affirmeth, that those marriages which are alreadie contracted between a faithfull, and an unfaithfull, or infidel, are firm: so that the faithfull may not forsake the unfaithful.
9 He answereth an objection: But the faithful is defiled by the society of the unfaithful. The apostle denieth that, and proveth, that the faithful man with good conscience may use the vessel of his unfaithful wife, by this, that their children which are born of them, are accounted holy (*that is*, contained within the promise) for it is said to all the faithfull, *I will be thy God, and the God of thy seed.*
h The godlinesse of the wife is of more force, to cause their coupling together to be accounted holy, than the infidelity of the husband is, to prophane the marriage.
i The infidel is not sanctified or made holy in his own person, but in respect of his wife he is sanctified of her.
k To the faithful husband.
l This place destroyeth the opinion of them, that would not have children to be baptized, and their opinion also, that make baptism the very cause of salvation. For the children of the faithful are holy by vertue of the covenant, even before baptism, and baptism is added as the seal of that holinesse.

10 He answereth to a question: what if the unfaithful forsake the faithful? then is the faithful free, *saith he*, because he is forsaken of the unfaithful.
m When any such thing falleth out,
11 Lest any man upon presence of this liberty should give an occasion to the unfaithful to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that, if it be possible, the infidel may be won to the faith.
† Gr. *in peace.*
12 Taking occasion by that which he said of the bondage and liberty of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and liberty: warning every man generally to live with a contended mind in the Lord, what state or condition soever he be in, because, that tho e outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdom of heaven
n Hath bound him to a certain kind of life.
13 Notwithstanding he giveth us to understand that in these examples all are not of like sort: because that circumcision not simply of it self is to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdom of God consisteth not in them, and therefore these are no hindrances to obey God.
o He is said to become uncircumcised, who, by the help of a chirurgian, recovereth an upper skin: which is done by drawing the skin with an instrument, to make it to cover the nut. *Celsus in his 7 book, and 25 chapter.*
p As though this calling were too unworthy a calling for Christ.
q He that is in state of a servant, and is called to be a Christian.
† Gr. *made free:*
14 He sheweth the reason of the unlikenes, because that he that desireth to be circumcised, maketh himself subject to mans tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.
15 A repetition of the generall doctrine.
r So purely and from the heart, that your doings may be approved before God.
16 He enjoyneth virginity to no man, yet he perswadeth and praiseth it for another respect, *to wit*, both for the necessity of the present time, because the faithfull could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier; and also, for the cares of this life, which marriage draweth with it of necessity, so that they cannot but have their minds distracted: and this hath place in women especially.
s The circumstances considered, this I counsel you.
t It is I that speak this which I am minded to speak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one.
u To remain a virgin.
x For the necessity which the saints are daily subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them to it.
‡ Or, *necessity*,
y By the (Flesh) he understandeth what things soever belong to this present life; for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a service more agreeable to God than marriage, but for tho'e discommodities, which (if it were possible) he would wish all men to be void of, that they might give themselves to God onely.
z I would your weakness were provided for.
a For we are now in the latter end of the world.
b By weeping, the Hebrews understand, all adversity, and by joy, all prosperity.

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c Those things which God giveth us here.
d The guise, and shape, and fashion: whereby he shewerh us, that there is nothing in this world that continueth.
e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also, *Clem. Strom.* 3.
f Mind.
g *He meaneth* that he will enforce no man, either to marrie or not to marry, but to shew them barely what kind of life is most commodious.
17 Now he turneth himself to the parents, in whose power and authoritie their children are, warning them, that according to the former doctrine, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, not constrain them to marriage, whereas neither their will doth lead them, nor any necessitie urgeth them. And again he praiseth virginitie, but of it self, and not in all.
h He doth well: for so he expoundeth it, *vers.* 38.
i Resolveth himself. k That the weakness of his daughter inforceth him not, or any other matter, but that he may safely keep her a virgin still
l Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned. 18 That which he spake of a widower, he speaketh now of a widow, *to wit*, That she may marry again, so that she do it in the fear of God: and yet he dissembleth not, but saith, that if she remain still a widow she shall be void of many cares.
m By the law of marriage. n Religiously, and in the fear of God.

rejoyced not: and they that buy, as though they possessed not:

31 And they that use this [c] world, as not abusing it: for the [d] fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, [e] careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your [g] own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 [17] But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he [h] sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his [i] heart, having [k] no necessity, but that power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

38 So then he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth [l] better.

39 [18] The wife is bound by the [m] law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, onely in the [n] Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the spirit of God.

CHAP. VIII.

1 *To abstain from meats offered to idols.* [illegible] *We must not abuse our Christian libertie, to the* [illegible]*ence of our brethren:* 11 *but must bridle our* [illegible]*ge with charity.*

1 He entreth to intreat of another kind of things indifferent, *to wit*, of things offered to idols, or the use of flesh so offered and sacrificed. And first of all, he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed, that

NOw [1] as touching [illegible]gs offered unto idols, we know th[illegible] [a] all have knowledge. Knowledge [illegible]fteth up, but charity [c] edifieth.

2 And [illegible]y man think that he knoweth any thing, [illegible]e knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 [2] As concerning therefore the eating of

this difference of meats was for the unskilfull men, but, as for them, they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean, Be it so, *saith Paul*: be it that we are all sufficiently instructed in the knowledge of Christ, I say, notwithstanding that, we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doth not onely not avail, but also doth much hurt, because it is the mistresse of pride. nay, it doth not so much as deserve the name of godly knowledge, if it be separated from the love of God, and therefore from the love of our neighbour. a This generall word is to be abridged, as appeareth *vers* 7. for there is a kind of taunt in it, as we may perceive by the next verse. b Ministreth occasion of vanity and pride: because it is void of charitie. c Instructeth our neighbour. 2 The application of that answer to things offered to idols: I grant, *saith he*, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without respect use those meats as any other.

those things that are offered in sacrifice unto [d] idols, we know that an idol *is* [e] nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, [f] of whom *are* all things, and we ‡ [g] in him, and [h] one Lord Jesus Christ, [i] by whom *are* all things, and we by him.

7 [3] Howbeit *there is* not in every man that knowledge: for [4] some with [k] conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

8 [5] But meat commendeth us not to God: for neither if we eat, ‡ are we the better: neither if we eat not, ‡ are we the worse.

9 But take heed lest by any means this ‡ libertie of yours become a stumbling block to them that are weak.

10 [6] For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be † emboldened to eat those things which are offered to idols?

11 [7] And through thy knowledge shall the weak brother perish, for whom Christ died?

12 [8] But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 [9] Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

d This word (Idol) in this place is taken for an image which is made to present some godhead, that worship might be given unto it: whereupon came the word (Idolatry) [illegible] *that is to say*, Image-service.
e Is a vain dream.
f When the Father is distinguished from the Son, he is named the beginning of all things.
‡ Or, *for him*, *Rom.* 11. 36.
g We have our being in him.
h But as the Father is called Lord, so is the Son, God: therefore this word (One) doth not respect the persons, but the nature.
i This word (By) doth not signifie the instrumentall cause, but the efficient: for the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.
3 The reason why that followeth not, is this: because there are many men which do not know that which you know. Now the judgement of outward things depends not onely upon your conscience, but upon the conscience of them that behold you; and therefore your actions must be applyed not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean: therefore if by thy example they enterprise to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief. k By conscience of the idol, he meaneth the secret judgement that they had within themselves, whereby they thought all things unclean, that were offered to idols, and therefore they could not use them with a good conscience. For this force hath conscience, that if it be good, it maketh things indifferent, good, and if it be evil, it maketh them evil. 5 A preventing of an objection: why then, shall we therefore be deprived of our liberty? Nay, *saith the apostle*, you shall lose no part of Christianity, although you abstain for your brethrens sake; as also if ye receive the meat, it maketh you no whit the more holy: for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, *to wit*, so to use it, as in using of it we have consideration of our weak brethren. ‡ Or, *have we the more*: ‡ Or, *have we the less*. ‡ Or, *poore*
6 Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place. Gr. *edified*. 7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, *saith he*, pleasing thy self with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died? 8 Another amplication: Such offending of our weak brethren, redoundeth unto Christ, and therefore let not these men think that they have to do onely with their brethren 9 The conclusion: which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject to himself; I had rather (saith he) abstain for ever from all kind of flesh, than give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brothers sake not to eat flesh offered to idols.

CHAP. IX.

1 *He sheweth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM [1] I not an apostle? am I not free? [2] have I not seen Jesus Christ our Lord? are not you my [a] work in the Lord?

1 Before he proceedeth any further in his proposed matter of things offered to idols, he would shew the

2 If I be not an apostle unto others, yet doubtless I am to you: for the [b] seal of mine apostleship are ye in the Lord.

3 [3] Mine answer to them that do [c] examine me, is this,

4 [4] Have we not power to [d] eat and to drink?

5 Have we not power to lead about [e] a sister a ‡ wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we [f] power to forbear working?

7 [5] Who goeth a [g] warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I these things [h] as a man? or saith not the law the same also?

9 For it is written in the [i] law of Moses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for [i] oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 *[7] If we have sown unto you spirituall things, *is it* a great thing if we shall reap your carnal things?

12 [8] If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this [k] power: but suffer all things, least we should hinder the gospel of Christ.

13 *[9] Do ye not know that they which minister about holy things, ‡ live *of the' things* of the temple? and they which wait at the altar, are [m] partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of [n] the gospel.

15 But I have used none of these things. [10] Neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, wo is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me:

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ [o] without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my self servant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that *are* under the [p] law, as under the law, that I might gain them that *are* under the law:

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made [q] all things to all men, that I might by all means save some.

23 And this I do for the gospels sake, that I might be partaker thereof with [r] *you*.

24 [11] Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is [s] temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.

27 But I keep under my [t] body, and bring it into subjection: least that by any means when I have preached to others, I my self should be [u] a cast-away.

b As a seal, whereby it appeareth sufficiently that God is the author of mine apostleship.
3 He addeth this by the way, as if he would say, So far it is off, that you may doubt of my apostleship, that I use to refute them which call it into controversie, by opposing those things which the Lord hath done by me amongst you.
c Which like judges examine me, and my doings.
4 Now touching the matter it self, he saith, Seeing that I am free, and truly an apostle, why may not I (I say not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife also, as the residue of the apostles lawfully do, as by name, John and James, the Lords cousins, and Peter himself?
d Upon the expence of the church.
e One that is a Christian and a true believer?
‡ Or, *woman*.
f Not live by the works of our hands.
5 That he may not seem to burden the apostles it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husband men by the fruits of their labours, and shepherds by that that cometh of their flocks.
g Useth to go a warfare.
6 Secondly, he bringeth forth the authority of Gods institution by an argument of comparison.
h Have I no better ground than the common custom of man?
* *Deut.*25.4.
i Was it Gods proper drift to provide for oxen when he made this law? for otherwise there is not the smallest thing in the world, but God hath a care of it.
* *Rom.*15.27.
7 An assumption of the arguments with an amplification, for neither in so doing do we require a reward meet for our deserts.
8 Another argument of great force: Others are nourished amongst you, therefore it was lawfull for me, yea, rather for me than any other: and yet I refused it, and had rather still suffer any discommoditie, than the gospel of Christ should be hindered.
k The word signifieth, a right and interest; whereby he giveth us to understand, that the ministers of the word, must of right and duty be found of the church.
* *Deut.*18.1.
9 Last of all, he bringeth forth the expresse law concerning the nourishing of the Levites: which priviledge notwithstanding he will not use.
‡ Or, *feed*.
l This is spoken by the figure *Metonymia*, or of those things that are offered in the temple.
m Are partakers with the altar in dividing the sacrifice.
n Because they preach the gospel. It followeth by this place, that Paul gat no living, neither would have any other man get by any commodities of masses, or any other such superstitious trumperies.
10 He taketh away occasion of superstition by the way, that it might not be thought that he wrote this as though he callenged his wages that was not paid him. Nay, saith he, I had rather die, than not to continue in this purpose to preach the gospel freely. For I am bound to preach the gospel, seeing that the Lord hath enjoyned me this office: but unless I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the gospels sake, as for my gains and advantages. But I say, this were not to use, but abuse my right, and liberty: Therefore not onely in this thing, but also in all others (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.
o By taking nothing of them to whom I preach it.
p The word (law) in this place, must be restrained to the ceremonial law.
q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my self into all fashions, that by all means I might save some.
r That both I and they to whom I preach the gospel, may receive fruit by the gospel.
11 He bringeth in another cause of this mischief, *to wit*, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the priests was always too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnes, especially when they pretended the liberty of the gospel, to be restrained from these banquets: but contrariwise, the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unless they take another course and trade of life.
s Useth a most exquisite diet.
t The old man, which striveth against the spirit.
u This word (Cast away) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

Chap. X.

1 The sacraments of the Jews. 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lords table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOreover, [1] brethren, I would not that ye should be ignorant, how that all [a] our fathers were under the cloud, and all passed through the sea:

2 [2] And were all [b] baptized unto [c] Moses in the cloud, and in the sea:

3 And did all eat the [d] same spiritual [e] meat:

4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that ‡ [f] followed *them*: and that Rock was [g] Christ)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

1 He setteth out that which he said laying before them an example of the horrible judgement of God against them which hath in effect the selfsame pledges of the same adoption and salvation that we have: and yet notwithstanding when they gave themselves to idols feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides, that these things are fitly spoken against them which frequented idols feasts, the same also seem to be alledged to this end and purpose, because many men are thus minded, that those things are not of such great weight that God will be angry with them if they use them, so that they frequent Christian assemblies and be baptized, and receive the communion, and confess Christ.
a Paul speaketh this in respect of the covenant, and not in respect of the persons, saying in generall.
2 In effect, the Sacraments of the old fathers were all one with ours, for they respected Christ onely, who offered himself unto them in divers shadows.
b All of them were baptized with the outward sign, but not in deed, wherewith God cannot be charged but they themselves.
c Moses being their guide.
d The same that we do.
e Manna which was a spirituall meat to the believers, which in faith lay hold upon Christ, who is true meat.
‡ Or, *went with them*.
f Of the river and running Rock, which followed the people.
g Did sacramentally signifie Christ, so that together with the sign, there was the thing signified, and the truth it self: for God doth not offer a bare sign, but the thing signified by the sign, together with it, which is to be received with faith.

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3 An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evill, as of idolatry, (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that old people, to the end that we, which succeed them, and have a more full declaration of the will of God, might by that means take better heed.
† Gr. *our figures.*
h Some read figure: which signified our sacraments, for circumcision was to the Jews a seal of righteousnes, and to us a lively pattern of baptism, and so in the other sacraments.
* *Psal.* 106. 14.
* *Exod.* 32. 6.
* *Num.* 25. 9.
i To tempt Christ, is to provoke him to a combat, as it were, which those men do, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickednes.
* *Num* 21. 6.
* *Num.* 14. 37.
‡ Or, *types?*
k This our age is called the end, for it is the shutting up of all ages.
4 In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he useth an insinuation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness.
‡ Or, *moderate.*
l Which cometh of weakness.
m He that would have you tempted for your profits sake, will give you an issue to escape out of the temptation.

6 [3] Now these things were † our [h] examples, to the intent we should not lust after evil things, as * they also lusted.

7 Neither be ye idolaters, as *were* some of them, as it is written, * The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and * fell in one day three and twenty thousand.

9 Neither let us tempt [i] Christ, as some of them also tempted, * and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were * destroyed of the destroyer.

11 Now all these things happened unto them *for* ‡ ensamples: and they are written for our admonition, upon whom the [k] ends of the world are come.

12 [4] Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but ‡ such as is common to [l] man: but God *is* faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also [m] make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my *dearly* beloved, flee from idolatry.

15 [5] I speak as to wise men: judge ye what I say.

16 The cup of [n] blessing which we bless, is it not the [o] communion of the bloud of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the [p] flesh: are not they which eat of the sacrifices, [q] partakers of the altar?

19 What say I then? that the idols is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles * sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have [r] fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the [s] cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealousie? are we stronger than he?

23 [6] [t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seek his own: but every man anothers wealth.

25 [7] Whatsoever is sold in the [u] shambles, that eat, asking no question for conscience sake.

26 For * the earth *is* the Lords and the * fulnes thereof.

27 If any of them that believe not, bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed *it*, and for conscience sake: * For the earth *is* the Lords and the fulnes thereof.

29 Conscience I say, not thine own, but of the others: [8] for why is my liberty judged of another mans conscience?

30 For, if I by ‡ [y] grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 [9] Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God.

33 Even as I please all men in all things, not seeking mine own profit, but the *profit* of many, that they may be saved.

7 An applying of the rule to the present matter: whatsoever is sold in the shambles, you may indifferently buy it, as it were at the Lords hand, and eat it either at home with the faithfull, or being called home to the unfaithfull, *to wit*, in a private banker: but yet with this exception, unless any man be present which is weak, whose conscience may be offended by setting meats offered to idols before them: for then you ought to have consideration of their weakness.
u The flesh that was sacrificed, was used to be sold in the shambles, and the price returned to the priest.
* *Deut.* 10. 14. *Psal.* 24. 1.
x All those things whereof it is full.
* *Deut.* 10. 14. *Psal.* 24. 1.
8 A reason: For we must take heed that our liberty be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impietie, and that through our fault, if we chuse rather to offend the conscience of the weak, than to yielda little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose any things against him:
‡ Or, *thanksgiving.* y If I may through Gods benefit eat this meat or that meat, why should I through my fault cause that benefit of God to turn to my blame? 9 The conclusion: we must order our lives in such sort, that we seek not our selves, but Gods glory, and so the salvation of as many as we may: wherein the apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example; but so that he calleth them back to Christ, unto whom he himself hath regard. † Gr. *Greek.*

CHAP. XI.

1 He reproveth them because in holy assemblies. 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely, in profaning with their own feasts the Lords supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.

2 [1] Now I praise you, brethren, that you remember me in all things, and keep the † ordinances, as I delivered *them* to you.

3 [2] But I would have you know, that the head of every man is Christ: and the head of the woman, *is* the man: and the head of [a] Christ *is* God.

4 [3] Every [b] man praying or prophesying, having *his* head covered, dishonoureth his head.

5 [4] But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth

1 The fifth treatise of this epistle concerning the right ordering of publick assemblies, containing three points, *to wit*, of the comely apparel of men and women, of the order of the Lords supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he beginneth notwithstanding with a general praise of them, calling those particular laws of comelines and honesty, which belong to the ecclesiastical policie, tradition: which afterward they called, Canons.
‡ Or, *traditions.*
2 He setteth down God in Christ our mediator, for the end and mark not onely of the doctrine, but also of ecclesiastical comelines. Then applying it to the question propoſed, touching the comely apparel both of men and women in publick assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sex.
a In that Christ is our mediator.
3 Hereof he gathereth, that if men do either pray or preach in publick assemblies, having their heads covered (which was then a sign of subjection) they did, as it were, spoil themselves of their dignity, against Gods ordinance.
b It appeareth, that this was a politique law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our days for a man to speak bare-headed in an assembly is a sign of subjection.
4 And in like sort he concludeth, that women which shew themselves in publick and ecclesiastical assemblies without the sign and token of their subjection, *that is to say*, uncovered, shame themselves.

noureth

noureth her head: 5 for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 6 For a man indeed ought not to cover *his* head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 7 For the man is not of the woman: but the woman of the man.

9 8 Neither was the man created for the woman: but the woman for the man.

10 9 For this cauſe ought the woman to have ‡ [c] power on *her* head, becauſe of the 10 angels.

11 11 Nevertheleſs, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

13 12 Judge in your ſelvs: is it comly that a woman pray unto God uncovered?

14 Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‡ [e] covering.

16 13 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 14 Now in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.

18 15 For firſt of all, when ye come together in the church, I hear that there be ‡ diviſions among you, and I partly believe *it*.

19 16 For there muſt be alſo ‡ hereſies among you, that they which are [f] approved, may be made manifeſt among you.

20 When ye come together therefore into one place, ‡ [g] *this* is not to eat the Lods ſupper.

21 For in eating every one taketh [h] before *other*, his own ſupper: and one is hungry, and another is drunken.

22 17 What, have ye not houſes to eat and to drink in? or, deſpiſe ye the church of God, and ſhame ‡ them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 18 For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body, which is [i] broken for you: this do ‡ in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‡ ye do ſhew the Lords death till he come.

27 19 Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord [k] unworthily, ſhall be guilty of the body and bloud of the Lord.

28 20 But let a man examin [l] himſelf, and ſo let him eat of *that* bread, & drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‡ damnation to himſelf, not [m] diſcerning the Lords body.

30 21 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would [n] judge our ſelves, we ſhould not be judged.

32 But when we are judge we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 22 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 23 And if any man hunger, let him eat at home, that ye come not together unto ‡ condemnation. And the 24 reſt will I ſet in order whem I come.

5 The firſt argument taken from the common ſenſe of man, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare headed, ſeeing that he hath given them thick and long hair, which they do ſo diligently trim, and deck, that they can in no wiſe abide to have it ſhaven.

6 The taking away of an objection: Have not men alſo hair given them? I grant it, ſaith the apoſtle, but there is another matter in it: For man was made to this end and purpoſe, that the glory of God ſhould appear in his rule and authority: but the woman was made, that by profeſſion of her obedience, ſhe might more honour her husband.

7 He proveth the inequality of the woman, by that, that the man is the matter whereof woman was firſt made.

8 Secondly, by that, that the woman was made for man, and not the man for the womans ſake.

9 The concluſion: women muſt be covered, to ſhew by this externall ſign, their ſubjection.

‡ That is, *a covering, in ſign that ſhe is under the power of her husband.*

c A covering which is a token of ſubjection.

10 What this meaneth, I do not yet underſtand.

11 A digreſſion which the apoſtle uſeth, leaſt that which he ſpake of the ſuperiority of men, and lower degree of women, in conſideration of the policy of the church, ſhould be ſo taken as though there were no meaſure of this inequality. Therefore he teacheth that men have in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are born by the means of women, and this ought to put them in mind to obſerve the degree of every ſex in ſuch ſort, that mutuall conjunction may be cheriſhed. d By the Lord. 12 He urgeth the argument taken from the common ſenſe of nature. ‡ Or, *vail*

e To be a covering for her, and ſuch a covering, as ſhould procure another. 13 Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the churches of God are not contentious. 14 He paſſeth now to the next treatiſe, concerning the right adminiſtration of the Lords Supper. And the apoſtle uſeth this ſharper preface, that the Corinthians might underſtand, that whereas they obſerved generally the apoſtles commandments, yet they fully neglected them in a matter of greateſt importance. 15 To celebrate the Lords ſupper aright, it is requiſite that there be not onely conſent of doctrin, but alſo of affections, that it be not profaned. ‡ Or, *ſchiſms.* 16 Although that ſchiſms and hereſies proceed from the devil and are evil, yet they come not by chance, nor without cauſe and they turn unto the profit of the elect. ‡ Or, *ſects.*

f Whom experience hath taught to be of ſound religion and godlineſs. ‡ Or, *yet can not eat.* g This is an uſuall kind of ſpeech whereby the apoſtle denieth that ſtatly, which many did not well h Eateth his meat and tarrieth not till others come, 17 The apoſtle thinketh it good to take away the love-feaſts, for their abuſe, although they had been a long time, and with commendation uſed in churches, and were appointed & inſtituted by the apoſtles. ‡ Or, *them that are poor.* 18 We muſt take a true form of keeping the Lords ſupper, out of the inſtitution of it, the parts whereof are theſe, touching the paſtors, to ſhew forth the Lords death by preachiug his word: to bleſs the bread and the wine, by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drinken with thankſgiving. And touching the flock, that every man examin himſelf, *that is to ſay*, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lords death, *that is*, in true faith to yeeld unto his word and inſtitution: and laſt of all, to take the bread at the miniſters hand, and to eat it, and to drink the wine, and give God thanks: This was Pauls and the apoſtles manner of miniſtring.

* *Matth.* 26. 26. *Mark.* 14. 22. *Luk.* 22. 19.

i This word (Broken) noteth out unto us Chriſt his manner of death, for although his legs were not broken, as the theevs legs were, yet was his body very ſore tormented, and torn, and bruiſed.

‡ Or, *for a remembrance.*

‡ Or, *ſhew ye.*

19 Whoſoever contemn the holy Sacraments, *that is*, uſe them not aright, are guilty not of the bread and wine, but of the thing it ſelf, *that is*, of Chriſt, and ſhall be grievouſly puniſhed for it.

k Otherwiſe than meet is, ſuch myſteries ſhould be handled.

20 The examination of a mans ſelf, is of neceſſity required in the ſupper, and therefore they ought not to be admitted unto it, which cannot examin themſelvs: as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſs Chriſtian religion, and other ſuch like.

l This place beateth down the faith of credit, or unwrapped faith, which the Papiſts maintain.

‡ Or, *judgement.*

m He is ſaid to diſcern the Lords body, that hath conſideration of the worthineſs of it, and therefore cometh to eat of this meat with great reverence. 21 The profaning of the body and bloud of the Lord in his myſteries, is ſharply puniſhed of him, and therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a mans ſelf. n Try and examin our ſelvs, by faith and repentance, ſeparating our ſelvs from the wicked. 22 The ſupper of the Lord is a common action of the whole church, and therefore there is no place for private ſuppers. 23 The ſupper of the Lord was inſtituted not to feed the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſeparated from common bankets. ‡ Or, *judgement.* 24 Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for it in congregations, according to the conſideration of times, places, and perſon.

CHAP. XII.

1 Spiritual gifts, 4 are divers, 7 yet all to profit withall. 8 And to that end are diverſly beſtowed. 12 That by the like proportion, as the membrs of a natural body tend all to the 16 mutuall decency, 22 ſervice, and 26 ſuccour of the ſame body; 27 ſo we ſhould do one for another, to make up the myſticall body of Chriſt.

NOw 1 concerning ſpiritual *gifts*, brethren, I would not have you [a] ignorant.

2 2 Ye know that ye were [b] Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus ‡ [c] accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

1 Now he entreth into the third part of this treatiſe touching the right uſe of ſpiritual gifts, where in he giveth the Corinthians plainly to underſtand that they abuſed them: for they that excelled, bragged ambitiouſly, of them and ſo robbed God of the praiſe of his gifts: and having no conſideration of their brethren, abuſed them in a vain oſtentation, and ſo robbed the church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and went about to make departure, ſo that all that body was as it were ſcattered and rent in pieces. So then going about to remedy theſe abuſes, willeth them firſt to conſider diligently, that they have not theſe gifts of themſelvs, but from the free grace and liberality of God, to whoſe glory they ought to beſtow them all. a Ignorant to what purpoſe theſe gifts are given you. 2 He reproveth the ſame, by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts. b As touching Gods ſervice and the covenant, meer ſtrangers. 3 The concluſion: Know you therefore that you cannot ſo much as move your lips to honour Chriſt withall, but by the grace of the holy Ghoſt. ‡ Or, *anathema:* c Doth curſe him, or by any means whatſoever diminiſh his glory.

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4 In the second place, he layeth another foundation, *to wit*, that these gifts are divers, as the functions also are divers, and their offices divers, but that one self same Spirit, Lord and God, is the giver of all these gifts, and that to one end, *to wit*, for the profit of all.

d The Spirit is plainly distinguished from the gifts.

e So Paull calleth that inward force which cometh from the holy Ghost, and maketh men fit to do wonderful things

f The holy Ghost openeth and sheweth himself freely in giving of the gifts.

g To the use and benefit of the church.

5 He declareth this manifold diversity, and reckoneth up the chiefest gifts, bearing that into their heads, which he said before, *to wit*, that all these things proceeded from one self-same Spirit.

h Wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the pastors office, as the word of knowledge agreeth to the doctors.

i By working, he meaneth those great workings of Gods mighty power, which past and excell amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending down fire

4 [4] Now there are diversities of gifts, but the [d] same spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of [e] operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is [f] given to every man to [g] profit withall.

8 [5] For to one is given by the spirit, the word of [h] wisdom, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit, to another the gifts of healing by the same Spirit:

10 To another the [i] working of miracles, to another [k] prophesy, to another [l] discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally [6] as he will.

12 [7] For as the body is one, and hath many members, & all the members of that one body, being many, are one body: [8] so also *is* [m] Christ.

13 For by one Spirit are we all baptized into one [n] body, whether *we be* Jews or ‡ Gentiles, whether *we be* bond or free: and have been all made to [o] drink into one Spirit.

14 [9] For the body is not one member, but many.

15 [10] If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 [11] If the whole body were an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 [12] And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be [p] more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we ‡ [q] bestow more abundant honour, and our uncomly *parts* have more abundant comeliness.

24 For our comly *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ‡ schism in the body: but *that* the members should have the same [r] care one for another.

26 [13] And whether one member suffer, all the members suffer with *it*: or one member be honoured, all the members rejoyce with *it*.

27 Now ye are the body of Christ, and members in [s] particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healings, [t] helps, [u] governments, ‡ diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ‡ workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 [14] But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

k Foretelling of things to come. l Whereby false prophets are known from true, wherein Peter passed Philip, in discovering Simon Magus, *Acts* 8.20. 6 He addeth moreover somthing els, *to wit*, that although that these gifts are unequall, yet they are most wisely divided, because the willof the Spirit of God is the rule of this distribution. 7 He setteth forth his former saying by a similitude taken from the body: This, saith he, is manifestly seen in the body, whole members are divers, but yet to knit together, that they make but one body. 8 The applying of the similitude, so must we also think, saith he, of the mysticall body of Christ: for all we that believe, whether we be Jews or Gentiles, are by one self-same baptisme, joyned together with our head, that by that means, there may be framed one body, compact of many members: and we have drunk one self-same spirit, *that is to say*, a spirituall feeling, perceivance, and motion common to us all out of one cup m Christ joyned together with his church. n To become one body with Christs. † Gr. *Greeks*, o By one quickening drink of the Lords bloud, we are made partakers of his onely Spirit. 9 He amplifieth that which followed of the similitude, *as if he should say*, The unity of the body is not onely, nor let by this diversity of members, but also it could not be a body, if it did not consist of many, and those divers members. 10 Now he buildeth his doctrin upon the foundation which he hath laid: and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely and simply. And first of all, he speaketh unto them which would have separated themselvs from those whom they envied, because they had not such excellent gifts as they: now this is, saith he, as if the foot should say, it were not of the body, because it is not the hand: or the ear, because it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to serve one another. 11 Again speaking to them, he sheweth them that if that should come to pass which they desire, *to wit*, that all should be equal to another, there would follow a destruction of the whole body, yea and of themselvs: for it could not be a body, unless it were made of many members knit together, and divers one from the other. And that no man might find fault with this division as unequall, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safety. 12 Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferiors as unprofitable, and as though they served to no use: for God, saith he, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this means the necessity which is on both parts, might keep the whole body in peace and concord, that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joyned together, they have a community both in commodities and discommodities.

p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.

‡ Or, *put on*.

q We more carefully cover them.

‡ Or, *division*.

r Should bestow their operation and offices to the profit and preservation of the whole body.

13 Now he applieth this same doctrin to the Corinthians, without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duty, not to offend one against another, either by envy or ambition, but rather that they being joyned together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received

according as his ministery doth require. s For all churches whersoever they are dispersed through the whole world, are divers members of one body. t The offices of deacons. u He setteth forth the order of elders, which were the maintainers of the churches disciplin. ‡ Or, *kinds*. ‡ *powers*. 14 He teacheth them that are ambitions and 'envions, a certain holy ambition and envy, *to wit*, if they give themselvs to the best gifts, and such as are most profitable to the church, and so if they contend to excell one another in love, which far passeth all other gifts.

CHAP. XIII.

1 *All gifts*, 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *prelation before hope and faith.*

1 He reasoneth first of charity, the excellency whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts but to Gods glory, and the profit of the church, as is before proved? so that those gifts without charity, have no right use.

THough [1] I speak with the tongues of men and of [a] angels, and have not charity, I am become *as* sounding brass, or a [b] tinkling cymbal.

2 And though I have *the gift* of prophesy, and understand all mysteries, and all knowledge: and though I have all [c] faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 [2] Charity [d] suffereth long, *and* is kind; charity envieth not: charity ‡ vaunteth not it self, is not puffed up,

5 [e] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquity, but [f] rejoyceth ‡ in the truth:

a A very earnest kind of amplifying a matter, as if he said, if there were any tongues of angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing els but a vain and pratling kind of babbling.

b That giveth a rude and no certain sound. c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of charity as the other may. 2 He describeth the force & nature of charity, partly by a comparison of contraries, and partly by the effects of it self: whereby the Corinthians may understand, both how profitable it is in the church, and how necessary: and also how far they are from it, and therefore how vainly and without cause they are proud d Word for word deferreth wrath. ‡ Or, *is not rash*, e It is not contumelious. f Rejoyceth at righteousness in the righteous. For the Hebrews mean by truth, righteousness. ‡ Or, *with the truth*.

7 Beareth

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

3 Again he commendeth the excellency of charity in that, that it shall never be abolished in the saints, whereas the other gifts which are necessary to the building up of the church, so long as we live here, shall have no place in the world to come.

8 [3] Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* [g] knowledge, it shall vanish away.

g The way to get knowledge by prophesying.

9 [4] For we know in [h] part, and we prophesie in part.

4 The reason, Because we are now in that state that we have need to learn daily, and therefore we have need of those helps, *to wit*, of the gift of tongues & knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained and gotten the full knowledge of God which serveth now but for them which are imperfect, and go by degrees to perfection?

10 But when that which is perfect is come, then that which is in part shall be done away.

11 [5] When I was a child, I spake as a child, I understood as a child, I ‡ thought as a child: but when I became a man, I put away childish things.

12 [6] For [i] now wee see through a glass, † darkly; but then face to face: now I know in part, but then shall I know even as also I am known.

13 [7] And now abideth faith, hope, charity, these three, but the greatest of these *is* charity.

h We learn imperfectly. 5 He setteth forth that he said, by an excellent similitude, comparing this life to our infancy, or childhood, wherein we stagger and stammer, rather than speak, and think and understand childish things, and therefore have need of such things as may form and frame our tongue and mind: but when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little ‡ Or, *reformed*. 6 The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given us, through the understanding of tongues, and hearing the teachers and ministers of the church: of our mans age and strength, to that heavenly and eternall life, wherein when we behold God himself present, and are lightened with his full and perfect light; to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the saints be knit both with God, and between themselves with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be shewed forth, and entertained by such manner of duties as peculiarly and onely belong to the infirmity of this life. i All this must be understood by comparison. † Gr. *In a riddle*; 7 The conclusion, As if the apostle should say, Such therefore shall be our condition then: but now we have three things, and they remain sure if we be Christs, as without which true religion cannot consist, *to wit*, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come, as the rest do, but is perfect and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet there at length shall we truly and perfectly love both God, and one another.

Chap. XIV.

1 *Prophecie is commended,* 2, 3, 4 *and preferred before speaking with tongues,* 6 *by a comparison drawn from musicall instruments.* 12 *Both must be referred to edification,* 22 *as to their true and proper end.* 26 *The true use of each is taught,* 29 *and the abuse taxed.* 34 *Women are forbidden to speak in the church.*

1 He inferreth now of that he spake before, Therefore seeing charity is the chiefest of all, before all things set it before you as chief and principall: and so esteem those things as most excellent, which profit the greater part of men: (as prophecie, *that is to say*, the gift of teaching and applying the doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessary for the church) and not those which for a shew seem to be marvellous, as the gift of tongues, when a man was suddenly indued with the knowledge of many tongues, which make men greatly amazed, and yet of it self was not greatly to any use, unless there were an interpreter. a What prophecie is, he sheweth in the third verse. 2 He reprehendeth their perverse judgement touching the gift of tongues. For why was it given? *to wit*, to the intent that the mysteries of God might be the better known to a greater sort: Thereby it is evident that prophecie, whereunto the gift of tongues ought to serve, is better than this: and therefore the Corinthians did judge amiss, in that they made more account of the gift of tongues than of prophesying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the congregation without an interpreter, which thing although it might be done of some profit of him that spake them, yet he corrupted the right use of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any private mans commodity, but for the profit of the whole company. b A strange language which no man can understand without an interpreter. † Gr. *heareth*. c By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand. d Which may further men in the study of godliness. e The company.

FOllow [1] after charity, and desire spirituall *gifts*, but rather that ye may [a] prophecie.

2 [2] For he that speaketh in an [b] *unknown* tongue, speaketh not unto men, but unto God: for no man † understandeth him; howbeit in the [c] spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men *to* [d] edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the [e] church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

3 He setteth forth that which he said by a similitude, which he borroweth and taketh from instruments of musick, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used. ‡ Or, *tunes*, † Gr. *significant*, f That do fitly utter the matter it self.

7 [3] And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‡ sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battel?

9 So likewise you, except ye utter by the tongue words † [f] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

4 He proveth that interpretation is necessarily to be joyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speak to another without an interpreter, it is as if he spake not. g As the papists in all their sermons, and they that ambitiously pour out some Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

10 [4] There are, it may be, so many kinds of voices in the world, and none *of them* is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a Barbarian, and he that [g] speaketh *shall be* a Barbarian unto me.

12 [5] Even so ye, forasmuch as ye are zealous of ‡ spiritual *gifts*, seek that ye may excel to the edifying of the church.

5 The conclusion, if they will excell in those spirituall gifts, as it is meet, they must seek the profit of the church, and therefore they must not use the gift of tongues, unless there be an interpreter, to expound the strange and unknown tongue, whether it be himself that speaketh, or another interpreter. † Gr. *of spirits*,

13 Wherefore let him that speaketh in an *unknown* tongue, [h] pray that he may interpret.

h Pray for the gift of interpretation.

14 [6] For if [i] I pray in an *unknown* tongue, my [k] spirit prayeth, but my understanding is [l] unfruitfull.

6 A reason, Because it is not sufficient for us to speak so in the congregation, that we our selves do worship God in spirit, that is according to the gift which we have received, but we must also be understood of the company, lest that be unprofitable to others, which we have spoken. i If I pray, when the church is assembled together, in a strange tongue. k The gift and inspiration which the spirit giveth me, doth his part, but onely to my self. l No fruit cometh to the church by my prayers.

15 What is it then? I will pray with the spirit, and will pray with the [m] understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 [7] Else when thou shalt bless with the [n] spirit, how shall he that [o] occupieth the room of the unlearned, say [p] Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

m So that I may be understood of others, and may instruct others. 7 Another reason, seeing that the whole congregation must agree to him that speaketh, and also witness this agreement. How shall they give their assent or agreement which know not what is spoken? n Onely. o He that sitteth as a private man. p So then one uttered the prayers, and all the company answered, *Amen*.

17 For thou verily givest thanks well, but the other is not edified.

18 [8] I thank my God, I speak with tongues more than you all:

8 He propoundeth himself for an example, both that they may be ashamed of their foolish ambition, and also that he may clear all suspicion of envy.

19 Yet in the church I had rather speak [q] five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

q A very few words.

20 [9] Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be † men.

9 Now he reproveth them freely for their childish folly, which see not how this gift of tongues which was given to the profit of the church, is turned by their ambition into an instrument of cursing, seeing that the same also is contained among the punishments wherewith God punished the stubbornness of his people, that he dispersed them amongst strangers whose language they understood not † Gr. *perfect*, Gr. *of a ripe age*.

21 In the [r] law it is * written, With *men of* other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

r By the law he understandeth all the whole scripture. * *Isa.* 28. 11.

22 [10] Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe:

23 [11] If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are [f] unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſie, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt, and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 [12] How is it then, brethen? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 [13] If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth *by*, let the firſt hold his peace.

31 For ye may all propheſie one by one, that all may learn, and all may be comforted.

32 And the [t] ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the authour* of † confuſion, but of peace, as in all churches of the ſaints.

34 [15] Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak: but *they are commanded* to be under obedience, as alſo ſaith the * law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 [16] What? came the word of God out from you? or came it unto you onely?

37 If any man think himſelf to be a prophet, or [u] ſpirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] But if any man be ignorant, let him be ignorant.

39 [18] Wherefore brethren, covet to propheſie, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

10 The concluſion: Therefore the gift of tongues ſerveth to puniſh the unfaithfull and unbelievers, unleſs it be referred to propheſie (*that is to ſay*, to the interpretation of ſcripture) and that, that which is ſpoken be by that means underſtood of the hearers.
11 Another argument: the gift of tongues without propheſie is not onely unprofitable to the faithful, but alſo doth very much hurt, as well to them, as to the unfaithful which ſhould be won in the publick aſſemblies. For by this means it cometh to paſs, that the faithful ſeem to others to be mad, much leſs can the unfaithful be inſtructed thereby.
f Look *Acts* 4. 13:
12 The concluſion: The edifying of the congregation is a rule and ſquare of the right uſe of all ſpirituall gifts.
13 The manner how to uſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeak to himſelf alone.
14 The manner of propheſying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to ſpeak, let them give him leave to ſpeak. Let every man be admitted to propheſie, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the church: Let them be content to be ſubject each to others judgement.
t The doctrine which the Prophets bring, which are inſpired with Gods ſpirit.
‡ Gr. *impulſe or motion*.
15 Women are commanded to be ſilent in publick aſſemblies, and they are commanded to aſk of their husbands at home. * *Geneſ.* 3. 16.
16 A generall concluſion of the treatiſe of the right uſe of ſpirituall gifts in aſſemblies: with a ſharp reprehenſion, leſt the Corinthians might alone ſeem to themſelves to be wiſe.
u Skilfull in knowing and judging ſpirituall things.
17 The church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward notwithſtanding in thoſe things which are right.
18 Propheſie ought ſimply to be retained and kept in congregations, the gift of tongues is not to be forbidden, but all things muſt be done orderly.

CHAP. XV.

3 By Chriſts reſurrection, 12 he proveth the neceſſity of our reſurrection, againſt all ſuch as deny the reſurrection of the body, 21 The fruits, 35 and manner thereof, 51 and of the changing of them that ſhall be found alive at the laſt day.

MOreover [1] brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye [a] ſtand.

2 By which alſo ye are ſaved, if ye ‡ keep in memory † what I preached unto you, [b] unleſs ye have believed in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the [c] twelve.

6 After that, he was ſeen of above five hundred brethren at [d] once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James, then of all the apoſtles.

8 [2] And laſt of all he was ſeen of me alſo, as of ‡ one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which *was* with me:

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 ¶ [3] Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 [5] And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 [6] For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain, [7] ye are [e] yet in your ſins.

18 [8] Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

20 [10] But now is Chriſt riſen from the

1 The ſixth treatiſe of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwerve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the ſcriptures, and by the witneſs of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.
a In the profeſſion whereof you continue yet.
‡ Or, *hold faſt.*
† Gr. *by what ſpeech.*
b Which is very abſurd, and cannot be but that they that believe muſt reap the fruit of faith.
c Of thoſe twelve picked and choſen apoſtles, which were commonly called twelve, though Judas was put out of the number.
d Not at ſeverall times, but together and at one inſtant.
2 He maintaineth by the way, the authority of his apoſtleſhip, which was requiſite to be in good credit among the Corinthians, that this epiſtle might be of force and weight amongſt them. In the mean ſeaſon, he compareth himſelf in ſuch ſort after a certain divine art, with certain others, that he maketh himſelf inferiour to them all.
‡ Or, *an abortive.*
3 The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen again, therefore the dead ſhall riſe again.
4 The ſecond, by an abſurdity, if there be no reſurrection of the dead, then is not Chriſt riſen again.
5 The proof of that abſurdity, by other abſurdities: If Chriſt be not riſen again, the preaching of the goſpel is in vain: and the credit that you gave unto it, is vain, and we are lyars.
6 He repeateth the ſame argument taken of an abſurdity, purpoſing to ſhew how faith is in vain, if the reſurrection of Chriſt be taken away.
7 Firſt, ſeeing death is the puniſhment of ſin, in vain ſhould we believe that our ſins were forgiven us, if they remain: but they do remain, if Chriſt roſe not from death.
c They are yet in their ſins, whichare not ſanctified, nor have obtained remiſſion of their ſins.
8 Secondly, unleſs that this be certain that Chriſt roſe again, all they which died in Chriſt are periſhed. So then what profit cometh of faith?
9 The third argument, which is alſo taken from an abſurdity: for unleſs there be another life, wherein ſuch as truſt and believe in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable.
10 A concluſion of the former argument, Therefore Chriſt is riſen again.

dead

dead, *and* [11] become the [f] first-fruits of them that slept.

21 [12] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be [g] made alive.

23 [13] But every man in his own order, Christ the first-fruits, afterward they that are Christs, at his coming.

24 [14] Then *cometh* the [h] end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down [i] all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies [k] under his feet.

26 The [l] last enemy *that* shall be destroyed, *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, [m] then shall the Son also himself be subject unto him that put all things under him, that [n] God may be all in all.

29 [15] Else what shall they do, which are baptized [o] for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 [16] And why stand we in jeopardy every hour?

31 [p] I protest by ‡ your rejoycing, which I have in Christ Jesus our Lord, I die daily.

32 [17] If ‡ [q] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [18] let us [r] eat and drink, for to morrow we die.

33 [19] Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not: for some have not the knowledge of God; I speak this to your shame.

35 [20] But some man will say, How are the dead raised up? and with what body do they come?

36 [21] Thou fool, that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.

38 [22] But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh, but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestiall bodies, and bodies terrestriall: but the glory of the celestiall *is* one, and *the glory* of the terrestriall *is* another.

41 There *is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 [23] So also *is* the resurrection of the dead, it is [s] sown in corruption, it is raised in incorruption:

43 It is sown in [t] dishonour, it is raised in glory: it is sown in weakness it is raised in [u] power.

44 [24] It is sown a naturall body, it is raised a spirituall body. [25] There is a naturall body, and there is a spirituall body.

45 And so it is written, [x] The first man Adam was made a living soul, the last Adam *was made* a [y] quickning spirit.

46 [26] Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth [z] earthy: the second man *is* the Lord from [a] heaven.

48 [27] As *is* the earthy, such are they also that are earthy, and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have born the [b] image of the earthy, we shall also bear the image of the heavenly.

50 [28] Now

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11 He putteth the last conclusion for the: first proposition of the argument that followeth. Christ is risen again: Therefore shall we, the faithfull, (for of them he speaketh) rise again. Then followeth the first reason of this consequent, for Christ is set forth unto us to be considered of, not as a private man apart and by himself, but as the first fruits: And he taketh that which was known to all men, *to wit*, that the whole heap is sanctified in the first-fruits. f He alludeth to the first-fruits of corn, the offering whereof sanctified the rest of the fruits.

12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh unto all: *that is to say*, that all the faithfull, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

g Shall rise by the vertue of Christ.

13 He doth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he far passeth them, both in time (for he was the first that rose again from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, *to wit*, because that God must reign, and this is the manner of his reign, that the Father will be shewed to be king of his Son who was made man, to whom all things are made subject (the promises onely excepted) to the end that the Father may afterward triumph in his Son the conqueror. And he maketh two parts of this reign and dominion of the Son: wherein the Fathers glory consisteth, *to wit*, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mighty, and others must be utterly abolished, as death) and a plain and full delivery of the godly from all enemies, that by this means God may fully set forth in the body of the church, cleaving fast unto their head Christ, his kingdom and glory, as a king in his subjects. Moreover he putteth the first degree of this kingdom in the resurrection of his Son, who is the head: and the perfection, in the conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead doe rise again, neither the Father can be king above all, neither Christ be the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Sons in his members. h The shutting up and finishing of all things. i All his enemies which shall be spoiled of all the power they have; *Psal.* 110. 1. *Act.* 2. 24. *Heb.* 1. 13. & 10. 13. k Christ is considered here, as he appeared in the form of a servant, in which respect he ruleth the church as head, and that because this power was given him of his Father. l The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him. m Not because the Son was not subject to his Father before, but because this body, *that is to say*, the church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graves, shall not be glorified untill the resurrection: but Christ as he is God hath us subject to him as his Father hath, but as he is Priest, he is subject to his Father together with us. *Augustine. book* 1. *chap.* 2. *of the Trinity.* n By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joyned together with our head, but yet so, that our head shall always reserve his preeminence. 15 The fifth argument is taken of the end of baptism, *to wit*, because that they which are baptized are baptized for dead: *that is to say*, that they may have a remedy against death, because that baptism is a token of regeneration. o They that are baptized to his end and purpose, that death may be put out in them, or to rise again from the dead, whereof baptism is a seal. 16 The sixth argument: Unless there be a resurrection of the dead, why should the apostles so daily cast themselves into danger of so many deaths? p As though he said, I die daily, as all the miseries I suffer can well witness, which I may truly boast of that I have suffered amongst you. ‡ Some read *our*. 17 The taking away of an objection: But thou Paul didst ambitiously, as commonly men are wont todo, when thou didst fight with beasts at Ephesus: that is very like, saith Paul: for what could that advantage me, were it not for the glory of eternall life which I hope for? ‡ Or, to speak *after the manner of men*. q Not upon any godly motion, nor casting mine eyes upon God, but carried away with vain glory, or a certain headiness. 18 The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why do we give our selves to any things else, save to eating and drinking? r These are speeches that Epicures use. 19 The conclusion with a sharp exhortation, that they take heed of the naughty company of certain: from whence he sheweth, that this mischief sprang: warning them to be wise with sobriety unto righteousness.

20 Now that he hath proved the resurrection, he discovereth their dotishness, in that they scoffingly demanded, how it could be that the dead could rise again, and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows, which seemed to themselves to be marvelous wise and witty to be instructed of poor rude husbandmen.

21 Thou mightest have learned either of these, saith Paul, by daily experience: for seeds are sown, and rot, and yet notwithstanding so far it is off that they perish, that contrariwise they grow up far more beautifull: and whereas they are sown naked and dry, they spring up green from death by the vertue of God: and doth it seem incredible to thee that our bodies should rise from corruption, and that indued with a far more excellent quality?

22 We see a diversity both in one and the self-same thing which hath now one form and then another, and yet keepeth its own kind: as it is evident in a grain which is sown bare, but springeth up far after another sort: and also in divers kinds of one self-same sort, as amongst beasts: and also among things of divers sorts, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of bodies, or the changing of them into a better state, as a thing impossible, or strange. 23 He maketh three manner of qualities of the bodies being raised: Incorruption, *to wit*, because they shall be sound and altogether of a nature that cannot be corrupt: Glory, because they shall be adorned with beauty and honour: Power, because they shall continue everlasting, without meat, drink, and all other help, without which this frail life cannot keep it self from corruption. t Is buried, and man is hid as the seed in the ground. u Void of honour, void of glory and beauty. u Freed from the former weakness, whereas it is subject to such alteration and change, that it cannot maintain it self without meat and drink, and such other like helps. 24 He sheweth perfectly in one word this change of the quality of the body by the resurrection, *when he saith*, that of a naturall body, it shall become a spirituall body: which two qualities being clean different the one from the other, he straight way expoundeth, and setteth forth diligently. 25 That is called a natural body which is quickned and maintained by a living soul onely, such as Adam was, of whom all we are born naturally: and that is said to be a spirituall, which together with the soul is quickned with a far more excellent vertue, *to wit*, with the Spirit of God, which descendeth from Christ the second Adam unto us. x Adam is called the first man: because he is the root, as it were, from whence we spring; and Christ is the latter man: because he is the beginning of all them that are spirituall, and in him we are all comprehended. y Christ is called a spirit, by reason of that most excellent nature, *that is to say*, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him. 26 Secondly, he willeth the order of this double state or quality to be observed, that the natural was first, Adam being created of the clay of the earth: and the spirituall followed and came upon it, *to wit*, when as the Lord being sent from heaven, indued our flesh, which was prepared and made fit for him, with the fulness of the Godhead. z Wallowing in dirt, and wholly given to an earthly nature. a The Lord is said to come down from heaven by that kind of speech, whereby that which is proper to one is vouched of another. 27 He applieth both the earthly naturalness of Adam (if I may so say) to our bodies, so long as they are naturally conversant upon earth, *to wit*, in this life, and in the grave: and also the Spirituality of Christ to the same our bodies, after they are risen again, and he saith, that that goeth before, and this shall follow. b Not a vain and false image, but such an one as had the truth with it indeed.

28 The conclusion: we cannot be partakers of the glory of God, unless we put off all that grois and filthy nature of our bodies, subject to corruption, that the same body may be adorned with incorruptible glory.

c Flesh and bloud are taken here for a living body, which cannot attain to incorruption, unless it put off corruption.

29 He goeth further, declaring that it shall come to pass, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it.

50 [28] Now this I say, brethren, that [c] flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 [29] Behold, I shew you a [d] mystery: we shall not all sleep, but we shall all be changed;

52 [e] In a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, * Death is swallowed up in victory.

55 O death, where is thy sting? O ‡ grave, where *is* thy victory?

56 The sting of death *is* sin, and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 ¶ [30] Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the [f] Lord.

e He sheweth us that the time shall be very short. * *Hos.* 13.14. ‡ Or, *hell*, 30 An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead. f Through the Lords help and goodness working in us.

Chap. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem,* 10 *commendeth Timothy:* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

1 Collections in old time were made by the Apostles appointment the first day of the week, on which day the manner was to assemble themselves.

NOw concerning the [1] collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the [a] first *day* of the week, let every one of you lay by him in store, as *God* hath [b] prospered him, that there be no gatherings when I come.

a Which in times past was called Sunday, but now is called the Lords day.

b That every man bestow according to the ability that God hath blessed him with.

3 And when I come, whomsoever you shall approve by *your* [c] letters, them will I send to bring your † liberality unto Jerusalem.

c Which you shall give them to carry.

† Gr. *Gift.*

4 [2] And if it be meet that I go also, they shall go with me.

2 The residue of the epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

5 Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and [d] effectual is opened unto me, and *there are* many adversaries.

d Very fit and convenient to do great things by.

10 Now if Timotheus come, see that he may be with you [e] without fear: for he worketh the work of the Lord, as I also *do*.

e Without any just occasion of fear.

11 Let no man therefore despise him: but conduct him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

f Safe and sound and that with all kind of courtesy.

12 As touching *our* brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 ¶ Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 ¶ I beseech you brethren, (ye know the house of [g] Stephanas, that it is the first-fruits of Achaia, and that they have [h] addicted themselves to the ministery of the saints)

g Stephanas is the name of a man and not of a woman.

h Given themselves wholly to the ministery.

16 That ye [i] submit your selves unto such, and to every one that helpeth with *us*, and laboureth.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves and their goods to help you withal.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my [k] spirit and yours: therefore [l] acknowledge ye them that are such.

k Mine heart.

l Take them for such men as they are indeed.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that *is* in their house.

20 All the brethren greet you: greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be [m] Anathema, Maran-atha.

m By these words is betokened the severest kind of curse and excommunication that was amongst the Jews: and the words are as much to say, as, *Our Lord cometh*: So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is to say, To his deaths day, even for ever.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians *was* written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

The

The second epistle of PAUL the apostle TO THE CORINTHIANS.

CHAP. I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 and calling both his own conscience, and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness but of his lenity towards them.

1 See the declaration of such salutation in the former epistles.

PAul [1] an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jesus Christ.

2 He beginneth after his manner with thanksgiving which notwithstanding, (otherwise than he was wont) he applieth to himself: beginning his epistle, with the setting forth of the dignity of his apostleship, constrained (*as it should seem*) by their importunity which took an occasion to despise him, by reason of his misere. But he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.

3 [2] Blessed *be* God, even the Father of our Lord [2] Jesus Christ, the Father of [b] mercies, and the God of all comfort,

a To him be praise and glory given.

b Most merciful.

4 Who comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

3 The Lord doth comfort us to this end and purpose, that we may so much the more surely comfort others.

5 For as the [c] sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

c The miseries which we suffer for Christ, or which Christ suffereth in us.

6 [4] And whether we be afflicted, *it is* for your consolation and salvation, which ‡ is [d] effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

4 He denieth that either his afflictions, or the consolations which he received of God, may justly be despised, seeing that the Corinthians both ought and might take great occasion to be confirmed by either of them. ‡ Or, *is wrought.* d Although salvation be given us freely, yet because there is a way appointed us whereby we must come to it, which is, the race of an innocent and upright life, which we must run, therefore we are said to work our salvation, *Phil* 2. 12. And because it is God onely that of his free good will worketh all things in us, therefore is he said to work the salvation in us by those self-same things by which we must pass to everlasting life, after that we have once overcome all incumbrances.

7 And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8 [5] For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we [e] despaired even of life.

e He feeleth that of himself, he is not able to bear the least affliction.

9 But we had the ‡ sentence of death in our selves, that we should not trust in our selves, but in God which raised the dead:

10 Who delivered us from so [g] great a death, and doth deliver: in whom we trust that he will yet deliver *us:*

f I was resolved within my self to die. g From these great dangers.

11 [6] You also helping together by prayer for us, [7] that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

6 That he may not seem to boast himself, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithful.

7 The end of the afflictions of the saints, is the glory of God, and therefore they ought so be precious unto us.

12 [8] For our rejoycing is this, the testimony of our conscience, that in simplicity and [h] godly sincerity, not with fleshly wisdom, but by the [i] grace of God, we have had our conversation in the world, and more abundantly to you-wards.

8 Secondly he putteth away another slander, *to wit*, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come unto them, and came not. And first he speaketh of the simplicity of his mind, and sincerity which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters being absent: and moreover he protesteth that he will never be otherwise.

h With clearness, and holy and true plainess of mind, as God himself can witness.

i Trusting to that very wisdom, which God of his free goodness hath given me from heaven.

13 [9] For we write [k] none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the [l] end.

9 He denieth that he is of such a light mind, as to say and unsay a thing.

k He saith, he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise than we read: and this he saith. The Corinthians shall truly know and like of very well.

l Perfectly.

14 As also you have acknowledged us in part, that we are your [m] rejoycing, even as ye also *are* ours in the [n] day of the Lord Jesus.

m Paul rejoycing in the Lord was, that he had won the Corinthians: and they themselves rejoyced that such an apostle was their instructer, and taught them so purely and sincerely.

15 And in this confidence I was minded to come unto you before, that you might have a [o] second ‡ benefit:

n When he shall sit as judge.

o Another benefit.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

‡ Or, *grace.*

17 [10] When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the [p] flesh, that with me there should be [q] yea, yea, and nay, nay?

10 He putteth away their slander and false report by denying it, and first of all, in that that divers were about to perswade the Corinthians, that in preaching of the gospel, Paul agreed not to himself: for this was the matter and the case.

18 [11] But *as* God *is* [r] true, our ‡ word toward you, was not yea, and nay.

p As men do which will rashly promise any thing, and change their purpose at every turning of an hand.

q That I should say and unsay a thing?

19 [12] For the Son of God Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, [s] was not yea, and nay, but in [t] him was yea.

10 He calleth God to witness, and for Judge of his constancy in preaching and teaching one self-same gospel.

r True, and of whose faithful witness it were horrible wickedness to doubt. ‡ Or, preaching.

11 He joyneth also with himself, his fellows as witnesses, with whom he fully conformed in teaching one self-same thing, *to wit*, one self-same Christ.

s Was not divers and wavering.

t *That is*, in God.

20 [13] For all the promises of God in him *are* yea, and in [u] him Amen, unto the glory of God by [x] us.

12 Last of all, he declareth the sum of his doctrine, *to wit*, that all the promises of salvation are sure and ratified in Christ.

u Christ is set forth to exhibit and fulfil them also most assuredly, and without all doubt.

x Through our ministery.

21 [13] Now he which stablisheth us with you in Christ, and hath anointed us, *is* God.

13 He attributeth the praise of this constancy, onely to the grace of God, through the holy Ghost, and therewithal concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true.

22 Who hath also sealed us, and given the [y] earnest of the Spirit in our hearts.

y An earnest, is whatsoever is given to confirm a promise.

23 [14] Moreover, I call God for a record upon my [z] soul, that to spare you I came not as yet unto Corinth.

14 Now coming to the matter, he sweareth that he did not onely not lightly alter his purpose of coming to them, but rather that he came not unto them for this cause, that he might not be constrained to deal more sharply with them being present, than he would.

z Against my self, and to the danger of mine own life.

24 [15] Not for that we have dominion over your faith, but are helpers of your [a] joy: for by faith ye stand.

15 He removeth all suspition of arrogance, declaring that he speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them.

a He setteth the joy and peace of conscience, which God is authour of, against tyrannous fear, and therewithal sheweth the end of the gospel.

CHAP. II.

1 *Having shewed the reason why he came not to them, 6 he required them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him; 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

BUt I determined this with my self, that I would not come again to you in [a]heavines.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, least when I came, I should have sorrow from them of whom I ought to rejoyce, having [b] confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 [1] But if any have caused grief, he hath not grieved [c] me, but in [d] part: that I may not [e] overcharge you all.

6 Sufficient to such a man is this ‡ punishment, which *was inflicted* of many.

7 So that contrariwise, *ye ought* rather to [f] forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over much sorrow.

8 Wherefore I beseech you, that ye would [g] confirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for* if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*, ‡ in the [h] person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his [i] devices.

12 [2] Furthermore, when I came to Troas to *preach* Christs gospel, and a door was opened unto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God which always causeth us to triumph in Christ, and maketh manifest the [k] savour of his knowledge by us in every place.

15 [3] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other, the savour of life unto life: [4] and, who *is* sufficient for these things?

17 For we are not as many, which ‡ [l] corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

a Causing grief amongst you, which he should have done, if he had come to them before they had repented them.
b For I trusted that you would take that out of the way forthwith which you knew I was discontended with, considering how you are perswaded that my joy is your joy.
1 He passeth to another part of this epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance: shewing the true use of excommunication, *to wit*, that it proceed not of hatred, but of love, and so end, lest if we keep no measure, we serve Satan the devil.
c *As if it spit.* All that sorrow is so clean wiped away, as though he had never felt it.
d As for me (*saith Paul*) I have no more to do with him.
e Lest I should overcharge him, who is burdened enough of himself which I would be glad were taken from him.
‡ Or, *assure*,
f That whereas before you punished him sharply, you would now forgive him.
h That at my entreaty, you would declare by the consent of the whole church, that you take him again for a brother.
‡ Or, *in the stead.*
h Truly, and from the heart.
i Of his mischievous counsels and devilish will.
2 He returneth to the confirmation of his apostleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.
k He alludeth to the anointing of the priests, and the incense of the sacrifices.
3 He denieth that ought should be taken away from the dignity of his apostleship, because they saw evidently that it was not received with like success in every place, may rather very many rejected and detested him, seeing that he preached Christ not onely as a Saviour of them that believe, but also as a judge of them that contemn him. 4 Again, he putteth away all suspition of arrogancy, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses, even to the 9 *verse* of the next chapter. ‡ Or, *deal deceitfully with.* l We do not handle craftily and covetously, or less sincerely than we ought: and he useth a metaphor, which is taken from huckstars, which use to play the false hariots with whatsoever cometh into their hands.

CHAP. III.

1 *Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministery. 6 Whereupon entring into a comparison between the ministers of the law, and of the gospel, 12 he proveth that his ministery is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

DO we begin again to commend our selves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men.

3 *For as much as* ye are [a] manifestly declared *to be* the epistle of Christ, [b] ministred by us, written not with ink, but with the spirit of the [c] living God: [1] not in tables of stone, but in fleshly tables of the heart.

4 And such [d] trust have we through Christ to God-ward.

5 Not that we are sufficient of our selves to think any thing as of our selves: but our [e] sufficiency *is* of God.

6 [2] Who also hath made us able ministers of the new testament, not of the [f] letter, but of the spirit: for the letter killeth, but the spirit ‡ giveth life.

7 But if the ministration of death written [g] *and* ingraven in stones, was [h] glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away:

8 How shall not the [i] ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of [k] righteousnes exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is [l] done away *was* glorious, much more that which remaineth *is* glorious.

12 [3] Seeing then that we have such hope, we use great ‡ plainnes of speech.

13 [4] And not as Moses *which* put a vail over his face, that the children of Israel could not stedfastly look to the [m] end of that which is abolished.

14 But their minds were blinded: for until this day remaineth the same vail untaken away, in the reading of the old testament: which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

a The apostle frameth his speech wisely, that by little and little, he may come from the commendation of the person, to the matter it self.
b Which I took pains to write as it were.
c By the way, he setteth the vertue of God against the ink wherewith epistles are commonly written, to shew that it was wrought by God.
1 He alludeth by the way, to the comparison of the outward ministery of the priesthood of Levi, with the ministery of the gospel, and the apostolical ministery, which he handleth afterward more fully.
d This boldnes we shew, and thus gloriously may we boast of the worthines and fruit of our ministery.
e In that we are fit and meet to make other men partakers of so great a grace.
2 He amplifieth his ministery and his fellows: *that is to say*, the ministery of the gospel, comparing it with the ministery of the law, which he considereth in the person of Moses, by whom the law was given: against whom he setteth Christ the Authour of the gospel. Now this comparison is taken from the very substance of the ministery. The law is as it were a writing of it self, dead, and without efficacy: but the gospel, *or* new covenant, is as it were the very vertue of God it self in renewing, justifying, and saving of men. The law propoundeth death, accusing all men of unrighteousnes: The gospel offereth and giveth righteousnes and life. The governance of the law served for a time to the promise: the gospel remaineth to the end of the world. Therefore what is the glory of that in comparison of the majesty of this?
f Not of the law, but of the gospel.
‡ Or, *quickneth.* g Imprinted and ingraven: so that by this place we may plainly perceive, that the apostle speaketh not of the ceremonies of the law, but even of the ten commandments.
h This word *glory*, betokeneth a brightnes, and a majesty which was bodily in Moses, but spiritually in Christ.
i Whereby God offereth, yea, and giveth the spirit, not as a dead thing, but a quickening spirit, working life.
k *To wit*, of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are crowned as righteous.
l The law, yea, and the ten commandments themselves, together with Moses, are abolished, if we consider the ministery of Moses apart by it self.
3 He sheweth wherein standeth this glory of the preaching of the gospel, *to wit*, in that it setteth forth plainly and evidently, that which the law shewed darkly: for it sent them that heard it to be healed of Christ, which was to come after that it had wounded them.
‡ Or, *boldness.* 4 He expoundeth by the way the allegory of Moses his covering, which was a token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the law than lightened: which covering was taken away by the coming of Christ, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of the light by the vertue of Christs Spirit.
m Into the very bottom of Moses his ministery.

16 Nevertheleſs when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the [n] Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 [6] But we all with open face, beholding as in a glaſs the glory of the Lord, are changed *into* the ſame image, from glory to glory, *even* as ‡ by the Spirit of the Lord.

n Chriſt is that ſpirit, which taketh away that covering, by working in our hearts, whereunto alſo the law it ſelf called us, though in vain; becauſe it ſpeaketh to dead men, [k] until the ſpirit quickneth us. 6 Going forwards in the allegory of the covering, he compareth the goſpel to a glaſs, which although it be moſt bright and ſparkling, yet doth it not onely not dazle their eyes which look in it, as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his diſciples, *Ye are the light of the world*; whereas he himſelf was the onely light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellows. ‡ Or, *of the Lord the ſpirit.*

CHAP. IV.

1 *He declareth how he hath uſed all ſincerity and faithful diligence in preaching the goſpel,* 7 *and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power,* 12 *to the benefit of the church,* 16 *and to the apoſtles own eternal glory.*

THerefore [1] ſeeing we have this miniſtery, as we have received mercy we [a] faint not;

2 But have renounced the [b] hidden things of † diſhoneſty, not walking in craftineſs, nor handling the word of God [c] deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

3 [2] But if our goſpel be hid, it is hid to them that are loſt.

4 In whom the god of this world hath blinded the minds of them which believe not, leſt the [d] light of the glorious goſpel of Chriſt, who is the [e] image of God, ſhould ſhine unto them.

5 [3] For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake.

6 For God [g] who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, *to give* the [h] light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but ‡ not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyd;

10 [6] Always bearing about in the body the [i] dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which [k] live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortal fleſh.

12 [7] So then death worketh in us, but life in you.

1 Now he plainly witneſſeth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and ſincerely, neglecting all dangers.
a Though we are broken in pieces with miſeries and calamities, yet we yield not.
b Subtility and all kind of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameleſs dealings withall.
† Gr. *ſhame.*
c This is it that in the former chapter he called making merchandiſe of the word of God.
2 An obiection: Many hear the goſpel, and yet are no more lightened thereby, than by the preaching of the law. He anſwereth, The fault is in the men themſelves, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beholden, ſeeing that Chriſt whom onely they preach, is he in whom onely God will be known, & as it were, ſeen.
d The light of plain and lightſom preaching, which telleth forth the glory of Chriſt.
e In whom the Father ſetteth forth himſelf to be ſeen and beholden.
3 He removeth according to his accuſtomed manner, all ſuſpition of ambition, avouching that he teacheth faithfully, but as a ſervant, and witneſſing that all this light which he and his fellows give to others, proceedeth from the Lord.
f To preach this ſelf-ſame Jeſus to you.
g Which made it onely with his word.
h That being lightned of God, we ſhould in like ſort give that light to others.
4 He taketh away a ſtumbling block, by which was darkened amongſt ſome the bright ſhining of the miniſtery of the goſpel, *to wit*, becauſe the apoſtles were the moſt miſerable of all men. Faul anſwereth, that he and his fellows are as it were, earthen veſſels, but yet there is in them a moſt precious treaſure.
5 He bringeth marvellous reaſons, why the Lord doth ſo afflict his chiefeſt ſervants, to the end, *faith he*, that all men may perceive that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but never periſh. ‡ Or, *not altogether without help or means.*
6 An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the ſpirit of God in Chriſt, to life which oppreſſeth that death.
i So Faul calleth that miſerable eſtate and condition, that the faithful, but eſpecially the miniſters are in.
k Which live that life, *to wit*, by the ſpirit of Chriſt, among ſo many and ſo great miſeries.
l Subject to that miſerable condition.
7 A very cunning concluſion: *as if he would ſay*, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the churches ſake, and they ceaſed not to confirm all the faithfull with the examples of their patience.

13 [8] We having the ſame [m] ſpirit of faith, according as it is written, * I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 [9] For all things *are* for your ſakes, [n] that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, [10] but though our outward man periſh, yet the inward man is [o] renewed day by day.

17 For our [p] light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of [q] glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

8 He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelves do firſt believe that, which they propounded to others to believe, *to wit*, that they alſo ſhall be ſaved together with them in Chriſt.
m The ſame faith, by the inſpiration of the ſame ſpirit.
* *Pſal.* 116. 10.
9 He ſheweth how this conſtancy is preſerved in them, *to wit*, becauſe they reſpect Gods glory, and the ſalvation of the church committed unto them.
n When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be poured upon me ſhall in like ſort redound to the glory of God, by the thankſgiving of many. 10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. o Gathered new ſtrength that the outward man be not overcome with the miſeries which come freſhly, one upon the neck of another, being maintained and upheld with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of themſelves, but becauſe they paſs away quickly, when as indeed our whole life is of no great long continuance. q Which remaineth for ever firm and ſtable, and can never be ſhaken.

CHAP. V.

1 *That in his aſſured hope of immortall glory,* 9 *and in expectance of it, and of the generall judgement, he laboureth to keep a good conſcience,* 12 *not that he may herein boaſt of himſelf,* 14 *but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt onely,* 18 *and by his miniſtery of reconciliation to reconcile others alſo in Chriſt to God.*

FOr [1] we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be [a] clothed upon with our houſe which *is* from [b] heaven.

3 [2] If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath [c] wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore *we are* always [d] confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.

7 (For we walk by [e] faith, not by ſight)

8 We are [f] confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

1 Taking occaſion by the former compariſon, he compareth this miſerable body, as it is in this life, to a frail and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, *ſaith he*, that we are not onely, not addicted to this tabernacle, but alſo do with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignity of the miniſtery as the other was [1], whereof we ſpake in the beginning of the ſecond chapter.
a He calleth the glory of immortality, which we ſhall be, as it were, clothed with a garment.
b Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it.
2 An expoſition of the former ſaying, we do not without cauſe deſire to be clad with the heavenly houſe, *that is*, with that everlaſting and immortall glory, as with a garment: for when we depart hence we ſhall not remain naked having once caſt off this body, but we ſhall take our bodies again, which ſhall put on, as it were, another garment beſides: and therefore we ſigh not for the weanneſs of this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. c He meaneth that firſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortality. 3 He inferreth upon that ſentence that went next before, thus, Therefore ſeeing that we know by the ſpirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing always to him: therefore alſo we behave our ſelves ſo, that we may be acceptable to him, both while we live here and when we go from hence to him.
d He calleth them (bold) which are always reſolved with a quiet and ſetled mind to ſuffer what danger ſoever, nothing doubting but their end ſhall be happy. e Faith, of thoſe things which we hope for, and not having God preſently in our view. f And yet we are in ſuch ſort bold, and do ſo paſs on our pilgrimage with a valiant and a quiet mind, that yet notwithſtanding we had rather depart hence to the Lord.

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‡ Or, *endeavour*, g And seeing it is so, we strive to live so, that both in this our pilgrimage here, we may please him, and that at length we may be received home to him. 4 That no man might think it to pertain to all, which he spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after that he is departed from hence. h We must all appear personally, and enquiry shall be made of us, that all may see how we have lived. 5 Now he passeth over, and taking occasion of the former sentence, returneth to the former chap. *vers.* 16. confirming his own sincerity and his fellows. i That terrible judgement. 6 He removeth all suspition of pride, by a new reason, because it is behoveable, not for his part, but for theirs, that his apostleship be counted sincere against the vain ostentation of a few others. † Gr. *in the face*, k In outward disguisings, and that coloured shew of mans wisdom and eloquence, and not in true godliness, which is sealed in the heart. 7 *The Meaning is*, Even when I am mad (as some men think of me) whilest I seem as a fool to boast my self, I do it for your profit, no less than when I preach the gospel simply unto you. 8 He goeth forward in putting away all suspition of desire of estimation and boasting: for the love of Christ, *saith he*, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived to our selves, *that is*, while we were yet given to

9 Wherefore we ‡[g] labour, that whether present or absent we may be accepted of him.

10 [4] For we must all [h] appear before the judgement-seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 [5] Knowing therefore the [i] terrour of the Lord, we perswade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 [6] For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat *to answer* them which glory † in [k] appearance, and not in heart.

13 [7] For whether we be besides our selves, *it is* to God: or whether we be sober, *it is* for your cause.

14 [8] For the love of Christ [l] constraineth us, because we thus judge, that if [m] one died for all, then were all dead:

15 And *that* he died for all, that they which live, should not henceforth [n] live unto themselves, but unto him which died for them, and rose again.

16 [9] Wherefore henceforth know we no man after the flesh: [10] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Christ, ‡ *he is a* [o] new creature: * old things are past away, behold, all things are become new.

18 [12] And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath † [p] committed unto us the word of reconciliation.

20 Now then we are ambassadours for Christ, as though God did beseech *you* by us; we pray you in Christs stead, be ye reconciled to God.

21 For he hath made him *to be* [q] sin for us, who [r] knew no sin; that we might be made the [s] righteousness of God in him.

these earthly affections, we in like sort should consecrate our whole life, which we have received of him, to him (*to wit*) being indued with the holy Ghost, to this end and purpose, that we should meditate upon nothing but that which is heavenly. l Possesseth us wholly. m He speaketh here of sanctification, whereby it cometh to pass that Christ liveth in us. n Look Romans *chap.* 6. & 7. 9 He sheweth what it is, not to live to our selves but to Christ: *to wit*, to know no man according to the flesh, *that is to say*, to be conversant amongst men as not to care for those worldly and carnall things, as they do which respect a mans stock, his country, form, glory riches and such like, wherein men commonly doat and weary themselves. 10 An amplification, this is, *saith he*, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore must be considered of us spiritually. 11 An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things and not earthly. ‡ Or, *let him be*. o As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of generation, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us, both the will to will well, and the power to do well. * *Isa.*43.19. *Revel.*21.5. 12 He commendeth the excellency of the ministery of the gospel, both by the authority of God himself, who is the author of that ministery, and also by the excellency of the doctrine of it: for it avoucheth atonement with God, by free forgiveness of our sins, and justification offered unto us in Christ, and that so lovingly and liberally, that God himself doth after a sort pray men by the mouth of his ministers to have consideration of themselves, and not to despise so great a benefit. And when he so saith, he plainly reprehendeth them which falsly challenged to themselves the names of pastors. ‡ Gr *put in us*. p Used our labour, and travell. q A sinner, not in himself, but by imputation of the guilt of all our sins to him. r Who was clean void of sin. s Righteous before God, and that with a righteousness, which is not essentiall to us, but being essentiall in Christ, God imputeth it to us through faith.

CHAP. VI.

1 *That he hath approved himself a faithfull minister of Christ, both by his exhortations.* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of afflicteon and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them:* 13 *and he expecteth the like affection from them again:* 14 *exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.*

WE [1] then *as* workers together *with him*, beseech *you* also, that ye receive not the grace of God in vain.

2 ([2] For he saith, * I have heard thee in a time [a] accepted, & in the day of salvation have I succoured thee: behold, now *is* the accepted time: behold, now *is* the day of salvation)

3 [3] Giving no offence in any thing, that the ministery be not blamed:

4 But in all things † approving [b] our selves as the ministers of God, [4] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in [c] tumults, in labours, in watchings, in fastings,

6 [5] By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the [d] word of truth, by the [e] power of God, by the [f] armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true:

9 As unknown, & *yet* well known: as dying, and behold, we live; as chastened, & not killed;

10 As sorrowfull, yet alway rejoycing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 [6] O ye Corinthians, our mouth is [g] open unto you, our heart is enlarged.

12 Ye are not [h] straitned in us, but ye are straitned in your own [i] bowels.

13 Now for a recompence in the same, (I speak as unto *my* children) be ye also enlarged.

14 [7] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what [k] part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? [l] for ye are the temple of the [m] living God; as God hath said, * I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people.

17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 *And will be a Father unto you, & ye shall be my sons & daughters, saith the Lord Almighty.

1 Men do not onely need the ministery of the gospel, before they have received grace that they may be partakers of it, but also after they have received grace that they may continue in it. 2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. * *Isa.* 49. 8. a Which I of my free mercy and love towards thee, liked of and appointed: at which time God poured out that his marvellous love upon us. 3 He sheweth the Corinthians a patern of a true minister in his own example, and Timotheus, and Sylvanus, to the end, that (as he purposed from the beginning) he might procure authority to himself, and his like. † Gr. *commending*. b Declare and shew indeed. 4 He first of all reckoneth up those things, which are neither always in the ministers, nor without exception, unless it be according to the affection of the mind, patience onely excepted, which also is one of the vertues which ought to be always in a good minister. c In tossing to and fro, finding no place of rest and quietness. 5 Secondly, he reckoneth up such vertues as are necessary, and ought always to be in them, and whereby, as by good armour, all lets and hinderances may be overcome. d Preaching of the gospel. e Power to work miracles, and to bring under the wicked. f Uprightness. 6 Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open and plain heart, and therewithall complaineth that they do not the like in loving again their Father. g The opening of the mouth, and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great joy. h You are in my heart, as in an house, and that no narrow or strait house, for I have opened my whole heart to you, but you are inwardly straitlaced to meward. i After the manner of the Hebrews, he calleth those tender affections which rest in the heart, and bowels. 7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children to, must keep themselves pure, not onely in mind, but also in body, that they may wholly be holy unto the Lord. k What can there be between them? l He setteth the living God against idols. m God dwelleth with us, because Christ is become God with us. * *Levit.*26.12. * *Isa.*52.11. * *Jer.*31.1.

CHAP.

CHAP. VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 whereof least he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kindness and obedience towards Titus, answerable to his former boastings of them.

HAving therefore these promises (*dearly* beloved) let us cleanse our selvs from all filthiness of the [a] flesh and spirit, perfecting holiness in the fear of God.

2 [1] ¶ [b] Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to [c] condemn *you*: for I have said before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.

5 ¶ For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless, God that comforteth those that are [d] cast down, comforted us by the [e] coming of Titus.

7 And not by his coming onely, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoyced the more.

8 [2] For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to [f] repentance: for ye were made sorry ‡ after a godly manner, that ye might receive damage by us in nothing.

10 For [g] godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of your selvs, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved your selvs to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had don the wrong, nor for his cause that suffered wrong, but that our care for you in the [h] sight of God might appear unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whilest he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselvs thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposly come to them for this business.

MOreover, brethren, we [1] do you to wit of the [a] grace of God bestowed on the churches of Macedonia:

2 How that in a [b] great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond *their* power *they were* [c] willing of themselvs.

4 Praying us with much intreaty, that we would receive the [d] gift, and *take upon us* the followship of the ministring to the saints.

5 [2] And this *they did*, not as we hoped, but first gave their own selvs to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same gace also.

7 ¶ Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that ye abound in this grace also.

8 [3] I speak not by commandment, but by occasion of the [e] forwardness of others, and to prove the [f] sincerity of your love.

9 [4] For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 [5] And herein I give *my* advice, for this is expedient for you, who have begun before, not onely to do, but also to be ‡ [g] forward a year ago.

11 Now therefore perform the doing *of it*, that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

12 [6] For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 [7] For *I mean* not that other men be eased, and you burdened:

14 But by an [h] equality: *that* now at this time your abundance *may be a supply* for their want; that their abundance also may be *a supply* for your want, that there may be equality:

15 As it is written, He * that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

16 [8] But

a Both of body and soul, that by this means the sanctification may be perfect, consisting in both the parts thereof.
1 He returneth again from that admonition to his own person, opposing the testimonies both of his faithfulness, and also of his continual good will towards them.
b Let me have some place amongst you that I may teach you.
c To condemn you of unkindness or treachery.
d Whose hearts are cast down, and are very far spent.
e With those things which Titus told me of you at his coming, *to wit*, how fruitfully you read over my letters: moreover, and besides that, I am exceedingly refreshed with his presence.
2 An objection: but thou hast handled us roughly: The Apostle answereth that he used not this roughness without grief. And he addeth moreover, that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not onely praise worthy, but also necessary, *to wit*, whereby repentance groweth by certain degrees, for the which repentance he praised them highly. And this is the fifth part of this epistle.
f Insomuch that that sorrow did you much good towards the amending of your lewdness and sins.
‡ Or, *according to God*,
g Godly sorrow is, when we are not terrified with the fear of punishment, but because we feel we have offended God our most merciful Father: contrary to this, there is another sorrow, that onely feareth punishment, or when a man is vexed for the loss of some wordly goods, the fruit of the first is repentance, the fruit of the second is desperation, unless the Lord help speedily.
h It was not coloured nor counterfeit, but such as I dare stand to before God.
† Gr. *bowels*

1 The first part of this epistle containing divers exhortations to stir up the Corinthians to liberality, wherewith the poverty of the church of Jerusalem might be holden in time convenient. And first of all, he setteth out before them, the example of the churches of Macedonia, which otherwise were brought by great misery to extream poverty, to the end that they should follow them.
a The benefit that God bestowed upon the churches.
b For those manifold afflictions wherewith the Lord tried them, did not onely not quail their joyful readiness, but also made it much more excellent and famous.
c Of their own accord they were liberal.
d He calleth that, *grace*, that other men would have called a burden.
And this vers is to be expounded by the sixth vers.
2 He applieth the forwardness of the Macedonians in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms, by sending again of Titus unto them.
3 Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.
e At the request of the Macedonians.
f Then appeareth the naturalness of our love, when as indeed, and that frankly and freely, we help brethren even for Christ his sake.
4 The fourth argument, taken from the example of Christ.
5 He taketh good heed that he seem not to wrest it out of them by constraint, for unless it be voluntary, God doth not accept it.
† Gr. *willing*
g Not onely to do, but also to do willingly: for he noteth out a ready willingness, without any inforcement by any other men, much less came it of ambition and vain glory. 6 Against such as use to excuse themselvs because they are not rich, as though it were onely proper to rich men to help the poor. 7 Christian liberality is mutual, that proportion may be observed.
h That like as now in your abundance you help others, which are poor, with some part of your goods, so should others in like sort bestow some of their upon you. * *Exod.* 16. 18.

16 [8] But

16 [g]But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is [i] in the gospel, throughout all the churches:

19 And not *that* onely, but who was also chosen of the churches to travell with us with this ‡ [k] grace which is administred by us to the glory of the same Lord, and *declaration of* your ready mind.

20 Avoiding this, that no man should blame us in this [l] abundance which is administred by us.

21 Providing for honest things, not onely in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‡ *I have* in you.

23 Whether *any do enquire* of Titus; *he is* my partner, and fellow-helper concerning you: or our [m] brethren *be enquired of*, *they are* the messengers of the churches, *and* the [n] glory of Christ.

24 Wherefore shew ye to them, and before the [o] churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return great increase to them, 13 and occasion a great sacrifice of thanksgiving unto God.*

For [1] as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, least our boasting of you should be in vain in this behalf, that, as I said, y may be ready.

4 Least haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same [a] confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‡ whereof ye had notice before, that the same might be ready, as *a matter of* bounty, not *of* [b] covetousness.

6 [2] But this, *I say*, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he [c] purposeth in his heart, *so let him give*; not [d] grudgingly, or of [e] necessity: for * God loveth a chearfull giver.

8 And God *is* able to make [f] all grace abound towards you, that ye always having all sufficiency in all things, may abound to every [g] good work.

9 (As it is written, * He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for [h] ever.

10 Now he that * ministreth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the [i] fruits of your righteousness)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 [3] For the administration of this service, not onely supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the [k] experiment of this ministration they glorify God for your [l] professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 [m] Thanks *be* unto God for his unspeakable gift.

1 He commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though he had sent them slily to spoil the churches, and also that they might be so much the readier to contribute.
i In the preaching of the Gospel.
‡ Or, *gift*
k These alms which are bestowed for the relief of the church of Jerusalem.
l In this plentifull liberality of the churches, which is committed to our trust.
‡ Or, *he hath* in Titus his two companions.
n By whom the glory of Christ is set forth
o All churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.
2 He wisely meeteth with the suspicion which the Corinthians might conceive: as though the Apostle in urging them so carefully, should doubt of their good will. Therefore he witnesseth that he doth it not to teach them that they ought to help the Saints, seeing that he had become surety for them to the Macedonians, but onely to stir them up which were running of themselves, to the end that all things might both be in a better readiness and also be more plentiful.
a The word which he useth, signifieth such a stayedness and setledness of mind as cannot be moved with any terrour or fear.
† Gr. *blessing*,
‡ Or, *which hath been so much spoken of before*,
b As from covetous men.
c Alms must be given neither niggardly, nor with a loathful mind, or hardly: but a frank and free alms is compared to a sowing, which hath a most plentiful harvest of most abundant blessing following it. c Determineth and appointeth freely with himself. d with a sparing and niggardly heart. e Against his will, or loth to be evil reported of. * *Prov.* 11.25. *Rom.* 12.8. *Eccles* 35.9. f All God's bountiful liberality.
g To help others by all means possible, in doing them good in their necessities.
* *Psal.* 112.9.
h Is everlasting: Now David speaketh of a man that feareth God, and loveth his neighbour, who shall never want (saith he) to give to others.
* *Isai.* 55.10.
i There is none so good an inheritance to the godly, as bountifulness is.
3 Another excellent and double fruit of liberality towards the Saints, is this, that it giveth occasion to praise God, and that our faith also is thereby made manifest.
k By this proof of your liberality in this helping and succouring of them
l In shewing with one consent, that you acknowledge that onely gospel, which you have willingly submitted your selves unto, declaring thereby, that you agree with the church of Jerusalem. m Least by this great commendation and praise, the Corinthians should be puffed up, he shutteth up this exhortation, with this exclamation.

CHAP. X.

1 *Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spirituall might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and with all taxing them for reaching out themselves beyond their compass, and vaunting themselves into other mens labours.*

NOw [1] I Paul my self beseech you, by the meekness and [a] gentleness of Christ, who ‡ in presence *am* base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which ‡ think of us, as if we walked [b] according to the flesh.

3 [2] For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not [c] carnal, but mighty ‡ throuh [d] God to the pulling down of strong holds:)

5 Casting down ‡ imaginations, and every high thing that exalteth it self against the knowledge of God, [3] and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 [4] Do ye look on things after the outward

1 He returneth to the defence of his apostleship, but so that he useth his authority therein: for he warneth them earnestly and gravely, using also terrible threatnings, to shew themselves such as are apt to be instructed. And he refelleth certain prouud men which made no better account of him, than of a bragging Thraso, in that he used to be sharp against them when he was absent, because they saw no great majesty in him after the manner of men; and besides had proved his lenity, notwithstanding that in his absence, he had written to them sharply: Therefore, first of all, he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentleness, he protesteth unto them that he will shew indeed how far they are deceived, which make that account of the office of an apostle, that they do of worldly offices, *that is*, according to the outward appearance. a That nature which is inclined to mercy, rather than to rigour of justice. ‡ Or, *in outward appearance* ‡ Or, *reckon* b As though I had no other aid and help than that which outwardly I seem to have: and therefore Paul setteth his flesh, *that is*, his weak condition and state against his spiritual and apostolick dignity. 2 Secondly, he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warfareth with divine weapons. c Are not such as men get them authority withall one of another, and do great acts. ‡ Or, *to God*. d Stand upon that infinit power of God. ‡ Or, *reasonings*, 3 An amplification of this spiritual vertue, which in such sort conquereth the enemies, be they never so crafty, and mighty, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled. 4 He beateth into their heads that same matter, with great weight of words and sentences.

[e] appear-

e Do ye judge of things according to the outward shew?
f Not being told of it by me.
g He noteth out some one that was the seeds-man of this speech.
5 Being constrained to refel the foolish brags of certain ambitious men: he witnesseth, that they are able to bring nothing, but that they faithly perswade themselves of themselves: and as for himself, although he brag of excellent things, yet he will not pass the bounds which God hath measured him out, according whereunto he came even unto them in preaching the gospel of Christ, and trusteth that he shall go further, when they have so profited that he shall not need to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labours.
h This is spoken after a taunting sort.
i Upon a vain perswasion that they have of themselves, they take upon them they care not what.
k They contemn all other, and measure all their doings onely by themselves.
l Of those things which God hath not measured to me.
‡ Or, *line*,
m As though God had divided the whole world among the apostles, to be husbanded. ‡ Or, *magnified in you*. n In countreys which other men have prepared and husbanded with the preaching of the gospel. ‡ Or, *rule*. * *Jer.* 9 24. 1 *Cor.* 1. 31. 6 He somewhat mitigated that which he spake of himself, and therewith also prepareth the Corinthians to hear other things, witnessing that he seeketh nothing else, but to approve himself to God, whose glory he onely seeketh.

appearance? if any man trust to himself, that he is Christs, let him of f himself think this again, that as he *is* Christs, even so *are* we Christs.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say g they) *are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be also* indeed, when we are present.

12 5 For we h dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by i themselves, and k comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without *our* l measure, but according to the measure of the ‡ rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond *our measure*, as though we reached not unto you, for we are come as far as to you also, in *preaching* the gospel of Christ:

15 Not boasting of things m without *our* measure, *that is*, of other mens labours, but having hope, when your faith is increased, that we shall be ‡ enlarged by you according to our rule abundantly,

16 To preach the gospel *in the regions* beyond you, *and* not to boast in n another mans ‡ line of things *made* ready *to our hand*.

17 * 6 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 *Out of this jealousie over the Corinthians, who seemed to make more account of the false apostles, than of him, he entreth into a forced commendation of himself.* 5 *of his equality with the chief apostles,* 7 *of his preaching the gospel to them freely, and without any their charge,* 13 *shewing that he was not inferiour to those deceitful workers, in any legal prerogative;* 23 *and in the service of Christ, and in all kind of sufferings for his ministery, far superiour.*

1 He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doth it against his will for their profit, because he seeth them deceived by certain vain and crafty men, through the craft and subtilty of Satan.
‡ Or, *you do bear with me.*
a He speaketh as a wooer, but yet as one that seeketh them not for himself, but for God. b To marry you together. c This place is to be marked against them which loath that plain and pure simplicity of the scriptures, in comparison of the colour and paintings of mans eloquence. d Which is meet for them that are in Christ. 2 He sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent gospel, or more excellent gifts of the holy Ghost. e A more perfect doctrine of Jesus Christ.

WOuld 1 to God you could bear with me a little in *my* folly; & indeed ‡ bear with me.

2 For I am jealous over you with godly jealousy, for a I have espoused you to one husband, that I may b present *you as* a chast virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be c corrupted from the simplicity that is in d Christ.

4 2 For if he that cometh, preacheth e another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *with him.*

5 For I suppose I was not a whit behind the very chiefest apostles.

6 3 But though I *be* f rude in speech, yet not in knowledge, but we have been throughly made manifest among you in all things.

7 4 Have I committed an offence in abasing my self that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them* to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren, which came from Macedonia, supplied, and in all things I have kept my self from being burdensom unto you, 5 and *so* will I keep *my self*.

10 *As* the g truth of Christ is in me, ‡ no man shall h stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they i glory, they may be found even as we.

13 6 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of k light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

16 7 I say again, Let no man think me a fool; if otherwise, yet as a fool ‡ receive me, that I may boast my self a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *your selves* are wise.

20 8 For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning l reproach, as though we had been m weak: howbeit, wherein soever

3 He refuteth the slanders of those Thrasos: I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the gospel from me, whereof you have had good proof, and that every manner of way.
f Paul lacked not of that kind of eloquence which is meet for a man, and fit for the gospel, but he willingly wanted that painted kind of speech, which too many now a days hunt after and follow.
4 Another slander, *to wit*, that he was a rascal, and lived by the labour of his own hands. But herein, saith the apostle, what can you lay against me, but that I was content to take any pains for your sakes, and when I lacked, to travail for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise to seek my sustenance, than to be any burden to you, although I preached the gospel unto you.
5 An amplification: So far is he from being ashamed of this act, that he hath also resolved with himself to do no otherwise hereafter amongst them, to the intent that it may always be truly said, That he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasos may never find the occasion which they have already sought for, and he in the mean season, may set something before them to follow, that at length they may truly say, that they are like to Paul.
g This is a form of an oath, as if he said, Let me not be thought to have any truth in me. † Gr. *this boasting shall not be stopped in me.* h Shall be always open to me. i Pauls adversaries sought all occasions they could to be equal to him. And therefore seeing they had rather eat up the Corinthians, than preach to them for nothing, they sought another occasion, *to wit*, to make Paul to take something: which thing if he had done, then hoped they by that means to be equal to him: for they made such a shew of zeal and knowledge, and set it forth with such a glossing kind of eloquence, that some of them even despised Paul: but he shewed that all this is nothing but colours and painting. 6 Now at length he painteth out these fellows in their colours, forewarning, that it will come to pass, that they will at length betray themselves, what countenance soever they make of the zeal that they have of Gods glory. k By light is meant the heavenly glory whereof the angels are partakers. 7 He goeth forward boldly, and using a vehement Ironie or kind of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellows touching those external things, *to wit*, touching his stock, his ancestours and valiant Acts, ‡ Or, *suffer*. 8 Before he cometh to the matter, he toucheth the Corinthians, who perswading themselves to be very wise men, did not mark, in the mean season, that those false apostles abused their simplicity for advantage. l *As if he said*, In respect of that reproach which they do unto you (I speak it) which surely is as evil, as if they did beat you. m Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable idiot; whereas notwithstanding, therein Gods mighty power was made manifest.

170 any is bold, (I speak foolishly) I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? (I speak as a fool) I *am* [n] more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths [o] oft.

24 Of the Jews [p] five times received I fourty *stripes* save one.

25 Thrice [q] was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep:

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren:

27 In wearines and [r] painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 [s] Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [10] If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In * Damascus the governour under Aretas the king, kept the city of the Damascenes with a garison, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

Chap. XII.

1 *For commending of his apostleship, though he might glory of his wonderfull revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall, to his grief, find many offenders, and publick disorders there.*

IT [1] is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man [a] in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the [b] third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was caught up into [c] paradise, and heard unspeakable [d] words, which it is not [e] lawfull for a man to utter.

5 [2] Of such an one will I glory: yet of my self I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: But *now* I forbear, lest any man should think of me above *that* which he seeth me *to be*, or *that* he heareth of me.

7 [3] And lest I should be exalted above measure through the abundance of the revelations, there was given to me [f] a * thorn in the flesh, the messenger of [g] Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord [h] thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. [4] Most gladly therefore will I rather glory in my infirmities, that the power of Christ may [i] rest upon me.

10 Therefore I take [k] pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: [l] for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the [l] signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferiour to other churches, except *it be* that I my self was not [m] burdensom to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensom to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for † you, though the more abundantly I love you, the less I be loved.

16 [6] But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 [7] Again, think you that we excuse our selves unto you? we speak before God in [n] Christ: but *we do* all things, *dearly* beloved, for your edifying.

20 [8] For I fear lest when I come I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults;

21 *And* lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and

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h Paul being honourable indeed, defendeth his ministery openly, not for his own sake, but because he saw his doctrine come into hazard.
o In danger of present death.
p He alludeth to that that is written, *Deut.25.3.* and moreover this place sheweth us, that Paul suffered many things which Luke passed over.
q Of the Roman magistrates.
r Painfulness is a troublesom sickness, as when a man is weary and would rest, he is constrained to fall to new labour.
s He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care, almost all churches depended; as it was plainly seen by experience.
10 He turneth that against the adversaries, which they objected against him: as if he should say, They alledged my calamities, to take away my authority from me: but if I would boast my self, I would take no better argument: and God himself is my witness that I devise and forge nothing.
* *Acts 9.24.*

1 He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacity of men: but he useth a preface, and excuseth himself advisedly.
a I speak this in Christ, *that is*, be it spoken without vain glory, for I seek nothing but Christ Jesus onely.
b Into the highest heaven: for we need not to dispute subtilly upon the word (Third) but yet this place is to be marked against them, which would have heaven to be every where.
c So the Grecians name that, which we call a Park, *that is to say*, A place were trees are planted, and wild beasts kept, by which name they that translated the old Testament out of Hebrew into Greek, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name.
d Which no man is able to utter. ‡ Or, *possible*.
e Which the saints themselves are not by any means able to express, because it is God himself. Thus doth *Clemens Alexandrinus* expound this place, *Strom.5.*
2 To remove all suspicion of ambition, he witnesseth that he bragged not of those things, as of his own, but as out of himself, and yet notwithstanding faineth nothing, lest by this occasion other men should attribute unto him more than indeed he is: and therefore he had rather glory in his miseries.

3 An excellent doctrine: why God will even have his best servants to be vexed of Satan, and by all kind of temptations: *to wit*, lest they should be too much puffed up, and also that they may be made perfect by that continuall exercise.
f He meaneth concupiscence, that sticketh fast in us, at it were a prick, insomuch, as it constrained Paul himself being regenerate, to cry out, *I do not that good that I would*, &c. And he calleth that a prick, by a borrowed kind of speech taken from thorns, or stumps, which are very dangerous and hurtfull for the feet, if a man walk through woods that are cut down.
* See *Ezek.28.24.*
g Which setteth those lusts on fire.
h Oft.
4 He concludeth, that he will onely set his miseries against the vain brags of the false apostles, and therewith also excuseth himself, for that by their importunity, he was constrained to speak so much of those things as he did: *to wit*, because that if his apostleship were subverted, his doctrine must needs fall.
i That I might feel the vertue of Christ more and more: For the weaker that our tabernacles are, the more doth Christs vertue appear in them.
k I do not onely take them patiently, and with a good heart, but also I take great pleasure in them.
5 Again, he maketh the Corinthians witnesses of those things whereby God had sealed his apostleship amongst them, and again he declareth by certain arguments how far he is from all covetousness, and also how he is affectioned towards them.
l The arguments whereby it may well appear, that I am indeed an apostle of Jesus Christ.
m I was not slothfull in getting my living with mine own hands, that I might not be burdensom to you.
† Gr, *your souls*.
6 He putteth away another most grievous slander, *to wit*, that he did subtilly, and by others, make his gain and profit of them. 7 He concludeth that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing; but because it is needfull for them to doubt nothing of his fidelity, who instructed them.
n As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, *that is to say*, to be a Christian.
8 Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

have

have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAP. XIII.

1 He threatneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a triall of their faith, 7 and to reformation of their sins before his coming, 21 he concludeth his epistle with a general exhortation and a prayer.

1 A most sharp reprehension, for that while they despise the apostles admonition they tempt Christs own patience: and also while they contemn his as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.
a And will be most mighty to be revenged of you when need shall be.
b As touching that base form of a servant which he took upon him when he abased himself.
‡ Or, *with him.*
2 He confirmeth that which he spake of the vertue of God appearing in his ministery, and he gathereth by the mutual relation between the peoples faith, and the ministers preaching, that they must either reverence his apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confess themselves not to be of Christs body.

THis is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare.

3 [1] Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is [a] mighty in you.

4 For though he was crucified through [b] weakness, yet he liveth by the power of God: for we also are weak ‡ in him, but we shall live with him by the power of God toward you.

5 [2] Examine your selves, whether ye be in the faith; prove your own selves: know ye not your own selves, *how* that Jesus Christ is in you, except ye be reprobates?

6 [3] But I trust that ye shall know that we are not reprobates.

3 He mitigateth that sharpness, trusting that they will shew themselves toward their faithful apostles, apt and willing to be taught: adding this moreover, that he passeth not for his own fame and estimation: so that he may serve to their salvation, which is the onely mark that he shooteth at.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as [c] reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your [d] perfection.

10 Therefore I write these things being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 [4] Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 [5] Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

c In mens judgement.
d That all things may be in good order amongst you, and the members of the church restored into their place, which have been shaken, and out of place.
4 A brief exhortation, but yet such an one as comprehendeth all the part of a Christian mans life.
5 He saluteth them familiarly, and in conclusion wisheth well unto them.

¶ The second *epistle* to the Corinthians, was written from Philippi *a city* of Macedonia, by Titus and Lucas.

The Epistle of PAUL the Apostle TO THE GALATIANS.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel, and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

1 A salutation comprehending in few words the sum of the apostles doctrine, and also besides, straightway from the beginning, shewing the gravity meet for the authority of an apostle, which he had to maintain against the false apostles.
a He sheweth who is the author of the ministery generally: for herein the whole ministery agreeth, that whether they be apostles or shepherds, or doctors, they are appointed of God.
b He toucheth the instrumental cause: for this is a peculiar prerogative to the apostles, to be called immediately from Christ. c Christ no doubt is man but he is God also, and head of the church, and in this respect to be exempted out of the number of men. 2 The sum of the true gospel is, that Christ by his onely offering saveth us being chosen out from the world, by the free decree of God the Father. d Out of the most corrupt state which is without Christ.
3 The first part of the epistle wherein he witnesseth that he is an apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chilling, reproving them of lightness, for that they gave ear so easily unto them which perverted them, and drew them away unto a new gospel. e He useth the passive voice, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that is was not already don, but in doing.

PAul [1] an apostle (not [a] of men, neither [b] by man, but by [c] Jesus Christ, and God the Father, who raised him from the dead)

2 And all the brethren which *are* with me, unto the churches of Galatia.

3 Grace *be* to you and peace, from God the Father, and *from* our Lord Jesus Christ,

4 [2] Who gave himself for our sins, that he might deliver us from this present evil [d] world, according to the will of God, and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 [3] I marvel, that ye are so soon [e] removed from him that called you into the grace of Christ, unto another gospel:

7 [4] Which is not another; but there be some that trouble you, and would [f] pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach *any other* gospel unto you, than that which we have preached unto you, let him be [g] accursed.

9 As we said before, so say I now again, If any *man* preach *any other* gospel unto you, than that ye have received, let him be accursed.

10 [5] For do I now perswade [h] men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 [6] But I certifie you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither [i]

4 He warneth them in time to remember that there are not many gospels, and therefore whatsoever these false apostles pretend which had the law, Moses, and the Fathers, in their mouths, yet there are indeed so many corruptions of the true gospel, insomuch that he himself, yea, and the very angels themselves (and therefore much more these false apostles) ought to be holden accursed if they go about to change the least jot that may be in the gospel that he delivered to them before.

nothing more contrary to faith or free justification, than justification by the law, or by our deservings. g Look *Rom.* 9. 3. 5 A confirmation taken both from the nature of the doctrine it self, and also from the manner which he used in teaching: for neither, saith he, did I teach those things which pleased men, as these men do, which put a part of salvation in external things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it self sheweth that that doctrine which I delivered unto you, is heavenly. h He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apostles, preacheth God, and not men. 7 A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excelleth them whom Christ taught here on earth, after the manner of men.

172 was I taught *it*, but by the [i] revelation of Jesus Christ.

13 [7] For ye have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews religion, above many my † equals in mine own nation, being more exceedingly zealous of the [k] traditions of my fathers.

15 But when it pleased God, who [l] separated me from my mothers womb, and called *me* by his grace,

16 To reveal his Son [m] in me, that I might preach him among the heathen; immediately [8] I conferred not with [n] flesh and bloud:

17 Neither went I up to Jerusalem, to them which *were* apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ‡ went up to Jerusalem, to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lords brother.

20 Now the things which I write unto you, behold, [o] before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Christ:

23 But they had heard onely, That he which persecuted us in times past, now preacheth the [p] faith which once he destroyed.

24 And they glorified God in me.

i This place is to be understood of an extraordinary revelation, for otherwise the Son alone revealed his gospel by his Spirit, although by the ministery of men, which Paul shutteth out here.

7 He proveth that he was extraordinarily taught of Christ himself, by the history of his former life, which the Galatians themselves knew well enough: for saith he, it is well known in what school I was brought up, even from a child, *to wit*, amongst the deadly enemies of the gospel. And that no man may cavil and say, That I was a scholar of the pharisees in name onely, and not in deed, no man is ignorant how that I excelled in Pharisaism, and was suddenly made of a Pharisee an apostle of the Gentiles, so that I had no space to be instructed of men.

† Gr. *equals in years*,

k He calleth them the traditions of his fathers, because he was not onely a Pharisee himself, but also had a Pharisee to his father.

l He speaketh of Gods everlasting predestination, whereby he appointed him to be an apostle, whereof he maketh three degrees; the everlasting counsel of God, his appointing from his mothers womb, and his calling: here is no mention at all, we see, of works foreseen. m To me, and this is a kind of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God. 8 Because it might be objected, that indeed he was called of Christ in the way, but, afterward was instructed of the apostles and others, whose names, (as I said before) the false apostles abused to destroy his apostleship, as though he delivered another gospel than the true apostles did, and as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the gospel at Damascus and in Arabia, and was not from that time in Jerusalem but onely fifteen days, where he saw onely Peter and James, and afterwards he began to teach in Syria, and Cilicia, with the consent and approbation of the churches of the Jews, which knew him onely by name: so far off was it, that he was there instructed of men. n With any man in the world. ‡ Or, *returned*. o This is a kind of oath. p The doctrine of faith.

Chap. II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: and that Titus was not circumcised:
11 and that he resisted Peter, and told him the reason,
14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 *and that they live not in sin, who are so justified.*

1 Now he sheweth how he agreeth with the apostles, with whom he granteth that he conferred touching his gospel which he taught among the Gentiles fourteen years after his conversion, and they allowed it, in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traiterously laid wait against him, but in vain:

THen [1] fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ‡ privately to them which were of reputation, lest by any means I should run, or had run [a] in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [b] false brethren unawares brought in, who came in privily to spie out our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by [c] subjection; no not for an hour; that the [d] truth of the gospel might continue with [e] you.

6 But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no mans person) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the [f] uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who [g] seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right [h] hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Onely *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the [i] face, because he was to be blamed.

12 [2] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was [k] carried away with their dissimulation.

14 But when I saw that they walked [l] not uprightly, according to the [m] truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why [n] compellest thou the Gentiles to live as do the Jews?

15 [3] We *who are* [o] Jews by nature, and [p] not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith [q] of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall [r] no flesh be justified.

17 [4] But if while [s] we seek to be justified by Christ, we our selves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

a Unfruitfull, for as touching his doctrine, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the apostles were, which thing might have hindered the course of the gospel, therefore he laboureth to remedy this sore. b Which by deceit and counterfeit holiness crept in amongst the faithfull.

c By submitting our selves to them & betraying our own liberty.

d The true and sincere doctrine of the gospel, which remained safe from being corrupt with any of those mens false doctrines.

e Under the Galatians name, he understandeth all nations.

f Among Gentiles, as Peter had to preach it among the Jews.

g Whom alone and onely these men count for pillars of the church, and whose name they abuse to deceive you.

h They gave us their hand in token that we agreed wholly in the doctrine of the gospel.

i Before all men,

2 Another most vehement proof of his apostleship, and allo of that doctrine which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Jews sakes which came from Jerusalem, he playeth the Jew, and offended the Gentiles which had believed.

k By example rather than by judgement.

l Word for word, *with a right foot*, which he setteth against halting and dissembling, which is backward.

m He calleth the truth of the gospel, both the doctrine it self, and also the use of the doctrine, which we call the practice.

n He saith, they were constrained, which played the Jews by Peters example.

3 The second part of this epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the law: which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the law) and afterward he confirmeth it by the expresse witness of David. o Although we be Jews, yet we preach justification by faith, because we know undoubtedly that no man can be justified by the law. p So the Jews called the Gentiles, because they were strangers from Gods covenant. q In Jesus Christ. r No man, and in this word (flesh) there is a great vehemency, whereby is meant that the nature of man is utterly corrupt. 4 Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free justification by faith, because they say, men are by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be judified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them thereunto by his ministery. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the believers: For so, saith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, and justified they may be saved by him, that together there withall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by the vertue of Christ crucified; Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself. s He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith

18 For if I build again the things which I destroyed, I make my self a trangressour.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Christ: Nevertheless I live; yet not [u] I, but Christ liveth in me: and the life which I now live in the [x] flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 [y] I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead [y] in vain.

t The law that terrified the conscience, bringeth us to Christ, and he onely causeth us to die to the law indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth through the mortifying of lust in us, that it did before, *Rom.*7. 10. 11. u The same that I was before. x In this mortal body. y The second argument taken of an absurdity: If men may be justified by the law, then was it not necessary for Christ to die.

Chap. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

O [1] Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been [a] evidently set forth, crucified among you?

2 This onely would I learn of you; Received ye [b] the Spirit by the works of the law, or by the [c] hearing of faith?

3 [2] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the [d] flesh?

4 [3] Have ye suffered ‡ so many things in vain? if *it be* yet in vain.

5 [4] He therefore that ministreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 [5] Even as [e] Abraham believed God, and it was ‡ accounted to him for righteousness.

7 [6] Know ye therefore, that they which *are* of faith, the same are the children of Abraham.

8 [7] And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, * [8] In thee shall all nations be [f] blessed.

9 [9] So then they which *be* of faith, are blessed [g] with faithful Abraham.

10 [10] For as many as are of the works of the law, are under the curse: [11] for it is written, * Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 [12] But that no man is justified by the law in the sight of God, *it is* evident: for, * The just shall live by faith.

12 [13] And the law is not of faith: but, * The man that doth them shall live in them.

13 [14] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is [15] written, [h] Cursed *is* every one that hangeth on a tree:

14 [16] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 ¶ [17] Brethren, I speak after the manner of [i] men; though it be but a mans ‡ covenant, yet if it be [k] confirmed, no man disanulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, [18] which is [l] Christ.

17 [19] And this I say, *That* the covenant that was confirmed before of God [m] in Christ, the [20] law which was four hundred and thirty years after, cannot disanull, that it should make the promise of none effect.

18 [21] For if the [n] inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 [22] Wherefore then *serveth* the law? It was added because of [o] transgressions, [p] till the seed should come, to whom the promise was made; [23] *and it was* [q] ordained by [r] angels in the hand of a mediatour.

20 Now a mediatour is not *a mediatour* of one; [24] but God is one.

1 The third reason, or argument, taken of those gifts of the Holy Ghost, wherewith they were endued from heaven after they had heard and believed the gospel by Pauls ministery: which seeing they were so evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the gospel, no less than if they had beheld with their eyes Christ himself crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

a Christ was laid before you so notably and so plainly, that you had his lively image, as it were, represented before your eyes, as if he had been crucified before you.

b Those spiritual graces and gifts: which were a seal as it were to the Galatians that the gospel which was preached to them was true.

c Of the doctrine of faith.

2 The fourth argument mixed with the former; and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent than any that could proceed from your selves. And moreover, it should follow, that the law is better than Christ, because it should perfect and bring to end that which Christ began onely. d By the flesh, he meaneth the ceremonies of the law, against which he setteth the Spirit, *that is*, the spirituall working of the gospel. 3 An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts. ‡ Or, *so great*. 4 He repeateth the third argument which was taken of the effects, because he had enterlaced certain other arguments by the way. 5 The fifth argument which is of great force, and hath three grounds: The first, that Abraham was justified by faith, *to wit*, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Look *Rom.*4. ‡ Or, *imputed*. 6 The second, that the sons of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that believe, are without exception comprehended in the promise of the blessing. * *Gen.*12.3. 8 A proof of the first and second ground, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (*that is to say*, all the Gentiles that believe) blessed, *that is to say*, freely justified. g With faithfull Abraham, and not by faithfull Abraham, to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity is blessed. 10 The sixth argument, the conclusion whereof is also in the former verse taken of contraries, *thus*, They are accursed which are of the works of the law, *that is to say*, which value their righteousness by the performance of the law: Therefore they are blessed which are of faith, *that is*, they which have righteousness by faith. 11 A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole law. * *Deut.*27.26. 12 The second proposition with the conclusion: But no man fulfilleth the law, therefore no man is justified by the law: or else, All are accursed which seek righteousness by the works of the law. And there is annexed also, this manner of proof of the second proposition, *to wit*, Righteousness and life are attributed to faith, Therefore no man fulfilleth the law.

* *Hab.*2.4. *Rom.*1.17. 13 Here is a reason shewed of the former consequence: Because the law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the law, seeing that faith justifieth by imputation, and the law by the performing of the work. * *Levit.*18.5. 14 A preventing of an objection: How then can they be blessed, whom the law pronounceth to be accursed? Because Christ sustained the curse which the law laid upon us, that we might be quit from it. 15 A proof of the answer by the testimony of Moses, *Deut.*21.23. h Christ was accursed for us, because he bare the curse that was due to us to make us partakers of his righteousness. 16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, *to wit*, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the apostle counteth himself to be, cannot obtain that promised grace of the gospel, which he calleth the Spirit, but onely by faith. And the apostle doth severally apply the conclusion, both to the one and to the other, preparing himself a way to the next argument, whereby he declareth that that onely seed of Abraham, which is made of all people, can no otherwise be joyned and grow up together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to break covenants and contracts which are justly made, and according to law, among men, neither may any thing be added unto them: the other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which hath been said before) For he did not say, That he would be the God of Abraham and of his seeds, (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart, and the Jews apart) but that he would be the God of Abraham, and of his seed, as of one. i I will use an example which is common among you, that you may be ashamed, that you give not so much to Gods covenants as you do to mans. ‡ Or, *testament*, k Authenticall, *as we call it*, 18 He putteth forth the sum of the seventh argument, *to wit*, that both the Jews and the Gentiles grow together in one body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, *vers.*28. l Paul speaketh not of Christs person, but of two people which grew together in one, in Christ. 19 The eight argument taken of comparison, *thus*, If a mans covenant (being authenticall) be firm and strong, much more Gods covenant. Therefore the law was not given to abrogate the promise made to Abraham, which had respect to Christ, *that is to say*, The end whereof did hang on Christ. 20 Which tended to Christ. 20 An inlarging of that argument, *thus*, Moreover and besides that the promise is of it self firm and strong, it was also confirmed with the prescription of long time, *to wit*, of 430 years. So that it could in no wise be broken. 21 An objection: we grant that the promise was not abrogated by the covenant of the law, and therefore we joyn the law with the promise; Nay, saith the apostle, these two cannot stand together, *to wit*, that the inheritance should both be given by the law and also by promise, for the promise is free: whereby it followeth that the law was not given to justify, for by that means the promise should be broken. n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, *that is to say*, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that means be blessed of God as well as he. 22 An objection which riseth from the former answer: If the inheritance be not by the law (at the least in part) then why was the law given after that the promise was made? therefore, saith the apostle, to reprove men of sin, and so to make them to look unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justify men. o That men might understand by discovering of their sins, that they are saved by the onely grace of God, which he revealed to Abraham, and that in Christ. p Untill the partition-wall was broken down, and that full seed sprang up, framed of two people, both of Jews and Gentiles: for by this word, *Seed*, we may not understand, Christ alone by himself, but coupled and joyned together with his body. 23 A confirmation of the former answer taken from the manner and form of giving the law: for it was given by angels, striking a great terrour into all, and by Moses, a Mediatour, coming between. Now they that are one, need no Mediatour, but they that are twain, at the least, and they are at variance one with another. Therefore the law it self, and the Mediatour were witnesses of the wrath of God, and not that God would by this means reconcile men to himself, and abolish the promise, or add the law unto the promise. q Commanded and given, or proclaimed. r By the service and ministery. 24 A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, said the apostle, cometh not to pass in God, who is always, one and the self same, and like himself.

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21 [25] *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the [f] scripture hath concluded [t] all under sin, that the [u] promise by faith of Jesus Christ might be given to them that believe.

23 [26] But before faith came, we were kept under the law, shut up unto the [x] faith, which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 [27] For ye are all the children of God by faith in Christ Jesus.

27 [28] For as many *of you* as have been [y] baptized into Christ, have [z] put on Christ.

28 There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [a] one in Christ Jesus.

29 And if ye *be* Christs, then are ye Abrahams seed, and heirs according to the promise.

25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, *vers.* 17. but proceeding of another rule: so that the argument is new, and is this: God is always like unto himself: Therefore the law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ, might be freely justified in him.

f By this word, *scripture*, he meaneth the law.

t Whatsoever cometh from man.

u In every one of these words, there lieth an argument against the merits of works: for all these words, *Promise, faith, Christ, might be given to believers*, are against merits, and not one of them can stand with deserving works. 26 Now there followeth another handling of the second part of this epistle: the state whereof was this: Although the law, *that is*, the whole government of Gods house according to the law) do not justify, is it therefore to be abolished: seeing that Abraham himself was circumcised, and his posterity held still the use of Moses law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a school-master and keeper to the people of God until the promise appeared indeed, *that is to say*, Christ, and the gospel, manifestly published with great efficacy of the spirit. x The cause why we were kept under the law, is set down here. 27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our child-hood, we have no more need of a keeper and school-master. 28 Using a general particle, lest the Jews at the least should not think themselves bound with the band of the law, he pronounceth that baptism is common to all believers, because it is a pledge of our deliverance in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, *that is to say*, that promised seed to Abraham, and inheritours of eternal life. y He setteth baptism secretly against circumcision, which the false apostles so much bragged of. z The church must put on Christ, as it were a garment, and be covered with him, that it may be throughly holy, and without blame. a You are all as one: and so is this great knot and conjunction signified.

CHAP. IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembreth their good will to him, and his to them:* 22 *and sheweth that we are the sons of Abraham by the free-woman.*

NOw [1] I say, *that* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutours and governours, [a] until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [b] elements of the world:

4 [2] But when the [c] fulness of the time was come, God sent forth his Son made of a [d] woman, made under the law,

5 To redeem them that were under the law, that we might receive the [e] adoption of sons.

6 [3] And because ye are sons, God hath [f] sent forth the [g] Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a [h] servant, but a son; and if a son, then an [i] heir of God through Christ.

8 [4] Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye ‡ again to the weak and [k] beggerly ‡ elements, whereunto ye desire [l] again to be in bondage?

10 Ye observe days, and moneths, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 [5] Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through [m] infirmity of the flesh, I preached the gospel unto you at the first.

14 And my [n] temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as [o] Christ Jesus.

15 ‡ [p] Where is then the blessedness you spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* [q] not well: yea, they would exclude ‡ you, [r] that you might affect them.

18 But *it is* good to be [s] zealously affected always in a good thing, and not only when I am present with you.

19 My little children of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to [t] change my voice, for ‡ I stand in doubt of you.

21 [6] Tell me, ye that [u] desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman,

1 He declareth that by another double similitude, which he said before concerning the keeper and schoolmaster: for he saith, that the law (*that is*, the whole government of Gods house according to the law) was as it were a tutour or over-seer appointed for a time, until such time as that profession and overseeing which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in comparison of the doctrine of the gospel. a This is added, because he that is always under a tutour or governour, may hardly be counted a free-man. b The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the gospel. 2 He uttereth and declareth many things at once, *to wit*, that this tutorship was ended at his time: that curious men may leave to ask, why that school-mastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren. c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later. d He calleth Mary a woman, in respect of the sex, and not as the word is used in a contrary sence to a virgin, for she remained a virgin still. e The adoption of the sons of God is from everlasting, but is revealed and shewed in the time appointed for it. 3 He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberty, as it beseemeth sons and heirs.

f By that which follows, he gathereth that that went before: for if we have his spirit, we are his sons, and if we are his sons, then are we free.

g The holy Ghost, who is both of the Father, and of the Son: but there is a peculiar reason why he is called the Spirit of the Son: *to wit*, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

h The word, *servant*, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

i Partaker of his blessings.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Jews might have pretended some excuse, as men that were born and brought up in that service of the law. But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggerly rudiments?

‡ Or, *back*.

k They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: and again, for that by that means they gave good testimony that they were beggers in Christ, when as notwithstanding, for men to fall back from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggery.

‡ Or, *rudiments*.

l By going backward.

5 He mitigateth and qualifieth those things, wherein he might have seemed to have spoken somewhat sharply, very artificially, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness, with tears and desire pardon. m Many afflictions. n Those daily troubles wherewith the Lord tried me amongst you. o For my ministeries sake. ‡ Or, *what was then?* p What a talk was there abroad in the world amongst men, how happy you were? q For they are jealous over you for their own commodity. ‡ Or, *us*. r That they may convey all your love from me, to themselves. s He setteth his own true and good love, which was earnestly bent toward them, against the naughty vicious love of the false apostles. t Use other words among you. ‡ Or, *I am perplexed for you*. 6 Because the false apostles urged this, that unless the Gentiles were circumcised, Christ could profit them nothing at all, and this dissention of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence: the apostle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory: wherein he saith, the holy Ghost did shadow out unto us, all these mysteries: *to wit*, that it should come to pass, that two sorts or sons should have Abraham a father common to them both: but not with like success, for as Abraham begat Ismael, by the common course of nature, of Agar his bondmaid, and a stranger, and begat Isaac of Sara a free woman, by the vertue of the promise, and by grace only, and the first was not only, not heir, but also persecuted the heir: So there are two covenants, and as it were, two sons born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without the land of promise, according to which covenants Abrahams children according to the flesh were begotten, *to wit*, the Jews, which seek righteousness by that covenant, *that is*, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion (*to wit*, by the sacrifice of Christ) which begetteth children of promise, *to wit*, believers by the vertue of the holy Ghost, which children (as Abraham) do rest themselves in the free promise, and they only by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out. u That desire so greatly.

was born after the [x] fleſh: but he of the free-woman *was* by [y] promiſe.

24 Which things are an allegory; for [z] theſe are the two ‡ [a] covenants; the one from the mount [b] Sinai, which gendreth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‡ [c] anſwereth to Jeruſalem which now is and is in [d] bondage with her children.

26 But Jeruſalem which is [e] above, is free, which is the mother of us all.

27 [7] For it is written, * Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the [f] deſolate hath many mo children than ſhe which hath an husband.

28 Now we, brethren, [g] as Iſaac was, are the children of [h] promiſe.

29 But as then, he that was born after the fleſh perſecuted him *that was born* after the [k] Spirit, even ſo *it is* now.

30 Nevertheleſs, what ſaith the ſcripture? * Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 [8] So then, brethren, we are not children of the bond-woman, but of the free.

x As all men are, and by the common courſe of nature.
y By vertue of the promiſe, which Abraham laid hold on for himſelf and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting and bearing of children.
z Theſe do repreſent and ſhadow forth.
‡ Or, *teſtaments*;
a They are called two covenants, the one of the old Teſtament, and the other of the new: which were not two indeed, but in reſpect of the times, and the diverſity of the government.
b He maketh mention of Sinai, becauſe that covenant was made in that mountain: of which mountain Agar was a ſhadow.
‡ Or, *is in the ſame rank with*
c Look how the caſe ſtandeth betwixt Agar and her children, even ſo ſtandeth it betweene Jeruſalem and hers.
d *That is*, Sinai.
e Which is excellent, and of great account. f He ſheweth that in this allegory he hath followed the ſteps of Eſay, who foretold that the church ſhould be made, and conſiſt of the children of barren Sara, *that is to ſay*, of them which onely ſpiritually ſhould be made Abrahams children by faith, rather than of fruitfull Agar, even then foreſhewing the caſting off of the Jews, and calling of the Gentiles. * *Iſa.* 54. 1. f She that is deſtroyed and waſted. g After the manner of Iſaac, who is the firſt begotten of the heavenly Jeruſalem: as Iſhmael is of the ſlaviſh Synagogue. h That ſeed unto which the promiſe belongeth. i By the common courſe of nature. k By the vertue of Gods promiſe, and after a ſpirituall manner. * *Gen.* 21. 10.
a The concluſion of the former allegory, that we by no means procure and call back again the ſlavery of the law, ſeeing that the children of the bondmaid ſhall not be heirs.

Chap. V.

1 He moveth them to ſtand in their liberty, 3 and not to obſerve circumciſion: 13 but rather love, which is the ſum of the law. 19 He reckoneth up the works of the fleſh, 22 and the fruits of the ſpirit, 25 and exhorteth to walk in the ſpirit.

STand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

1 Anothet obteſtation, wherein he plainly witneſeth that juſtification of works, and juſtification of faith cannot ſtand together; becauſe no man can be juſtified by the law, but he that doth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the law, and was chiefly urged of the falſe apoſtles.

2 [1] Behold, I Paul ſay unto you, that if ye be [2] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtour to do the whole law.

4 Chriſt is become of no effect unto [b] you, whoſoever *of you* are [c] juſtified by the law; ye are fallen from grace.

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſs by faith.

6 [3] For in Jeſus Chriſt, neither circumciſion availeth any thing, nor [4] uncircumciſion, [5] but [e] faith which worketh by love.

a Circumciſion is in other places called the ſeal of righteouſneſs, but here we muſt have conſideration of the circumſtance of the time, for now had baptiſm come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation.
b *That is*, as he himſelf expoundeth it afterward, ye are fallen from grace. c *That is*, ſeek to be juſtified by the law, for indeed no man is juſtified by the law. 2 He privily compareth the new people with the old: for it is certain that they alſo did ground all their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worſhip: but our faith is bare, and content with ſpirituall worſhip. d Through the Spirit which ingendreth faith. 3 He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited unto us with full plenty of ſpirituall circumciſion. 4 He maketh mention alſo of uncircumciſion, leſt the Gentiles ſhould pleaſe themſelves in it, as the Jews do in circumciſion. 5 The taking away of an objection: If all that worſhip of the law be taken away, wherein then ſhall we exerciſe our ſelves? In charity, ſaith Paul: for faith, whereof we ſpeak, cannot be idle, nay it bringeth forth daily fruits of charity. e So is true faith diſtinguiſhed from counterfeit faith: for charity is not joyned with faith, as a fellow-cauſe, to help forward our juſtification with faith.

7 [6] Ye did run well, ‡ who did hinder you, that ye ſhould not obey the truth?

8 [7] This perſwaſion *cometh* not of [f] him that calleth you.

9 [8] A little leaven leaveneth the whole lump.

10 [9] I have confidence in you through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* judgement, whoſoever he be.

11 [10] And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

12 [11] I would they were even cut off which [g] trouble you.

13 For, brethren, ye have been called unto liberty; [12] onely *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 [13] For [h] all the law is fulfilled in one word, *even* in this; * Thou ſhalt love thy neighbour as thy ſelf.

15 [14] But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 [15] *This* I ſay then, Walk in the Spirit, and ‡ ye ſhall not fulfill the luſt of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 [16] Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the [l] fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: [17] againſt ſuch there is no law.

24 And they that are Chriſts, have crucified the fleſh, with the ‡ affections and luſts.

25 If we [l] live in the Spirit, let us alſo walk in the Spirit.

26 [18] Let us not be deſirous of vain-glory, provoking one another, envying one another.

6 Again, he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed.
‡ Or, *who did drive you back?*
7 He playeth the part of an apoſtle with them, and uſeth his authority, denying that that doctrine can come from God, which is contrary to his
f Of God.
8 He addeth this, that they may not ſeem to contend upon a triſle, warning them diligently (by a ſimilitude, which he borroweth of leaven, as Chriſt himſelf alſo did) not to ſuffer the purity of the apoſtolicall doctrine to be infected with the leaſt corruption that may be.
9 He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgements of God.
10 He willeth them to conſider how that he ſeeketh not his own profit in this matter ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſm with Chriſtianity.
11 An example of a true paſtour inflamed with the zeal of Gods glory, and love of his flock.
g For they that preach the law. cauſe mens conſciences always to tremble.
12 The third part of this epiſtle, ſhewing that the right uſe of Chriſtian liberty conſiſteth in this, that being delivered, and let at liberty from the ſlavery of ſin, and the fleſh, and being obedient to the ſpirit, we ſhould ſerve unto one anothers ſalvation through love.
13 He propoundeth the love of our neighbour, as a mark whereunto all Chriſtians ought to refer all their actions, and thereunto he citeth the teſtimony of the law. h This particle (All) is to be referred to the ſecond table. * *Lev.* 19. 18. *Matt.* 22. 39. 14 An exhortation to the duties of charity, by the profit that enſueth thereof, becauſe that no men provide worſe for themſelves than they that hate one another. 15 He acknowledgeth the great weakneſs of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlavery of ſin, and ſo of the law, ſo far forth as it is the vertue of ſin, that they ſhould not give themſelves to luſts. ‡ Or, *fulfill not*
i For the fleſh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, *Rom.* 7. 16 He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the ſpirit, that no man may pretend ignorance. k Therefore they are not the fruits of free-will, but ſo far forth as our will is made free by grace. 17 Leſt that any man ſhould object that Paul playeth the Sophiſter, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he ſheweth that he requireth, not that literall and outward obedience, but ſpirituall, which proceedeth not from the law, but from the Spirit of Chriſt, which doth beget us again, and muſt and ought to be the ruler and guider of our life. ‡ Or, *paſſions.* l If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſin, and live to God, let us ſhew it in our deeds, *that is*, by holineſs of life. 18 He addeth peculiar exhortations, according as he knew the Galatians ſubject to divers vices. and firſt of all, he warneth them to take heed of ambition, which vice hath two fellows, back-biting, and envie, out of which two it cannot be but many contentions muſt needs ariſe.

CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one anothers burden,* 6 *to be liberall to their teachers,* 9 *and not weary of well-doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the crosse of Christ.*

BRethren, ‡ [1] if a man be [a] overtaken in a fault, ye which are [b] spirituall, [c] restore such an one in the [d] spirit of meekness; [2] considering thy self, lest thou also be temped.

2 [3] Bear ye one anothers burdens, and so fulfill the [e] law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

5 [4] For every man shall bear his own burden.

6 [5] Let him that is taught in the word, communicate unto him that teacheth, in [f] all good things.

7 [6] Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his [g] flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 [7] And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 [8] As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 ¶ As many as desire to make a [h] fair shew in the [i] flesh, they constrain you to be circumcised; onely lest they should suffer persecution for the [k] crosse of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your [l] flesh.

14 [10] But God forbid that I should [m] glory save in the crosse of our Lord Jesus Christ, ‡ by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the [n] Israel of God.

17 ¶ [11] From henceforth let no man trouble me; for I bear in my body the [o] marks of the [p] Lord Jesus.

18 [12] Brethen, the grace of our Lord Jesus Christ *be* with your [q] spirit. Amen.

¶ Unto the Galatians, written from Rome.

‡ Or, *although*

1 He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.

a Through the malice of the flesh, and the devil.

b Which are upholden by the vertue of Gods Spirit.

c Labour to fill up that which is wanting in him.

d This is a kind of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.

2 He toucheth the sore: for they commonly are most severe judges, which forget their own infirmities.

3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others. e Christ, in plain and flat words, calleth the commandment of charity, his commandment. 4 A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be judged before God, according to his own life, and not by comparing himself with other men. 5 It is meet that masters should be found by their scholars, so far forth as they are able. f Of whatsoever he hath, according to his ability. 6 He commendeth liberality towards the poor, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth alms to a spirituall sowing which shall have a most plentifull harvest, so that it shall be very profitable: and compareth covetous niggardlines to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by. g To the commodities of this present life. 7 Against such as are liberall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the good time and the harvest were at one instant.

8 They that are of the houshold of faith, *that is*, such as are joyned with us in the profession of one self same religion, ought to be preferred before all others, yet so notwithstanding that our liberality extend to all.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose, *to wit*, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but onely for this purpose, that they may purchase themselves favour amongst their own sort by the circumcision of the Galatians.

h He setteth a fair shew against the truth.

i In keeping of ceremonies.

k For the preaching of him that was crucified.

l That they have entangled you in Judaism, and yet he harpeth on the form of circumcision. 10 He sticketh not to compare himself with them, shewing, that on the contray part, he rejoyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doth he in like sort esteem the world as nought: which is the true circumcision of a true Israelite. m When Paul useth this word in good sense, or part, it signifieth to rest a mans self wholly in a thing, and to content himself therewith. ‡ Or, *whereby* n Upon the true Israel, whose praise is of God, and not of man, *Rom.* 2. 29 11 Continuing still in the same Metaphor, he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the scar of the outward circumcision, as a true mark of his apostleship. o Marks which are burnt into a mans flesh, as they used in old time, to mark their servants that had run away from them. p For it importeth much, whose marks we bear: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, he wisheth them grace, and the spirit, against the deceits of the false apostles, which laboured to beat those outward things into their braine.

q With your mind and heart.

The Epistle of PAUL the Apostle TO THE EPHESIANS.

CHAP. I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true ad proper fountain of mans salvation.* 15 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

PAul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the [a] faithfull in Christ Jesus.

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 [2] Blessed *be* the God [3] and Father of our Lord Jesus Christ, [4] who hath blessed us with [b] all spiritualbll essings [c] in heavenly *places* in [5] Christ:

4 [6] According as he hath chosen us in [d] him, before the foundation of the world, [7] that we [e] should be [f] holy, and without blame [g] before him in love:

5 [8] Having predestinated us unto the adoption of children by Jesus Christ to [h] himself,

1 The inscription and salutation, whereof we have spoken in the former epistles.

a This is the definition of the saints, shewing what they are.

2 The first part of the epistle, wherein he handleth all the parts of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.

4 The next finall cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kind of blessing is heavenly, & proper to the elect.

b With all kind of gracious and bountifull goodness which is heavenly indeed, and from God onely. c Which God our Father gave us from his high throne from above: or, because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven. 5 The matter of our salvation is Christ, in whom onely we are indued with spirituall blessings and unto salvation. 6 He declareth the efficient cause, or by what means God the Father saveth us in his Son: because, saith he, he chose us from everlasting in his Son. d To be adopted in him. 7 He expoundeth the next finall cause, which he maketh double, *to wit*, sanctification, and justification, whereof he will speak hereafter. And hereby also two things are to be noted, *to wit*, that holiness of life cannot be separated from the grace of election: and again, what pureness soever is in us, is the gift of God. who hath freely of his mercy chosen us. e Then God did not chuse us, because we were, or otherwise should have been holy, but to the end we should be holy. f Being clothed with Christs righteousness. g Truly and sincerely. 8 Another plainer exposition of the efficient cause, and also of eternall election, whereby God is said to have chosen us in Christ, *to wit*, because it pleased him to appoint us out when we were not yet born, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercy of God, neither is faith which God foresaw, the cause of our predestination, but the effect. h God respecteth nothing, either that present is, or that is to come, but himself onely.

accord-

according to the good pleaſure of his will,
6 [9] To the [i] praiſe of the glory of his grace,
[10] wherein he hath made us accepted in the beloved:
7 [11] In whom we have redemption through his bloud, the forgiveneſs of ſins, according to the riches of his grace;
8 [12] [k] Wherein he hath abounded toward us in [l] all wiſdom and prudence,
9 Having made known unto us the [m] myſtery of his will, [13] according to his good pleaſure, which he hath purpoſed in himſelf:
10 [14] That in the diſpenſation of the fulneſs of times, he might gather [n] together in one all things in Chriſt, both which are in ‡ heaven, and which are on earth, *even* in him:
11 [15] In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh [o] all things after the counſel of his own will:
12 That we ſhould be to the praiſe of his glory, who [p] firſt ‡ truſted in Chriſt.
13 [16] In whom ye alſo *truſted* after that ye heard the [q] word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were [r] ſealed with that holy [s] Spirit of promiſe,
14 Which is the earneſt of our inheritance, untill the [t] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.
15 [17] Wherefore I alſo, after I heard of your faith in the Lord Jeſus, & love unto all the ſaints
16 Ceaſe not to give thanks for you, making mention of you in my prayers;
17 [18] That the God of our Lord Jeſus Chriſt, the Father of [u] glory, may give unto you the Spirit of wiſdom and revelation, ‡ [x] in the knowledge of him:
18 The eyes of your underſtanding being enlightned; that ye may know what is the [y] hope of his calling, and what the riches of the glory of his inheritance in the ſaints;
19 [19] And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working † of his mighty power;
20 [20] Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own [z] right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every [a] name that is named, not onely in this world, but alſo in that which is to come:
22 [21] And hath put all things under his feet, and gave him *to be* the [b] head over all things to the church,
23 Which is his body, the [c] fulneſs of him that filleth all in all.

9 The uttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaveth us freely in his Son.
i That as his bountifull goodneſs deſerveth all praiſe, ſo alſo it ſhould be ſet forth & publiſhed.
10 Another finall cauſe more near, is our juſtification, while that he freely accounteth us for juſt in his Son.
11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he onely whoſe ſacrifice by the mercy of God is imputed unto us, for forgiveneſs of ſins.
12 Now he cometh at length to the formall cauſe *that is to ſay*, To vocation, or preaching the goſpel, whereby God executeth that eternal counſell of our free reconciliation and ſalvation in Chriſt, & putting in place of the goſpel all wiſdom & underſtanding, he ſheweth how excellent it is.
k By which gracious goodneſs.
l In perfect and ſound wiſdom.
m For unleſs the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it our ſelves.
13 Not onely the election, but alſo the vocation proceedeth of meer grace.
14 The father exhibited and gave Chriſt, who is the head of all the Elect unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, in whom all the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven, when he came into the earth, (*to wit*, ſuch as by faith in him to come, were gathered together) and others being found upon the earth, were gathered together of him, and the reſt are daily gathered together. n The faithfull are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him through faith, and become as it were one man. ‡ Gr. *the heavens*, 15 He applieth ſeverally the benefit of vocation to the believing Jews, going back to the very fountain, that even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtock; nor any other thing, but to the onely grace and mercy of God, both becauſe they were called, and alſo becauſe they were firſt called. o All things are attributed to the grace of God, without exception, and yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, *Phil.* 2. 13. p He ſpeaketh of the Jews ‡ Or, *hoped* 16 Now he maketh the Epheſians (or rather all the Gentiles) equall to the Jews, becauſe that notwithſtanding they came laſt, yet being called by the ſame goſpel, they embraced it by faith, & were ſealed up with the ſame ſpirit, which is the pledge of election, untill the inheritance it ſelf be ſeen, that in them alſo the glory of God might ſhine forth and be manifeſted. q That word which is truth indeed, becauſe it cometh from God. r This is a borrowed kind of ſpeech taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authenticall, and others that are not. s With that ſpirit, which bringeth not the law, but the promiſe of free adoption. t Full and perfect. 17 He returneth to the former gratulation, concluding two things together of thoſe things that went before, the firſt is, that all good things come to us from God, the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, *to wit*, faith and charity) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end. 18 The cauſes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the goſpel, to the obtaining of everlaſting life, and the ſetting forth of Gods glory. u Full of majeſty ‡ Or, *for the acknowledgement* x For it is not enough for us to have known God once, but we muſt know him every day more & more. y What bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt. 19 The excellency of faith is declared by the effects, becauſe the mighty power of God is ſet forth and ſhewed therein. † Gr. *of the might of his power*: 20 The apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt excellent power and glory, of God. whereof all the faithfull are partakers, although it be as yet very dark in us, by reaſon of the ignominy of the croſs, and the weakneſs of the fleſh. z To be ſet on Gods right hand is to be partaker of the ſoveraignty which he hath over all creatures.

a Every thing whatſoever it be, or above all things, be they of never ſo much power or excellency.
21 That we ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to do, he witneſſeth, that he was appointed of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſity (ſeeing that the church is rather quickned and ſuſtained by the onely vertue of Chriſt, ſo far off is it, that he needeth the fulneſs thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to joyn us to his Son. b Inſomuch that there is nothing but is ſubject unto him. c For the love of Chriſt is ſo great toward the church, that though he do fully ſatisfy all with all things, yet eſteemeth himſelf but a maimed and unperfect head, unleſs he have the church joyned to him as his body.

Chap. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought near by Chriſt, ſhould not live as 11 Gentiles and 12 forreigners in time paſt, but as 19 citizens with the ſaints, and the family of God.

AND [1] you *hath he quickned* who were [a] dead in [2] treſpaſſes and ſins.
2 [3] Wherein in time paſt ye walked [4] according to the courſe of this world, [b] according to the prince of the power of the air, the ſpirit that now [5] worketh in the [c] children of diſobedience.
3 [6] Among whom alſo we all had our converſation in times paſt, in the luſts of our [d] fleſh, fulfilling † the deſires of the fleſh, and of the mind; and [7] were by nature the [e] children of wrath, even as [f] others.
4 [8] But God who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in ſins hath quickned us together with Chriſt, (by grace ye are ſaved)
6 And hath raiſed *us* up [g] together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.
7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs toward us, through Chriſt Jeſus.
8 For by [h] grace are ye ſaved, through faith; and that not of your ſelves: *it is* the gift of God.
9 [9] Not of works, leſt any man ſhould boaſt:
10 For we are his [i] workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ‡ ordained that we ſhould walk in them.
11 [10] Wherefore remember that ye *being* in

1 He declareth again the greatneſs of Gods good will, by comparing that miſerable ſtate wherein we are born, with that dignity whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith that touching ſpirituall motions we are not onely born half dead, but wholly and altogether dead.
2 Look *Rom.* 6. 2. So then he calleth them dead, which are not regenerate: for as the immortality of them which are damned is no life: ſo this knitting together of body and ſoul, is properly no life but death in them which are not ruled by the Spirit of God.
2 He ſheweth the cauſe of death, *to wit*, ſins.
3 He proveth by the effects, that all were ſpiritually dead.
4 He proveth this evil to be univerſall, inſomuch as all are ſlaves of Satan.
b At the pleaſure of the prince.
5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God.
c They are called the children of diſobedience, which are given to diſobedience. 6 After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Jews amongſt whom he numbreth himſelf, are not a whit better. d By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the philoſophers term without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the ſon of wrath. ‡ Gr. *the wills* 7 The concluſion: All men were born ſubject to the wrath and curſe of God. e Men are ſaid to be children of wrath paſſively, *that is to ſay*, guilty of everlaſting death, by the judgement of God, who is angry with them. f Profane people which knew not God. 8 Now hereof followeth another member of the compariſon, declaring our excellency, *to wit*, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reign with him. And by divers and ſundry means he beateth this into their heads, that the efficient cauſe of this benefit is the free mercy of God: and Chriſt himſelf is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is Gods glory. g *To wit*, as he addeth afterward, in Chriſt, for as yet this is not fulfilled in us, but onely in our head by whoſe ſpirit we have begun to die to ſin, and live to God, untill that work be fully brought to an end: but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already. h So then grace, *that is to ſay*, the gift of God, and faith, do ſtand one with another, to which two theſe are contrary, to be ſaved by our ſelves, or by our works. Therefore what mean they which would joyn together things of contrary nature? 9 He taketh away expreſſly, and namely from our works, the praiſe of juſtification, ſeeing that the good works themſelves are the effects of grace in us. i He ſpeaketh here of grace and not of nature: therefore be the works never ſo good, look what they are, it is of grace. ‡ Or, *prepared* 10 Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after an eſpeciall ſort, ſtrangers and without God: therefore they ought ſo much the rather to remember that ſame ſo great a benefit of God.

time

178 time passed Gentiles in the flesh, who are [k] called uncircumcision by that which is [l] called the circumcision in the flesh made by hands:

12 That at that time ye were [m] without Christ, being [n] aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 [11] But now in Christ Jesus, ye who sometimes were far off, are made nigh by the bloud of Christ.

14 [12] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, *so* making peace;

16 And that he might reconcile both unto God in [o] one body by the cross, having [p] slain the enmity ‡ thereby:

17 [13] And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For [q] through him we both have an access by one Spirit unto the Father.

19 [14] Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 [15] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the [r] chief corner-*stone*;

21 In whom all the [s] building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

k You were called no otherwise than Gentiles, that all the world might witness of your uncleanness.
l Of the Jews which were known from you by the mark of circumcision, the mark of the covenant.
m He beginneth first with Christ, who was the end of all the promises.
n You had no right or title to the commonwealth of Israel.
11 Christ is the onely bond of the Jews and Gentiles, whereby they be reconciled to God.
12 As by the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition-wall joyneth them both together, both in himself, and betwixt themselves, and to God. whereby it followeth, that whosoever establisheth the ceremonies of the law, maketh the grace of Christ void, and of none effect.
o He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.
p For he destroyed death by death, and fastened it, as it were, to the cross. ‡ Or, *in himself*: 13 The preaching of the gospel is an effectuall instrument of this grace, common as well to the Jews, as to the Gentiles. q Christ is the gate, as it were, by whom we come to the Father; and the holy Ghost, is, as it were, our leadsman who leadeth us. 14 The conclusion: The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the church, calling it the city and house of God. 15 The Lord committed the doctrine of salvation, first to the prophets, and then to the apostles, the end whereof, and matter, as it were, and substance, is Christ. Therefore that is indeed the true and Catholick church, which is builded upon Christ by the prophets and apostles, as a spirituall temple consecrated to God. r *that is*, the head of the building, for the foundations are, as it were, the heads of the building. s So that God is the workman not onely of the foundation, but also of the whole building.

CHAP. III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

1 He maintaineth his apostleship against the offence of the cross, whereon also he taketh an argument to confirm himself, affirming that he was not onely appointed an apostle by the mercy of God, but was also particularly appointed to the Gentiles to call them on every side to salvation, because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

FOr [1] this cause, I Paul, the [a] prisoner of Jesus Christ for you Gentiles;

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote ‡ afore in few words,

4 Whereby when ye read ye may understand my knowledge of the mystery of Christ)

5 Which in [b] other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God, given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see, what *is* the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

10 [2] To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the [c] manifold wisdom of God,

11 According to the [d] eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 [3] For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole [e] family in heaven and earth is named,

16 That he would grant you according to the [f] riches of his glory, to be strengthened with might, by his Spirit in the [g] inner man;

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in [h] love,

18 May be able to comprehend with all saints, [i] what is the breadth, and length, and depth, and height;

19 And to know the [k] love of Christ, which [l] passeth knowledge, that ye might be filled with all the [m] fulness of God.

20 [4] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

a These words *the prisoner of Jesus Christ*, are taken passively, *that is to say*, I Paul am cast into prison for maintaining the glory of Christ.
b He meaneth not, that none knew the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the prophets, had it revealed unto them very darkly and under figures.
2 The unlooked for calling of the Gentiles, was as it were a glass to the heavenly angels, wherein they might behold the marvellous wisdom of God.
c God never had but one way onely to save men by: but it had divers fashions & forms.
d which was before all beginnings.
3 He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word: which are needfull not onely to them which are young yet in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spirituall gifts, may be grounded and rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his onely Son.
e All that whole people, which had but one household-Father, and that is the church, which is adopted in Christ. f According to the greatness of his mercy. g Look *Rom.* 7. 22. h Wherewith God loveth us, which is the root of our election. i How perfect that work of Christ is in every part. k which God hath shewed us in Christ. l Which passeth all the capacitie of mans wit, to comprehend it fully in his mind: for otherwise whoso hath the spirit of God perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation. m So that we have abundantly in us whatsoever things are requisite to make us perfect with God. 4 He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP. IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified and 16 grow up in Christ. 18 He called them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

1 Another part of the epistle, containing precepts of a Christians life, the sum whereof is this; that every man behave himself as it is meet for so excellent grace of God.

I [1] Therefore the prisoner ‡ of the Lord, beseech you that ye walk worthy of the [a] vocation wherewith ye are called,

2 [2] With all lowliness & meekness, with [b] long-suffering, forbearing one another in love;

3 [3] Endeavouring to keep the unity of the Spirit in the bond of peace.

4 [4] *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

‡ Or, *in the Lord*.
a By this is meant the generall calling of the faithfull, *which is this*, to be holy as our God is holy.
2 Secondly, he commendeth meekness of the mind, which is shewed forth by bearing one with another. b Look *Mat.* 18. 21. *&c.* 3 Thirdly, he requireth perfect agreement, but yet such as is knit with the band of the holy Ghost. 4 An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body, as it were, of one God and Father, by one Spirit, worshipping one Lord, with one faith, and consecrated to him with one baptism, and hope of one self-same glory, whereunto we are called. Therefore whosoever breaketh charity, breaketh all these things asunder.

5 One

5 One Lord, one faith, one baptiſm,
6 One God and Father of all, who *is* [c] above all, and [d] through all, and [e] in you all.
7 [5] But unto every one of us is given grace according to the meaſure of the [f] gift of Chriſt
8 Wherefore he ſaith, * When he aſcended up on high, he led [g] captivity captive, and gave gifts unto men.
9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the [h] lower parts of the earth?
10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might ‡ [i] fill [k] all things)
11 *[6] And he gave ſome, [l] apoſtles: and ſome, [m] prophets: and ſome, [n] evangeliſts: and ſome, [o] paſtours and teachers:
12 [7] For the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the [p] body of Chriſt:
13 [8] Till we all come ‡ in the [q] unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ‡ [r] ſtature of the fulneſs of Chriſt:
14 [9] That we henceforth be no more children, [10] toſſed to and fro, and carried about with every wind of doctrine, by the [s] ſleight of men, *and* [t] cunning craftineſs, whereby they lie in wait to deceive:
15 [11] But ‡ ſpeaking the truth in love, may grow up into him *in* all things, which is the head, *even* Chriſt:
16 * From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the [u] effectuall working in the meaſure of every part, maketh * increaſe of the body, unto the edifying of it ſelf in [y] love.
17 ¶ [12] This *I* ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the [z] vanity of their mind,
18 Having the underſtanding darkned, being alienated from the [a] life of God, through the ignorance that is in them, becauſe of the * ‡ blindneſs of their heart:
19 Who being [b] paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with [c] greedineſs.
20 [13] But ye have not ſo learned Chriſt;
21 If ſo be that ye have heard him, and have been taught by him [d] as the truth is in Jeſus:
22 That ye put off concerning the former converſation, [e] the old man, which is corrupt according to the deceitfull luſts:
23 And be renewed in the [f] ſpirit of your mind;
24 And that ye put on the new man, which [g] after God is [h] created in righteouſneſs, and [i] true holineſs.
25 [14] Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.
26 [15] Be ye [k] angry and ſin not, let not the ſun go down [l] upon your wrath:
27 Neither give place to the devil.
28 [16] Let him that ſtole, ſteal no more: but rather let him labour, working with *his* hands the thing which is [m] good, that he may have ‡ to give to him that needeth.
29 [17] Let no [n] corrupt communication proceed out of your mouth, but that which is good ‡ to the uſe of edifying, that it may miniſter [o] grace unto the hearers.
30 [18] And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.
31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.
32 * And be ye kind one to another, tender-hearted, forgiving one another, even [19] as God for Chriſts ſake hath forgiven you.

c Who onely hath the chief authority over the church.
d Who onely poureth forth his providence, through all the members of the church.
e Who onely is joyned together with us in Chriſt.
5 He teacheth us, that we indeed are all one body, and that all good gifts proceed from Chriſt onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gift upon his church:) but yet notwithſtanding theſe gifts are diverſly and ſundry ways ſdivided acording to his will and pleaſure, and therefore every man ought to be content with that meaſure that God hath given him, and to beſtow it to the common profit of the whole body.
f Which Chriſt hath given.
* *Pſal.* 68. 18.
g A multitude of captives.
h Down to the earth, which is the loweſt part of the world.
i Fulfill with his gifts.
k The church.
* 1 *Cor.* 12. 28.
6 Firſt of all he reckoneth up the eccleſiaſticall functious, which are partly extraordinary and for a ſeaſon, as apoſtles, prophets, evangeliſts, and partly, ordinary and perpetuall, as paſtours and doctors.
l The apoſtles were thoſe twelve, unto whom Paul was afterward added, whoſe office was to plant churches throughout all the world.
m The prophets office was one of the chiefeſt, which were men of marvellous wiſdom, and ſome of them could foretell things to come.
n Theſe the apoſtles uſed as fellows in the execution of their office, being not able to anſwer all places themſelves.
o Paſtours are they which govern the church, and teachers are they which govern the ſchools.
7 He ſheweth the end of eccleſiaſticall functions, *to wit*, that by the miniſtery of men all the ſaints may ſo grow up together, that they may make one myſticall body of Chriſt.
p The church.
8 The uſe of this miniſtery is perpetuall, ſo long as we are in this world, *that is*, untill that time that having put off the fleſh, and throughly and perfectly agreeing betwixt our ſelves, we ſhall be joyned with Chriſt our head. Which thing is done by that knowledge of the Son of God increaſing in us, and he himſelf by little and little growing up in us, untill we come to be a perfect man, which ſhall be in the world to come, when God ſhall be all in all.
Or, *into the unity*.
q In that moſt near conjunction which is knit and faſtened together by faith.
‡ Or, *age*
r Chriſt is ſaid to grow up to full ſtature, not in himſelf, but in us.
9 Betwixt our childhood (*that is to ſay*, a very weak ſtate, while as yet we do altogether waver) and our perfect age, which we ſhall have at length in another world there is a mean, *to wit*, our youth, and ſteady going forward to perfection.
10 He compareth them, which reſt not themſelves upon the word of God, to little boats which are toſſed hither and thither with the doctrines of men, as it were, with contrary winds, and therewithall foreſwareth them, that it cometh to paſs not onely by the lightneſs of mans brain, but alſo by the craftineſs of certain, which make as it were an art of it.
s with thoſe uncertain chances which toſs men to and fro
t By the deceit of thoſe men which are very well practiſed in deceiving of others.
11 By earneſt affection of the truth and love, we grow up into Chriſt: for he (being effectuall by the miniſtery of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth all the limbs thereof according to the meaſure and proportion of each one) quickeneth and cheriſheth his church, which conſiſteth of divers functions, as of divers members, & preſerveth the proportion of every one. And thereof it followeth, that neither this body can live without Chriſt, neither can any man grow up ſpiritually, which ſeparateth himſelf from the other members.
‡ Or, *being ſincere*
* *Col.* 2. 19.
u Of Chriſt, who, in manner of the ſoul, quickeneth all the members.
x Such increaſe as meet the body ſhould have
y Charity is the knitting of the limbs together.
12 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt upon the principles of manners and actions, ſetting down a moſt grave compariſon between the children of God, and them which are not regenerate: For in theſe men, all the powers of the mind are corrupted, and their mind is given to vanity, and their ſenſes are darkened with moſt groſs miſtineſs, and their affections are ſo accuſtomed by little and little to wickedneſs, that at length they run headlong into all uncleanneſs, being utterly deſtitute of all judgement.
z If the nobleſt parts of the ſoul be corrupted, what is man but corruption onely?
a Whereby God liveth in them.
* *Rom.* 1. 21.
‡ Or, *hardneſs*.

b Void of all judgement.
c They ſtrove to paſs one another, as though there had been ſome gain to be gotten by it.
13 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Chriſt, which have other principles of their doings far different, *to wit*, holy and honeſt deſires, and a mind clean changed by the vertue of the Holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed.
d As they have learned, which acknowledge Chriſt indeed and in good earneſt.
e Your ſelves.
f Where there ought to have been the greateſt force of reaſon, there is the greateſt corruption of all, which waſteth all things.
g After the image of God.
h The effect and end of the new creation.
i Not fained nor counterfeit.
14 He commendeth ſeverally certain peculiar Chriſtian vertues and firſt of all, he requireth truth, (*that is to ſay*, ſincere manners) condemning all deceit and diſſembling, becauſe we are born one for another.
15 He teacheth us how to bridle our anger, in ſuch ſort, that although it be hot, yet that it break not out, and that it be ſtraightways quenched before we ſleep: leſt Satan take occaſion to give us evil counſel, and by that means deſtroy us.
k If it ſo fall out, that you be angry, yet ſin not: *that is*, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
l Let not the night come upon you in your anger, *that is*, make an atonement quickly for all matters.
16 He deſcendeth from the heart to the hands, condemning theft: and becauſe the men which give themſelves to this wickedneſs, uſe to pretend poverty, he ſheweth that labour is a good remedy againſt poverty, which God bleſſeth in ſuch ſort, that they which labour have always ſome overplus to help others, ſo far is it from this, that they are conſtrained to ſteal other mens goods.
m By labouring in things that are holy and profitable to his neighbour.
‡ Or, *to deſtribute*
17 He bridleth the tongue alſo, teaching us to temper our talk, that our hearers minds be not onely not deſtroyed, but alſo inſtructed.
n *Word for word*, rotten.
‡ Or, *to edify profitably*,
o By grace, he meaneth that, whereby men may profit to the going on forward in godlineſs and love.
18 A generall precept againſt all exceſs of affections which dwell in that part of the mind, which they call Angry, and he ſetteth againſt them the contrary means. And uſeth a moſt vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateneſs and intemperancy, who dwelleth in us, to this end, to moderate all our affections.
* 2 *Cor.* 2. 10
19 An argument taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been done unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

CHAP. V.

2 After generall exhortations to love, 3 to flee fornication, 4 and all uncleanneſs, 7 not to converſe with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he deſcendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Chriſt doth his church.

BE ye therefore followers of God, as dear children;
2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, & a ſacrifice to God for a ſweet ſmelling ſavour.
3 [1] But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints:
4 Neither filthineſs, nor fooliſh talking, nor [a] jeſting, which are not convenient: but rather giving of thanks.
5 [2] For

1 Now he cometh to another kind of affections, which is in that part of the mind, which men call coveteous or deſirous: and he reprehendeth fornication, covetouſneſs and jeſting, very ſharply.
a Jeſts which men caſt one at another: that no lightneſs be ſeen nor evil example given, nor any offence moved by evil words or backbiting.

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5 [a] For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an [b] idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‡ disobedience.

7 [3] Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* [c] light in the Lord: walk as children of light,

9 (For the fruit of the [d] Spirit *is* in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkness, but rather [e] reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are ‡ reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore [f] he saith, * Awake thou that sleepest, and arise from the [g] dead, and Christ shall give thee light.

15 *[4] See then that ye walk circumspectly, not as fools, but as wise,

16 [h] Redeeming the time, because the [i] days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 [5] And be not drunk with wine, wherein is [k] excess; but be filled with the Spirit:

19 Speaking to your selves in psalms, and hymns, and spirituall songs, singing and making melody in your [l] heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ:

21 [6] Submitting your selves one to another in the fear of God.

22 ¶ [7] Wives, submit your selves unto your own husbands, [8] as unto the Lord.

23 [9] For the husband is the head of the wife, even as Christ *is* the head of the church: and [10] he is the Saviour of the body.

24 [11] Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 [12] Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 [13] That he might [m] sanctifie and cleanse it with the washing of water, by the [n] word,

27 That he might present it to himself a glorious church, not [o] having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his [p] own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, [q] of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be [r] joyned unto his wife, and they two shall be one flesh.

32 [15] This is a great mystery: but I speak concerning Christ and the church.

33 [16] Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife *see* that she reverence *her* husband.

2 Because these sins are such, that the most part of men count them not for sins, he awaketh the godly to the end they should so much the more take heed to themselves from them, as most hurtfull plagues.
b A bond-slave to idolatry, for the covetous man thinketh that his life standeth in his goods.
‡ Or, *unbeleef.*
3 Because we are not so ready to any thing, as to follow evil examples, therefore the apostle warneth the godly to remember always, that the others are but as it were darkness, and that they themselves are as it were light. And therefore the others commit all villanies (as men are wont in the dark) but they ought not onely not to follow their examples, but also (as the property of the light is,) reprove their darkness, and to walk so (having Christ that true light going before them) as it becometh wise men.
c The faithfull are called light, both because they have the true light in them which lighteneth them, and also because they give light to others, in so much, that their honest conversation reproveth the life of wicked men.
d By whose force we are made light in the Lord.
e Make them open to all the world, by your good life.
‡ Or, *discovered*.
f The Scriptures, or God in the Scripture.
g *Isa.* 60. 1.
g He speaketh of the death of sin.
h *Col.* 4. 5.
4 The worse and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions and respect nothing but the will of God.
h this is a metaphor taken from the merchants: who prefer the least profit that may be before all their pleasures.
i The times are troublesom and sharp.
5 He setteth the sober and holy assemblies of the faithfull, against the dissolute bankets of the unfaithfull, in which the praises of the onely Lord must ring, be it in prosperity or adversity.
k All kind of riot, joyned with all manner of filthiness and shamefulness.
l With an earnest affection of the heart, and not with the tongue onely.
6 A short repetition of the end whereunto all things ought to be referred, to serve one another for Gods sake
7 Now he descendeth to a family, dividing orderly all the parts of a family. And he saith, that the dutie of wives consisteth herein, to be obedient to their husbands.
8 The first argument. for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.
9 A declaration of the former saying: Because God hath made the man head of the woman in matrimony, as Christ is the head of the church.
10 Another argument: Because the good estate of the wife dependeth on the man, so that this submission is not onely just, but also very profitable: as also the salvation of the church is of Christ, although far otherwise.
11 The conclusion of the wives duty towards their husband.
12 The husbands duty toward their wives, is to love them as themselves, of which love the love of Christ towards his church is a lively pattern.
13 Because many men pretend the infirmities of their wives to excuse their own hardnes and cruelty, the apostle willeth us to mark what manner of church Christ got, when he joyned it to himself, and how he doeth not onely loath all her filth and uncleanness, but ceaseth not to wipe the same away with his cleanness, untill he have wholly purged it.
m Make it holy.
n Through the promise of free justification and sanctification in Christ received by faith.

o The church as it is considered in it self, shall not be without wrinkle, before it come to the mark it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is clean and without wrinckle.
14 Another argument, Every man loveth himself, even of nature, therefore he striveth against nature that loveth not his wife: he proveth the consequent first by the mysticall knitting of Christ and the church together, and then by the ordinance of God, who saith that man and wife are as one ; *that is*, not to be divided.
p His own body.
q He alludeth to the making of the woman which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the sacrament of the supper.
r Look *Matt.* 19. 5. 15. That no man might dream of naturall conjunction, or knitting of Christ and his church together (such as the husbands and the wives is) he sheweth that it is secret, *to wit*, spirituall, and such as far differeth from the common capacity of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.
15 The conclusion both of the husbands duty toward his wife, and of the wifes toward her husband.

CHAP. VI.

1 *The duty of children toward their parents,* 5 *of servants toward their masters.* 10 *Our life is a warfare,* 12 *not onely against flesh and blood, but also spirituall enemies.* 13 *The compleat armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

2 [4] Honour thy father and mother, ([5] which is the first commandment with [b] promise)

3 That it may be well with thee, and thou mayest live long on the earth.

4 [6] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

5 ¶ [7] Servants, be obedient to them that are *your* masters [8] according to the flesh, with [d] fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers, but as the servants of Christ, [9] doing the will of God from the heart;

7 With good will doing service, *as* to the [e] Lord, and not to men:

8 [10] Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he be* bond or free.

9 ¶ [11] And ye masters, do the same things unto them, ‡ forbearing threatning: knowing

1 He cometh to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them.
2 The first argument: because God hath so appointed: whereupon it followeth also that children are so far forth bound to obey their parents, as they may not swerve from the true worship of God.
a For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have of us.
3 The second argument; Because this obedience is most just.
4 A proof of the first argument.
5 The third argument taken of the profit that ensueth thereby; Because the Lord vouchsafed this commandment amongst all the rest, of a speciall blessing.
b with a speciall promise: for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is generall.
6 It is the duty of fathers to use their fatherly authority moderately and to Gods glory.
c Such informations and precepts as being taken out of Gods book, are holy and acceptable to him.
7 Now he descendeth to the third part of family, *to wit*, to the duty both of the masters, and of the servants. And he sheweth that the duty of servants consisteth in an hearty love and reverence to their masters.
8 He mitigateth the sharpness of service, in that they are spiritually free notwithstanding the same, and yet the spirituall freedom taketh not away corporall service: insomuch that they cannot be Christs, unless they serve their masters willingly and faithfully, so far forth as they may with safe conscience.
d with carefull reverence, for slavish fear is not allowable, much less in Christian servants.
9 To cut off occasion of all pretences, he teacheth us that it is Gods will that some are either born or made servants, and therefore they must respect Gods will, although their service be never so hard.
e Being moved with a reverence to God ward, as though ye served God himself.
10 Although they serve unkind and cruel masters, yet the obedience of servants is no less acceptable to God, than the obedience of them that are free.
11 It is the duty of masters, to use the authority that they have over their servants modestly and holily, seeing that they in another respect have a common master which is in heaven, who will judge both the bond and the free.
‡ Or, *moderating*.

that

that ‡ your master also is in heaven, neither is there [f] respect of persons with him.

10 [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 [13] For we wrestle not against flesh and [g] bloud, but against [h] principalities, against powers, against the rulers of the darkness of this world, against ‡ spirituall wickedness in ‡ high *places*.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the [i] evil day, and ‡ having done all to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the [k] preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the [l] Spirit, and watching thereunto with all perseverance, and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassadour ‡ in bonds: that ‡ therein I may speak boldly, as I ought to speak.

21 [15] But that ye also may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ ‡ in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

* Some read, *both your and their master.*
f Either of freedom or bondage.
12 He concludeth the other part of this epistle, with a grave exhortation, that all be ready and fight constantly, trusting to spirituall weapons, untill their enemies be clean put to flight. And first of all, he warneth us to take the armour of God, wherewith onely our enemy may be dispatched.
13 Secondly, he declareth that our chiefest and mightiest enemies are invisible, that we may not think that our chiefest conflict is with men.
g Against men which are of a frail and brittle nature, against which are set spirituall subtilities, more mighty than the other by a thousand parts.
h He giveth these names to the evil angels, by reason of the effects which they work: not that they are able to do the same of themselves, but because God giveth them the bridle. ‡ Or, *wicked spirits.* ‡ Or, *heavenly.* 14 He sheweth that these enemies are put to flight with the onely armour of God, *to wit*, with uprightness of conscience, a godly and holy life, knowledge of the gospel, faith, and *to be short*, with the word of God, and using daily earnest prayer for the health of the church and especially for the constancy of the true, godly, and valiant ministers of the word. i Look *Chap.* 5. 16. ‡ Or, *having overcome all.*
k That the preparation of the gospel may be as it were shoes to you: and it is very fitly called the gospel of peace, for that seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the gospel, that we may take our journey to God who is at peace with us.
l That holy prayers may proceed from the holy spirit.
‡ Or, *in a chain.*
‡ Or, *therein.*
15 A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his epistles.
‡ Or, *with incorruption.*

The Epistle of PAUL the Apostle TO THE PHILIPPIANS.

Chap. I.

3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings,* 9 *daily praying to him for their increase in grace.* 12 *He sheweth what good the faith of Christ had received by his troubles at Rome,* 21 *and how ready he is to glorify Christ, either by his life or death:* 27 *exhorting them to unity,* 28 *and to fortitude in persecution.*

PAul aud [1] Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the [a] bishops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‡ remembrance of you,

4 (Always in every prayer of mine for you all making request with joy,)

5 For your [b] fellowship in the gospel from the [c] first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform *it* until the [d] day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the gospel, ye all are ‡ partakers of my [f] grace.

8 [2] For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement;

10 That ye may ‡ approve things that ‡ are excellent; that ye may be sincere, and without offence till the day of Christ:

11 Being filled with the [g] fruits of righteousness, which *are* by Jesus Christ unto the glory and praise of God.

1 The mark whereat he shooteth in this epistle is to confirm the Philippians by all means possible, not onely not to faint, but also to go forward. And first of all, he commandeth their former doings, to exhort them to go forward: which thing *he saith*, he hopeth fully they will do, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.
a By the bishops are meant both the pastours, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasure of the church, and had to look unto the poor. ‡ Or, *mention.* b Because that you also are made partakers of the gospel. c Ever since I knew you.
‡ Or, *will finish it.*
d The spirit of God will not forsake you unto the very latter end, untill your mortal bodies shall appear before the judgement of Christ to be glorified.
‡ Or, *ye have me in your heart.*
e A true proof of a true knitting together with Christ.
‡ Or, *partakers with me of grace.*
f He calleth his bonds grace, as though he had received some singular benefit.
2 He declareth his good will towards them, therewithall shewing by what means chiefly they may be confirmed, *to wit*, by continuall prayer. 3 He sheweth what thing we ought chiefly to desire, *to wit*, first of all that we may increase in the true knowledge of God, (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works in deed, to the glory of God by Jesus Christ. ‡ Or, *sense.* ‡ Or, *trie.* ‡ Or, *discern.*
g If righteousness be the tree, and good works the fruits, then must the papists needs be deceived, when they say that works are the cause of righteousness.

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12 [4] But I would ye should understand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in [h] Christ are manifest in all the [i] palace, and ‡ in all other *places*;

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the [k] word without fear.

15 Some indeed preach Christ even of envy and strife: and some also of good will.

16 The one preach Christ of contention, not [l] sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 [5] What then? notwithstanding every way, whether [m] in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 [6] According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 [7] But if I live in the [n] flesh, this *is* the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh, *is* more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27 [8] Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye [o] stand fast in one spirit, with one mind, striving together for the faith of the gospel;

28 [9] And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 [10] For unto you it is given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake.

30 [11] Having the same conflict which ye saw in me, and now hear *to be* in me.

4 He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his apostleship. To whom he answereth that God hath blessed his imprisonment in such wise, that he is by that mean become more famous, and the dignity of the gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.
h For Christs sake.
i In the Emperours court.
‡ Or, *to all effect.*
k The gospel is called the word, to set forth the excellency of it.
l Not with a pure mind for otherwise their doctrine was pure.
5 He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that ask it.
m under a godly colour and shew: for they made Christ a cloke for their ambition and envie.
6 We must continue even to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we live or die.
7 An example of a true shepherd, who maketh more account how he may profit his sheep, than he doth of any commodity of his own whatsoever.
n To live in this mortall body.
8 Having set down those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrine and mind, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversity in such sort, that they admit nothing unworthy the profession of the gospel.
o The word is a metaphor taken from wrestlers, that stand fast and shrink not a foot.
9 We ought not to be discouraged, but rather encouraged by the persecutions, which the enemies of the gospel imagine and practise against us: seeing that they are certain witnesses, from God himself, both of our salvation, and of the destruction of the wicked.
10 He proveth that his saying, that persecution is a taken of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith.
11 Now he sheweth for what purpose he made mention of his afflictions.

Chap. II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christs humility and exaltation: 12 to a carefull proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF [1] *there be* therefore any consolation in [a] Christ, if any comfort of love, if any fellowship of the Spirit, if any [b] bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having [c] the same love, being of one accord, of one mind.

3 *Let* nothing *be done* through strife, or vain glory, but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 [2] Let this mind be in you, which was also in Christ Jesus:

6 Who being in the [d] form of God, [e] thought it not robbery to be [f] equall with God:

7 But made himself of no [g] reputation, and took upon him the [h] form of a servant, and was made in the ‡ likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 [3] Wherefore God also hath highly exalted him, and given him a [i] name which *is* above every name:

10 That at the name of Jesus [k] every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that [l] every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 [4] Wherefore my beloved, as *ye* have alway obeyed, not as in my presence onely, but now much more in my absence; [m] work out your own salvation with fear and trembling.

13 [5] For it is God which worketh in you, both [n] to will and to do of *his* good pleasure.

14 [6] Do all things without murmurings, and disputings:

15 [7] That ye may be blameless and ‡ harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ‡ ye shine as lights in the world:

16 Holding forth the [o] word of life: [8] that I may rejoyce in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be † offered upon the [p] sacrifice

1 A most earnest requeest to remove all those things, whereby that great and speciall consent and agreement is commonly broken, *to wit*, contention and pride whereby it cometh to pass that they separate themselves one from another.
a Any Christian comfort.
b If any feeling of inward love.
c Like love.
2 He setteth before them a most perfect example of all modesty and sweet conversation, Christ Jesus; whom we ought to follow with all our might: who abased himself so far for our sakes, although he be above all, that he took upon him the form of a servant, *to wit*, our flesh, willingly subject to all infirmities, even to the death of the cross.
d Such as God himself is, and therefore God, for therefore is none in all parts like to God, but God himself.
e Christ that glorious and everlasting God knew that he might right fully and lawfully not appear in the base flesh of man, but remain with Majesty meet for God: yet he chose rather to debase himself.
f If the Son be equall with the Father, then is there of necessity an equality, which Arius that heretick denieth: and if the Son be compared to the Father, then is there a distinction of persons, which Sabellius that heretick denieth.
g He brought himself from all things, as it were to nothing.
h By taking our manhood upon him.
‡ Or, *habit.*
3 He sheweth the most glorious event of Christs submission, to teach us that modesty is the true way to true praise and glory.
i Dignity and renoun, and the matter with it.
k All creatures shall at length be subject to Christ.
l Every nation.
4 The conclusion: we must go on to salvation with humility and submission by the way of our vocation.
m That is, do such things as concern life and salvation, of which some particulars were above mentioned, *verse* 1. 2.
5 A most sure and grounded argument against pride, for that we have nothing in us praise worthy, but it cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well, (much less to do well) but onely of the free mercy of God.
n Why then we are not stocks, but yet we do not will well of nature, but onely because God hath made of our naughty will a good will.
6 He describeth modesty by the contrary effects of pride, teaching us, that it is far both from all malicious and close or inward hatred, and also from open contentions and brawlings.
7 To be short, he requireth a life without fault, and pure, that being lightned with the word of God, they may shine in the darkness of this world.
‡ Or, *sincere*, ‡ Or, *shine ye.*
o The gospel is called the word of life, because of the effects which it worketh.
8 Again he pricketh them forward, setting before them his true apostolick care that he had of them: comforting them moreover, to the end they should not be sorry for the greatnes of his afflictions, no not although he should die to make perfect their oblation with his bloud, as it were with a drink offering.
† Gr. *poured forth.*
p As if he said, I brought you Phillippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spirituall offering.

fice

fice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 ‡ [9] But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I have no man ‡ like-minded, who will naturally care for your ſtate.

21 For [r] all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſon *with* the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him onely, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſs ſorrowfull.

29 Receive him therefore in the Lord with all gladneſs, and ‡ hold ſuch in reputation:

30 Becauſe for the [t] work of Chriſt he was nigh unto death, not regarding his life, to ſupply your lack of ſervice toward me.

Chap. III.

1 *He warneth them to beware of the falſe teachers of the circumciſion,* 4 *ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſs of the law:* 7 *which notwithſtanding he counteth as dung and loſs, to gain Chriſt and his righteouſneſs,* 12 *therein acknowledging his own imperfection.* 15 *He exhorteth them to be thus minded,* 17 *and to imitate him,* 18 *and to decline the ways of carnall Chriſtians.*

FInally, [1] my brethren, rejoyce in the Lord. To write the [2] ſame things to you, to me indeed *is* [a] not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil workers, beware of the [b] conciſion.

3 [3] For we are the circumciſion, which worſhip God in the ſpirit, & rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh:

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which *is* in the law, blameleſs.

7 But what things were [d] gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count [e] all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may [f] win Chriſt,

9 And be found in [g] him, [h] not having mine own righteouſneſs, which *is* of the law, but that which *is* through the faith of Chriſt, the righteouſneſs which *is* of God by faith:

10 [5] That I may [i] know him, and the power of his reſurrection, and the [6] fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead:

12 Not as though I had already attained, either were already perfect: but I follow after if that I may [k] apprehend that for which alſo I am [l] apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended: but this one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore, as many as be [m] perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 [8] (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

19 [n] Whoſe end *is* deſtruction, whoſe God *is their* belly: and *whoſe* [o] glory *is* in their ſhame, who mind earthly things.)

20 [9] For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

‡ Or, *moreover.*
9 Moreover, he confirmeth their minds both by ſending back Epaphroditus unto them, whoſe fidelity towards them, and great pains in helping him, he commendeth: and alſo in promiſing to ſend Timothy ſhortly unto them, by whoſe preſence they ſhall receive great commodity, and hoping alſo to come himſelf ſhortly unto them, if God will.
q May be confirmed in my joy of mind.
‡ Or, *ſo dear unto me,*
r The moſt part.

‡ Or, *honour ſuch.*
t He calleth it here the work of Chriſt, to viſit Chriſt: being poor, and in bands, in the perſon of Paul.

1 A concluſion of thoſe things which have been before ſaid, *to wit*, that they go forward chearfully in the Lord.
2 A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which joyn circumciſion with Chriſt, (*that is to ſay*, juſtification by works, with free juſtification by faith) and beat into mens heads the ceremonies which are aboliſhed, for true exerciſes of godlineſs and charity. And he calleth them dogs, as propinate barkers, and evil workmen, becauſe they neglected true works, and did not teach the true uſe of them. *To be ſhort*, he calleth them conciſion, becauſe in urging circumciſion, they cut off themſelves and others from the church.
a Which you have oftentimes heard of me.
b He alludeth to circumciſion, of the name whereof whiles they boaſted, they cut aſunder the church.
3 He ſheweth that we ought to uſe true circumciſion, *to wit*, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerve God in purity of life.
c In outward things which pertain nothing to the ſoul.
4 He doubteth not to prefer himſelf even according to the fleſh, before thoſe perverſe hot urgers of the law, that all men may know, that he doth with good judgement of mind, lightly eſteem of all thoſe outward things: for ſo much as he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

d Which I accounted for advantage.
e He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.
f That in their place I might get Chriſt, and of a poor man become rich: ſo far off am I from loſing any thing.
g In Chriſt: for they that are found without Chriſt, are ſubject to condemnation.
h *That is*, To be in Chriſt, to be found not in a mans own righteouſneſs, clothed with the righteouſneſs of Chriſt imputed to him.
5 This is the end of righteouſneſs by faith touching us, that, by the vertue of his reſurrection, we may eſcape from death.
i That I may feel him indeed, and have a triall of him.
6 The way to that eternall ſalvation is to follow Chriſts ſteps, by afflictions and perſecutions, untill we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward whereunto God calleth us in him. And the apoſtle ſetteth theſe true exerciſes of godlineſs, againſt thoſe vain ceremonies of the law, wherein the falſe apoſtles put the ſum of godlineſs.
k To life everlaſting, which followeth the reſurrection of the ſaints.
l For we run not, but ſo far forth as we are layed hold on of Chriſt, *that is*, as God giveth us ſtrength, and ſheweth us the way.
7 The concluſion of his exhortation ſtanding upon three members The one is, that ſuch as have profited in the truth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not theſe things, and doubt of the aboliſhing of the law, they ſhould cauſe no trouble, & ſhould be gently born withall, untill they alſo be inſtructed of the Lord. The third is, that they eſteem the falſe apoſtles, by their fruits: wherein he doubteth not to ſet forth himſelf for an example.
m He ſaid before, that he was not perfect. So that in this place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next verſe following.
8 He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but with ſorrow and teares, *to wit*, becauſe that being enemies of the goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: *that is to ſay*, that flowing in peace, and quietneſs, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of.
n Reward.
o Which they hunt after at mens hands.
9 He ſetteth againſt theſe fellows, true paſtours which neglect earthly things, and aſpire to heaven onely, where they know that even in their bodies they ſhall be clothed with that eternall glory, by the vertue of God.

CHAP. IV.

1 *From particular admonitions,* 4 *he proceedeth to generall exhortations,* 10 *shewing how he rejoyced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them:* 19 *and so he concludeth with prayer and salutations.*

1 THerefore, [1] my brethren, *dearly* beloved and longed for, my joy and [a] crown, so stand fast in the [b] Lord, *my dearly* beloved.

2 [2] I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names *are* in the [c] book of life.

4 [3] Rejoyce in the [d] Lord alway: *and* again I say, Rejoyce.

5 [4] Let your [e] mederation be known unto all men. [5] The Lord *is* at hand.

6 [6] Be carefull for nothing: but in every thing by prayer & supplication with [f] thanksgiving, let your requests be made known unto God.

7 And the [g] peace of God which passeth all understanding, shall keep your [h] hearts and minds through Christ Jesus.

8 ¶ [7] Finally, brethren, whatsoever things *are* true, whatsoever things *are* ‡ [i] honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if *there be* any vertue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 [8] ¶ But I rejoyced in the Lord greatly, that now at the last your care of me ‡ hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of [k] want: for I have learned in whatsoever state I am, *therewith* to be content.

12 I know both *how* to be [l] abased, and I know *how* to abound: every where, and in all things I am [m] instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 [9] Now ye Philippians know also, that in the [n] beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 [10] Not because I desire a gift: but I desire fruit that may abound to your account.

18 But ‡ I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an [o] odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 ¶ Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of [p] Cesars household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

1 A rehearsall of the conclusion: That they manfully continue, untill they have gotten the victory, trusting to the Lords strength.
a Mine honour.
b In that concord, whereof the Lord is the band.
2 He also calleth on some by name, partly, because they needed private exhortation, and partly also, to stir up others to be more prompt and ready.
c God is said, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlasting life; Ezekiel calleth it the writing of the house of Israel, & the secret of the Lord. Chap. 13. 9.
3 He addeth particular exhortations: the first is, that the joy of the Philippians be not hindred by any afflictions that the wicked imagine and work against them.
d So is the joy of the world distinguished from our joy.
4 The second is, that taking all things in good part they behave themselves moderately with all men.
e Your quiet and setled mind.
5 The taking away of an objection: we must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.
6 The third is, that we be not too carefull for any thing, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet conscience we may wholly and with all our hearts submit our selves to him.
f So David began very oft with tears, but ended with thanksgiving.
g That great quietness of mind, which God onely giveth in Christ.
h He divideth the mind into the heart, *that is*, into that part which is the seat of the will and affections, and into the higher part whereby we understand the reason of matters.
7 A generall conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holiness and righteousness.
‡ *venerable.*
i Whatsoever things are such as do beautify and set you out with a holy gravity.
8 He witnesseth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet so moderating his words, that he might declare himself void of all suspicion of dishonesty, and that he hath a mind contented both with prosperity and adversity, and *to be short*, that he reposeth himself in the onely will of God.
‡ Or, *renewed.*
k As though I passed for any want.
l He useth a generall word, and yet he speaketh but of one kind of cross, which is poverty, for commonly poverty bringeth all kinds of discommodity with it.
m This is a metaphor taken from holy things, or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembereth also their former benefits, and again, putteth away sinistrous suspition of immoderate desire, in that that he received nought of any else.
n At the beginning, when I preached the gospel amongst you.
10 He witnesseth again, that he alloweth well of their benefit, not so much for his own sake, as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himself will not be forgetful.
‡ Or, *I have received all.*
o He alludeth to the sweet smelling savours that were offered in the old law.
p Such as belong to the Emperour Nero.

The Epistle of PAUL the Apostle TO THE COLOSSIANS.

CHAP. I.

1 *After salutation he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *prayeth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ, and commendeth his own ministery.*

PAul an apostle of Jesus Christ, by [a] the will of God, and Timotheus *our* brother,

2 To the saints and faithfull brethren in Christ, which *are* at [b] Colosse: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

3 ¶ [1] We give thanks to God, and the [c] Father of our Lord Jesus Christ, praying always for you:

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the [d] hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and

a By the free bountifulness of God.
b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycea and Pamphylia.
1 He commendeth the doctrine that was delivered them by Epaphras, and their readiness in receiving it.
c We cannot otherwise consider of God to our salvation, but as he is Christs Father, in whom we are adopted.
d For the glory that is hoped for.

and knew the grace of God in truth.

2 He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further, both in the knowledge of the gospel, and also in the true use of it.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

e Your spiritual love, or your love which cometh from the spirit.

8 [a] Who also declared unto us your love in the [e] Spirit.

‡ Gods will.

3 The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of [f] his will, in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, & increasing in the knowledge of God;

g It must not be unwilling, and as it were drawn out of us by force, but proceed from a mercy and joyful mind.

11 [3] Strengthened with all might according to his glorious power, unto all patience and long-suffering with [g] joyfulness;

4 Having ended the preface, he goeth to the matter it self, *that is to say*, to an excellent description (although it be but short, of whole Christianity, which is fitly divided into three treatises: for first of all, he expoundeth the true doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians, with divers exhortations to the sixth verse of the second chapter. And last of all, in the third place, even to the third chapter, he refuteth the corruptions of true doctrine.

12 [4] Giving thanks unto the [5] Father, which hath made us meet to be partakers of the inheritance of the saints in [h] light:

5 The efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darkness, wherein we were born, and bringing us to the light of the knowledge of the glory of his Son.

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of † his dear Son:

h In that glorious and heavenly kingdom.

† Gr. *the Son of his love.*

14 [6] In whom we have redemption through his bloud, *even* the forgiveness of sins:

6 The matter it self of our salvation, is Christ the Son of God, who

15 [7] Who is the image of the invisible God, the [i] first-born of every creature.

16 For by him were all things created that *are* in heaven, and that *are* in earth, visible and invisible, whether *they be* [k] thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things consist.

18 [8] And he is the head of the body, the church: who is the beginning, the [l] first-born from the dead; that ‡ in all things he might have the preeminence.

19 For it pleased *the Father*, that in him should [m] all fulness dwell;

20 [9] And (‡ having made peace through the bloud of his cross) by him to reconcile [n] all things unto himself, by him, *I say*, whether *they be* things in earth or things in heaven.

21 [10] And you that were sometime alienated, and enemies ‡ in *your* mind by wicked works, yet now hath [o] he reconciled,

22 In the body of [p] his flesh through death, to present you holy and unblameable, and unreprovable in his sight:

23 [11] If ye continue in the faith grounded and setled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every [q] creature which *is* under heaven; [12] whereof I Paul am made a minister.

11 The second treatise of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is no where any other the gospel.

q To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

24 Who now rejoyce in my sufferings [r] for you, and fill up that which is [s] behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church:

12 He purchaseth authority to this doctrine by his apostleship, and taketh a most sure proof thereof, of his afflictions, which he suffereth for Christ his name to instruct the churches with the examples of patience.

r For your profit and commoditie.

25 [13] Whereof I am made a minister according to the dispensation of God, which is given to me for you, ‡ to fulfil the word of God;

s The afflictions of the church are said to be Christs afflictions, by reason of that fellowship and knitting together that the body and the head have, the one with the other: not that there is any more need to have the church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body. 13 He bringeth another proof of his apostleship, *to wit*, that God is the author of it, by whom also he was appointed peculiarly apostle of the gentiles, to the end that by this means that same might be fulfilled by him, which the prophets foretold of the calling of the gentiles. ‡ Or, *fully to preach the word of God: Rom. 15. 19.*

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his [t] saints;

t Whom he chose to sanctifie unto himself in Christ: moreover he saith, that the mysterie of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily.

27 To whom God [u] would make known what *is* the riches of the glory of this mystery among the Gentiles, which is Christ ‡ in you, the hope of glory:

u Thus Paul bridleth the curiosity of men. ‡ Or, *amongst you.*

28 [14] Whom we preach, warning every man, and teaching every man in [x] all wisdom; that we may present every man perfect in Christ Jesus.

14 He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ onely through the Lords plentiful blessing of his labours. x Perfect and sound wisdom, which is perfect in it self, and shall in the end make them perfect that follow it.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

1 The taking away of an objection. In that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them.

FOr [1] I would that ye knew what great ‡ conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen [a] my face in the flesh:

‡ Or, *fear*, or *care.*

a Me present in body.

2 [2] That [b] their hearts might be comforted, being knit together in love, and unto all riches of the [c] full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

2 He concludeth shortly the sum of the former doctrine, *to wit*, that the whole sum of true wisdom, and most secret knowledge of God, consisteth in Christ onely, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

3 ‡ In whom are hid all the treasures of [d] wisdom and knowledge.

b Whom he never saw.

4 [3] And this I say, lest any man should beguile you with [e] enticing words.

c Of that understanding, which bringeth forth a certain and undoubted perswasion in our minds. ‡ Or, *wherein.* d There is no true wisdom without Christ. 3 A passing over to the treatise following, against the corruptions of Christianity.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying & beholding your [f] order, & [g] stedfastness of your faith in Christ.

e With a framed kind of talk made to perswade. f The manner of your ecclesiastical discipline. g Doctrine.

6 As ye have therefore [h] received Christ Jesus the Lord, *so* walk ye in him:

h So then Christ hangeth not upon mens traditions.

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 [4] Beware lest any man [i] spoil you through

4 He bringeth all corruptions to three kinds. The first is, that which ariseth of vain and curious speculations, and yet beareth a shew of a certain subtil wisdom. i This is a word of war, and it is as much as, to drive or carry away a spoil or booty.

any more need to have the church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body. 13 He bringeth another proof of his apostleship, *to wit*, that God is the author of it, by whom also he was appointed peculiarly apostle of the gentiles, to the end that by this means that same might be fulfilled by him, which the prophets foretold of the calling of the gentiles. ‡ Or, *fully to preach the word of God: Rom. 15. 19.* t Whom he chose to sanctifie unto himself in Christ: moreover he saith, that the mysterie of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily. u Thus Paul bridleth the curiosity of men. ‡ Or, *amongst you.* 14 He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ onely through the Lords plentiful blessing of his labours. x Perfect and sound wisdom, which is perfect in it self, and shall in the end make them perfect that follow it.

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philosophy and vain deceit, after the [5] tradition of men, [6] after the ‡[k] rudiments of the world, and [7] not after Christ:

9 [8] For in [l] him [m] dwelleth [n] all the fulness of the Godhead [o] bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [9] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the [p] sins of the flesh, by the circumcision of Christ:

12 [10] Buried with him in [q] baptism, wherein also you are risen with [r] *him* through the faith of [11] the operation of God, who hath raised him from the dead.

13 [12] And you being dead in *your* sins, [13] and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 [14] Blotting out the [s] hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And having spoiled [t] principalities and powers, he [x] made a shew of them openly, triumphing over them ‡ in [y] it.

16 [15] Let no man therefore judge you ‡ in meat or in drink, or ‡ in respect of an holy day, or of the new moon, or of the sabbath-*days*:

17 Which are a shadow of things to come; but the [z] body *is* of Christ.

18 [16] Let no man ‡ beguile you of your reward, † in a voluntary [a] humility, and worshipping of angels, [17] intruding into those things which he hath not seen, [18] [b] vainly puft up by his fleshly mind;

19 [19] And not holding the head, from which [c] all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of [d] God.

20 [20] Wherefore if ye be dead with Christ from the ‡ rudiments of the world; why, [e] as though living in the world, are ye subject to ordinances,

21 [21] (Touch not, taste not, handle not:

22 [22] Which all are to perish with the using) [23] after the commandments and doctrines of men?

23 [24] Which things have indeed a shew of [f] wisdom in [g] will-worship and humility, and ‡ [h] neglecting of the body, not in any honour to the [i] satisfying of the flesh.

5 The second which is manifestly superstitious and vain, and upon custom and feigned inspirations.
6 The third kind was of them which joyned the rudiments of the world (*that is to say*, the ceremonies of the law) with the gospel.
k Or, *elements*.
l Principles and rules, wherewith God ruled his church, as it were under a schoolmaster.
7 A general confutation of all corruption is this, that that must needs be a false religion, which addeth any thing to Christ.
8 A reason: Because onely Christ, God and man, is most perfect, and passeth far above all things, so that whosoever hath him, may require nothing more.
l By these words is shewed a distinction of the natures.
m This word (dwelleth) noteth out unto us the joyning together of those natures, so that of God and man is one Christ.
n These words set down most perfect Godhead to be in Christ.
o The knitting together of God and man is substantial and essential.
9 Now he dealeth precisely against the third kind, *that is to say*, against them which urged the Jews religion:
p These many words are used to shew what the old man is, whom Paul in other places calleth, the body of sin.
10 The taking away of an objection: we need not so much the external sign which our fathers had, seeing that our baptism is a most effectual pledge and witness of the inward restoring and renewing.
q Look *Rom.* 6. 16.
r So then all the force of the matter cometh not from the very deed done, *that is to say*, It is not the dipping of us into the water by a minister, that maketh us to be buried with Christ, *as the papists say*, That even for the very acts sake, we become verily Christians: but it cometh from the vertue of Christ; for the apostle addeth the resurrection of Christ, and faith.
11 One end of baptism is the death and burial of the old man, and that by the mighty power of God onely, whose vertue we lay hold on by faith, in the death and resurrection of Christ.
s Through faith which cometh from God.
12 Another end of baptism is, That we which were dead in sin, might obtain free remission of sins and eternal life, through faith in Christ, who died for us.
13 A new argument which lieth in these few words, and it is thus: Uncircumcision was no hinderance to you, why you being justified in Christ should not obtain life, therefore you need not circumcision to the attainment of salvation.
14 He speaketh now more generally against the whole service of the law, and sheweth by two reasons, that it is abolished, first, to what purpose should he that hath obtained remission of all his sins in Christ, require those helps of the law? Secondly, because, that if a man do rightly consider those rites, he shall find that they were so many testimonies of our guiltiness, whereby we manifestly witnessed as it were by our own handwrittings, that we deserved damnation. Therefore did Christ put out that handwriting by his coming, and fastening it to the cross, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies?
t Abolishing the rites and ceremonies.
u Satan and his angels.
x As a conquerour made he a shew of those captives, and put them to shame.
‡ Or, *in himself*.
y The cross was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the cross.
15 The conclusion: wherein also he nameth certain kinds, as the difference of days, and meats, and proveth by a new argument, that we are not bound unto them: *to wit*, because those things were shadows of Christ to come, but we possess him now exhibited unto us.
‡ Or, *for eating and drinking*.
‡ Or, *in part*.
z The body, as a thing of substance and pith, he setteth against shadows.
16 He disputeth against the first kind of corruptions, and setteth down the worshipping of angels for an example: which kind of false religion he confuteth, first, his way: because that they which bring in such a worship, attribute that unto themselves, which is proper onely to God, *to wit*, authoritie to bind mens consciences with religion, although they seem to bring in these words by humbleness of mind.
‡ Or, *judge against you*.
† Gr, *being a voluntary in humility*.
a By foolish humbleness of mind: for otherwise humbleness is a vertue. For these angel-worshippers blamed such of pride as would go straight to God, and use no other under-means beside Christ.
17 Secondly, because they rashly thrust upon them for oracles those things which they neither saw nor heard, but devised of themselves.
18 Thirdly, because these things have no other ground whereupon they are built, but onely the opinion of men, which please themselves without all measure in their own devices.
b Without reason.
19 The fourth argument, which is of great weight: because they spoil Christ of his dignity, who onely is sufficient both to nourish and also to increase his whole body.
c Christ.
d With the increasing which cometh from God.
20 Now last of all, he fighteth against the second kind of corruptions, *that is to say*, against meer superstitions, invented of men, which partly deceive the simplicity of some with their craftiness, and partly with very foolish superstitions, and to be laughed at: as when godliness, remission of sins, or any such like vertue, is put in some certain kind of meat, and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of the world, *that is to say*, as though ye depended upon this life, and earthly things? Now this is the cause why before, *vers.* 8. he followed another order than he doth in the confutation: because he sheweth there, by what degrees false religions came into the world, *to wit*, Beginning first by curious speculation of the wise, after which in process of time succeeded gross superstition, against which mischiefs, the Lord set at length that service of the law, which some abused in like sort: but in the confutation he began with the abolishing of the law-service, that he might shew by comparison, that those false services ought much more to be taken away.
‡ Or, *elements*.
e As though your felicity stood in these earthly things, and the kingdom of God were not rather spirituall.
21 An imitation in the person of these superstitious men, rightly expressing their nature and use of speech.
22 Another argument: The spirituall and inward kingdom of God cannot consist in these outward things, and such as perish with the using.
23 The third argument: Because God is not the author of these traditions, and therefore they did not bind the consciences.
24 The taking away of an objection. These things have a goodly shew, because men by this means, seem to worship God with a good mind, and humble themselves, and neglect the body, which the most part of men curiously pamper up and cherish: but yet notwithstanding the things themselves are of no value, for somuch as they pertain not to things that are spirituall and everlasting, but to the nourishment of the flesh.
f Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven.
g Hence sprang the works of supererogation, as the papists term, *that is to say*, needless works, as though men performed more than is commanded them. which was the beginning and the very ground, whereon Monks merits were brought in.
‡ Or, *punishing*, or *not sparing*.
h A lively description of monkery.
i Seeing they stand in meat and drink, wherein the kingdom of God doth not stand.

CHAP. III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other several duties.

IF [1] ye then [2] be risen with [2] Christ, [3] seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ‡ affection on things above, not on things on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Christ in God.

4 When Christ *who is* our life, shall appear, then shall ye also appear with him in glory.

5 [6] Mortifie therefore your [c] members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things sake the wrath of God [d] cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these; Anger,

1 Another part of this epistle, wherein he taketh occasion, by reason of those vain exercises, to shew the duty of a Christian life: which is an ordinary thing with him, after he hath once set down the doctrine it self.
2 Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holiness, out of which sundry arms or rivers do afterwards flow.
a For if we be partakers of Christ, we are carried as it were into another life, where we shall need neither meat nor drink, for we shall be like unto the angels.
3 The end and mark which all the duties of Christian life shoot at, is to enter into the kingdom of heaven, and to give our selves to those things which lead us thither, *that is*, to true godliness, and not to those outward and corporal things.
‡ Or, *mind*.
b So he calleth that shew of religion which he spake of in the former chapter.
4 A reason taken of the efficient causes, and others: you are dead as touching the flesh, *that is*, touching the old nature which seeketh after all transitory things; and on the other side, you have begun to live according to the spirit, therefore give your selves to spiritual and heavenly, and not to carnal and earthly things.
5 The taking away of an objection: whiles we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christs and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.
6 Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spiritual, live. And he reckoneth up a great long scroll of vices, and their contrary vertues.
c The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doth use them as the body doth his members.
d Useth to come.

wrath,

wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, [7] seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, [8] which is renewed in [e] knowledge, after the image of him that created him.

11 [9] Were there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 [f] Put on therefore (as the elect of God holy and beloved) [g] bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a ‡ quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things, *put on* charity, which is the [h] bond of perfectness.

15 And let the peace of God [i] rule in your hearts, to the which also ye are called in [k] one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [l] psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the [m] name of the Lord Jesus, giving thanks to God and the Father by him.

18 [10] Wives, submit your selves unto your own husbands, as it is [n] fit in the Lord.

19 [11] Husbands, love *your* wives, and be not bitter against them.

20 [12] Children, obey *your* parents in [o] all things: for this is well pleasing unto the Lord.

21 [13] Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [14] Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the [p] reward of the inheritance: for ye serve the Lord Christ.

25 [15] But he that doth wrong, shall receive *for* the wrong which he hath done: and there is no respect of persons.

7 A definition of our new birth, taken of the parts thereof, which are the putting off of the old man, *that is to say*, of the wickedness which is in us by nature, and the restoring, and repairing of the new man, *that is to say*, of pureness, which is given us by grace: but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newness of life consisteth in knowledge, which transformeth man to the image of God his maker, *that is to say*, to the sincerity and pureness of the whole soul.

e He speaketh of an effectual knowledge.

9 He telleth them again that the gospel doth not respect those external things, but true justification in Christ onely, which hath many fruits, as he reckoneth them up here: But commendeth two things especially, *to wit*, Godly concord, and continual studie of Gods word.

f So put on, that ye never put off.

g Those most tender affections of exceeding compassion.

‡ Or, *complaint*.

h Which bendeth and knitteth together all the duties that pass from man to man.

i Rule and govern all things.

k You are joyned together into one body through Gods goodness, that you might help one another as fellow-members.

l By psalms he meaneth all godly songs which were written upon divers occasions; and by hymns, all such as contain the praise of God; and by spiritual songs, other more peculiar and artificial songs, which were also in praises of God, but they were made fuller of musick.

m Call upon the name of Christ, when you do it, or do it to Christs praise and glory.

10 He goeth from precepts which concern the whole civil life of man, to precepts pertaining to every mans family, and requireth of wives subjection in the Lord.

n For those wives do not well, that do not set God in Christ before them in their love, but this philosophy knoweth not

11 He requireth of husbands, that they love their wives, and use them gently.

12 He requireth of children, that, according to Gods commandments, they be obedient to their parents.

o In the Lord, and so it is expounded, *Ephes.* 6. 1.

13 Of parents, that they be gentle towards their children.

14 Of servants, that fearing God himself, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their masters.

p For that, that you shall have duly obeyed your masters, the time shall come, that you shall be made sons, of servants, and then shall you know this of a suretie, which shall be when you are made partakers of the heavenly inheritance.

15 He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and master, which will revenge wrongful doings without any respect of masters or servants, they shew themselves just and upright, with equity, unto their servants.

1 *He exhorteth them to be fervent in prayer,* 4 *to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

MAsters, give unto *your* servants that which is just and equal, knowing that ye also have a Master in heaven.

2 [1] [2] Continue in prayer, and watch in the same with thanksgiving;

3 [3] Withall, praying also for us, that God would open unto us a [a] door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 [4] Walk in [b] wisdom toward them that are without, redeeming the [c] time.

6 [5] Let your speech *be* alway with [d] grace, seasoned with [e] salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, & Marcus sisters son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These [f] onely *are my* fellow-workers unto the [g] kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always ‡ labouring fervently for you in prayers, that ye may stand perfect, and ‡ complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which *is* in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministery which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

1 He addeth certain general exhortations, and at length endeth his epistle with divers familiar and godly exhortations.

2 Prayers must be continual and earnest.

3 Such as minister the word, must especially be commended to the prayers of the church, 2 *Thess.* 3. 1.

a An open and free mouth to preach the gospel.

4 In all parts of our life, we ought to have good consideration even of them which are without the church.

b Advisedly and circumspectly.

c Seek occasion to win them, although you lose of your own by it.

5 Our speech and talk must be applyed to the profit of the hearers.

d Framed to the profit of your neighbour.

e Against this is set filthy communication, as *Ephes.* 4. 29.

f Why then, Peter was not at that time at Rome.

g In the gospel.

‡ Or, *striving*.

‡ Or, *filled*.

The first Epistle of PAUL the Apostle TO THE THESSALONIANS.

CHAP. I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times, in thanksgiving and prayer: 5 and also how well he was perswaded of the truth, and sincerity of their faith, and conversion to God.

PAul and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and *in* the Lord Jesus Christ: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We [1] give thanks to God always for you all, making mention of you in our prayers;

3 Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father:

4 Knowing, brethren ‡ beloved, your [a] election of God.

5 [3] For our gospel came not unto you in word onely, but also in power, and in the holy Ghost, and in [b] much assurance; as ye know what manner of men we were among you for your sake.

6 [4] And ye became followers of us, and of the Lord, having received the word in much affliction, with [c] joy of the holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not onely in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing.

9 For they [d] themselves shew of us, what manner of entring in we had unto you, and [5] how ye turned to God from idols, to serve the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus which delivered [e] us from the wrath to come.

1 An example of right Christian rejoycing, whereby also we learn, that such as have great gifts in them, are in two sorts bridled, *to wit*, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole epistle exhorteth the Thessalonians.

a He commendeth them for three special gifts, effectual faith, continual love, and patient hope: to the end they might be ashamed, being indued with such excellent gift, not to continue in Gods election.

‡ Or, *beloved of God, your election.*

a The apostle here sheweth, that such are to be judged the elect of God, in whom appeareth the fruits of election.

3 Another reason, why they ought in no wise to start back, but continue to the end, because they cannot doubt of this doctrine which hath been so many ways confirmed unto them even from heaven, as they themselves did well know.

b Paul sheweth, by two things, that there followed very great fruit of his preaching *to wit*, By these gifts of the holy Ghost, and that certain assurance which was throughly setled in their minds, as appeared by their willing bearing of the cross. 4 Another reason, because even that day they embraced the gospel with great chearfulness, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid-race. c With joy which cometh from the holy Ghost. d All the believers. 5 It is not true conversion to forsake idols, unless a man therewithal worship the true and living God in Christ the onely Redeemer. e This word (*us*) is not put here without cause; and by (*wrath*) is meant that revenge and punishment, wherewith the Lord will judge the world at length in his terrible wrath.

CHAP. II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendred both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

FOr [1] your selves, brethren, know our entrance in unto you, that it was not in vain.

2 [2] But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in [a] our God to speak unto you the gospel of God with much contention.

3 [3] For our exhortation *was* not of deceit, nor of [b] uncleanness, nor in guile:

4 [4] But as we were [c] allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which [d] trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness.

6 [5] Nor of men sought we glory, neither of you, nor yet of others, when we might have ‡ been [e] burdensom, as the apostles of Christ.

7 But we were gentle among you, even as a [f] nurse cherisheth her children.

8 [6] So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own souls, because ye were dear unto us.

9 [7] For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 [8] Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved our selves among you that believe:

11 [9] As you know, how we exhorted and comforted, and charged every one of you (as a father *doth* his children)

12 [10] That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 [11] For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

1 That which he touched before shortly concerning his apostleship, he handleth now more at large, and to that end and purpose which we spake of.

2 The vertues of a true pastor are, freely without fear to preach the gospel, even in the midst of dangers.

a Through Gods gracious help.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked and naughty kind of dealing.

4 To approve his conscience to God, being free from all flattery and covetousness.

c Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuse, they respect the qualities of those things which stand before them; but God findeth the reason of his counsel onely in himself; it followeth, that seeing we are not able to think a good thought, that whomsoever he first chuseth to those callings: he maketh them able, and doth not find them able: And therefore in that we are allowed of God, it hangeth upon his mercie.

d Which liketh and alloweth of them.

5 To submit himself even to the basest, to win them, and to eschew all pride.

‡ Or, *used authority.*

e When I might lawfully have lived upon the expences of the church.

f We were not rough, but easie and gentle, as a nurse, *that is*, Neither ambitious, nor covetous, but taketh all pains as patiently as if she were a mother.

6 To have the flock that is committed unto him in more estimation than his own life.

7 To part with his own right, rather than to be chargeable to his sheep.

8 To excel others in example of godly life. 9 To exhort and comfort with a fatherly mind and affection.

10 To exhort all men diligently and earnestly to lead a godly life. 11 Having approved his ministery, he commendeth again (to that end and purpose that I spake of) the chearfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

14 [12] For

12 He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countreymen: which came as well (*ſaith he*) to the churches of the Jews, as to them: and therefore they ought to take it in good part.

14 [12] For ye, brethren, became followers of the churches of God, which in Judea are [g] in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they *have* of the Jews:

15 [13] Who both killed the Lord Jeſus, and their own prophets, and have ‡ perſecuted us: [14] and they pleaſe not God, and are contrary to [i] all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to [k] fill up their ſins alway: [l] for the wrath is come upon them to the uttermoſt.

17 [15] But we, brethren, being [m] taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindred us.

19 For what *is* our hope, or joy, or crown of ‡ rejoycing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

g Which Chriſt hath gathered together.

h Even of them, which are of the ſame countrey, and the ſame town that you are of.

13 He preventeth an offence which might be taken, for that the Jews, eſpecially above all other, perſecuted the goſpel. That is no new thing, *ſaith he*, ſeeing they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.

‡ Or, *chaſed us out*:

14 He foretelleth the utter deſtruction of the Jews, leſt any man ſhould be moved by their rebellion.

i For the Jews would neither enter into the kingdom of God themſelves, nor ſuffer others to enter in.

k Untill that wickedneſs of theirs which they have by inheritance as it were, of their fathers, be grown ſo great, that the meaſure of their iniquity being filled, God may come forth to wrath.

l The judgement of God being angry, which indeed appeared ſhortly after in the deſtruction of the city of Jeruſalem, whither many reſorted even out of divers provinces, when it was beſieged.

15 He meeteth with an objection, why he came not to them ſtraightways being in ſo great miſery, I deſired oftentimes (*ſaith he*) and it lay not in me, but Satan hindred my endeavours, and therefore I ſent Timothy my faithfull companion unto you, becauſe you are moſt dear to me.

m Were kept aſunder from you, and as it were orphans.

‡ Or, *glorying*?

Chap. III.

1 *Saint Paul teſtifieth his great love to the Theſſalonians; partly by ſending Timothy unto them to ſtrengthen and comfort them; partly by rejoycing in their well-doing;* 10 *and partly by praying for them, and deſiring a ſafe coming unto them.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith,

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.

3 That no man ſhould be moved by theſe afflictions: [1] for your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

2 Becauſe they have hitherto gone ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their apoſtle, a great pleaſure.

6 [2] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

8 For now we *[a] live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

10 Night and day praying exceedingly that we might ſee your face, and might [b] perfect that which is lacking in your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt ‡ direct our way unto you.

12 [3] And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothy came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was yet imperfect.

‡ Or, *guide*.

‡ Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life, conſiſteth in two things, *to wit*, in charity toward all men, and inward purity of the heart, the accompliſhment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfect his work by the ſame grace wherewith he begun it in us.

Chap. IV.

1 *He exhorteth them to go on forward in all manner of godlineſs,* 6 *to live holily, and juſtly,* 9 *to love one another,* 11 *and quietly to follow their own buſineſs;* 13 *and laſt of all to ſorrow moderately for the dead.* 17 *And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.*

FUrthermore [1] then we ‡ beſeech you, brethren, and ‡ exhort *you* by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would [a] abound more and more.

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the apoſtle.

‡ Or, *require*.

‡ Or, *beſeech*.

a That ye labour to excell more and more, and daily paſs your ſelves.

2 For ye know what commandments we gave you, by the Lord Jeſus.

3 [2] For this is the will of God, *even* your [b] ſanctification, that ye ſhould abſtain from fornication:

2 This is the ſum of thoſe things which he delivered them, to dedicate themſelves wholly to God. And he condemneth plainly all filthineſs through luſt, becauſe it is altogether contrary to the will of God.

b Look *John.* 17. 17.

4 [3] That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 [4] Not in the luſt of concupiſcence, even as the Gentiles which know not God.

3 Another reaſon, becauſe it defileth the body.

4 The third, becauſe the ſaints are diſcerned from them which know not God by honeſty and purity.

6 [5] That no *man* go beyond and ‡ defraud his brother ‡ in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that ‡ [c] deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

5 Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeverely, as the prophet of God, that God will revenge ſuch wickedneſs.

‡ Or, *oppreſs or overreach*.

‡ Or, *in the matter*.

‡ Or, *rejecteth*.

c The commandments which I gave you.

9 [6] But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more;

6 Thirdly, he requireth a ready mind to all manner of loving-kindneſs, and exhorteth them to profit more and more in that vertue.

11 [7] And that ye ſtudy to be quiet, and to do your own buſineſs, [8] and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and *that ye* may have lack ‡ of nothing.

7 He condemneth unquiet brains, and ſuch as are curious in matters which appertain not unto them.

13 [9] But I would not have you to be ignorant, brethren, [10] concerning them which [11] are

8 He rebuketh idleneſs and ſlothfulneſs, which vices whoſoever are given unto, fall in other wickedneſs, to the great offence of the church.

‡ Or, *of no man*.

9 The third part of the epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the manner of the reſurrection, and of the latter day.

10 We muſt take heed that we do not immoderately bewail the dead, *that is*, as they uſe to do which think that they are utterly periſhed.

11 A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithfull) untill the Lord cometh.

aſleep,

190 asleep, that ye sorrow not, even as others which have no hope.

14 [12] For if we believe that Jesus died, and rose again, even so them also which sleep in [d] Jesus will God [e] bring with him.

15 [13] For this we say unto you by the [f] word of the Lord, that [g] we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a [h] shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive, and remain, shall be [i] caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, ‡ comfort one another with these words.

12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.

d They die in Christ, which continue in faith; whereby they are grafted into Christ, even to the last gaip.

e Will call their bodies out of their grave, and joyn their souls to them again.

13 The manner of the resurrection shall be this: The bodies of the dead shall be as it were raised out of sleep at the sound of the trumpet of God, Christ himself shall descend from heaven. The saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise shall be taken up into the clouds to meet the Lord, and shall be in perpetuall glory with him. f In the name of the Lord, as though he himself spake unto you. g He speaketh of these things, as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment. h The word which the apostle useth here, signifieth properly that incouragement which mariners use one to another, when they altogether, with one shout put forth their oars and row together. i Suddenly and in the twinkling of an eye. ‡ Or, *exhort.*

CHAP. V.

1 *He proceedeth in the former description of Christs coming to judgement,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUt [1] of the times & the [a] seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 [2] But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 [3] But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation.

9 [4] For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ,

1 The day that God hath appointed for this judgement, we know not: But this is sure that it shall come upon men when they look for nothing less.

a Look *Act.* 1. 7.

2 Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our duty not to live securely in deliciousness, lest we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer our selves to be oppressed with the cares of this world, for that is most fit for the darkness of the night, and this for the light.

3 We must fight with faith, and hope, much less ought we lie carelessly snoring.

4 He pricketh us forwards by setting most certain hope of victory before us.

10 [5] Who died for us, that whether we wake or sleep, we should live together with him.

11 [6] Wherefore ‡ comfort your selves together, and edify one another, even as also ye do.

12 [7] And we beseech you, brethren, to [b] know them which labour among you, & are over you in the [c] Lord, and admonish you;

13 And to esteem them very highly in love [d] for their works sake. *And* [8] be at peace among your selves.

14 [9] Now we ‡ exhort you, brethren, warn them that are ‡ [e] unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 [10] See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men.

16 [11] Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the [f] will of God in Christ Jesus concerning you.

19 [12] Quench not the spirit.

20 Despise not [g] prophesyings.

21 Prove all things: hold fast that which is good.

22 [13] Abstain from all [h] appearance of evil.

23 And the very God of peace [i] sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 [14] Faithfull *is* he that calleth you, who also will [k] do *it*.

25 [15] Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ‡ charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians, was written from Athens.

5 The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea even whiles we live here.

6 We must not onely watch our selves, but we are also bound to stir up and confirm one another.

‡ Or, *exhort.*

7 We must have great consideration of them which are appointed to the ministery of the word, and government of the church by God, and do their duty.

b That you acknowledge and take them for such as they are, *that is to say,* men worthy to be greatly accounted of among you.

c In those things which pertain to Gods service: so is the ecclesiasticall function distinguished from civill authority, and true shepherds from wolves.

d So then where this cause ceaseth, there must the honour cease.

8 The maintenance of mutuall concord, is especially to be looked unto.

9 We must have consideration of every man, and as the disease is, so must the remedy be used.

‡ Or, *beseech.*

‡ Or, *disorderly.*

e That keep not their rank or standing.

10 Charity ought not to be overcome with any injuries.

11 A quiet and appeased mind, is nourished with continuall prayers, respecting the will of God.

f An acceptable thing to God, and such as he liketh well of.

12 The sparks of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from false. g The expounding of the word of God. 13 A generall conclusion. that we waiting for the coming of Christ, do give our selves to pureness, both in mind, will, and body, through the grace and strength of the Spirit of God. h Whatsoever hath but the very shew of evil, abstain from it. i Separate you from the world, and make you holy to himself through his spirit, in Christ, in whom onely you shall attain unto that true peace. 14 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation. k Always one and ever like himself, who performeth indeed whatsoever he promiseth: and an effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect, is safe and sure. l Who will also make you perfect. 15 The last part of the epistle, wherein with most weighty charge he commendeth both himself and the epistle unto them, ‡ Or, *adjure.*

THE

The ſecond Epiſtle of PAUL the Apoſtle TO THE THESSALONIANS.

CHAP. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: and therewithall uſeth divers reaſons for the comforting of them in perſecution, whereof the chiefeſt is taken from the righteous judgement of God.

PAul and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the LORD Jeſus Chriſt:

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

1 The firſt part of the epiſtle, wherein he rejoyceth that through the grace of God, they have manfully ſuſtained all the aſſaults of their enemies, wherein he confirmeth them: moreover ſhewing with what gifts they muſt chiefly fight, *to wit*, with faith and charity, which muſt daily increaſe.

3 [1] We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith [a] groweth exceedingly, and the charity of every one of you all towards each other aboundeth;

4 So that we our ſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

a That whereas it grew up before, it doth alſo receive ſome increaſe every day more and more.

5 [2] *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer:

2 He openeth the fountain of all true comfort, *to wit*, that in afflictions which we ſuffer of the wicked for righteouſneſs ſake, we may behold as it were in a glaſs the teſtimony of that judgement to come, and the end thereof moſt acceptable to us, and moſt ſharp to his enemies.

6 [3] Seeing *it is* a righteous thing with God, to recompenſe tribulation to them that trouble you;

7 And to you who are troubled, [4] reſt with us, [5] when the Lord Jeſus ſhall be revealed from heaven, with † his mighty angels,

8 In flaming fire, ‡ taking vengeance on them [6] that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

3 A proof: God is juſt, therefore he will worthily puniſh the unjuſt, and will do away the miſeries of his people.

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe ([7] becauſe our teſtimony among you was believed) in that day.

4 He confirmeth them alſo by the way, by this means, that the condition both of this preſent ſtate, and the ſtate to come, is common to him with them.

11 Wherefore alſo we pray always for you, that our God would ‡ count you [b] worthy of *this* calling, and fulfill all the [c] good pleaſure of *his* goodneſs, and the [d] work of faith with power:

c Which he determined long ſince, onely upon his gracious and mercifull goodneſs toward you.

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

d So then, faith is an excellent work of God in us: and we ſee here plainly that the apoſtle leaveth nothing to free will, to make it check-mate with Gods working therein, as the papiſts dream.

CHAP. II.

1 He willeth them to continue ſtedfaſt in the truth received, 3 ſheweth that there ſhall be a departure from the faith, 9 and a diſcovery of Antichriſt, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

1 The ſecond part of the epiſtle, containing an excellent prophecy of the ſtate of the church, which ſhall be from the apoſtles time unto the latter day of judgement.

NOw [1] we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our [a] gathering together unto him;

2 [2] That ye be not ſoon ſhaken in mind, or be troubled, neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as from us, as that the day of Chriſt is at hand.

a If we think earneſtly upon that unmeaſurable glory, which we ſhall be partakers of with Chriſt, it will be an exceellent remedy for us againſt wavering and impatience, ſo that neither the gliſtering of the world ſhall allure us, nor the dreadfull ſight of the croſs diſmay us.

3 Let no man deceive you by any means: [3] for *that day ſhall not come*, except there come a falling away firſt, and [e] that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and [f] exalteth himſelf above all that is called God, or that is worſhipped; [4] ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

2 We muſt take heed of falſe prophets, eſpecially in this matter, which go about to deceive, and that for the moſt part, after three ſorts: for either they brag of feigned prophetical revelations, or they bring conjectures and reaſons of their own, or uſe counterfeit writings.

5 [5] Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know [g] what ‡ withholdeth, that he might be revealed in his time.

7 [6] For the myſtery of iniquity doth already work: [7] onely he who now [h] letteth, *will let*, untill he be taken out of the way.

8 [8] And then ſhall [i] that wicked be revealed, whom the Lord ſhall [k] conſume with the [l] ſpirit of his mouth, & ſhall deſtroy with the brightneſs of his coming:

b By dreams and fables, which men pretend to be ſpirituall revelations. c Either by word of mouth, or by books written. d Either by forged letter, or falſly gloſſed upon. 3 The apoſtle foretelleth that before the coming of the Lord, there ſhall be a throne ſet up clean contrary to Chriſts glory, wherein that wicked man ſhall ſit, and transfer all things that appertain to God, to himſelf, and many ſhall fall away from God to him. e By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting church. f All men know who he is that ſaith he can ſhut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter above all kings and princes, before whom kings and princes fall down and worſhip, honouring that Antichriſt as a god. 4 He foretelleth that Antichriſt (*that is*, whoſoever he be that ſhall occupy that ſeat that falleth away from God) ſhall not reign without the church, but in the very boſom of the church. 5 This prophecy was continually declared to the ancient church, but it was neglected of them that followed. g What hindereth and ſtayeth, ‡ Or, *holdeth*, 6 Even in the apoſtles time the firſt foundation of the apoſtaticall ſeat was laid, but yet ſo that they deceived men. 7 He foretelleth, that when the empire of Rome is taken away, the ſeat that falleth away from God, ſhall ſucceed and hold his place, as the old writers Tertullian, Chryſoſtome and Hierome do expound it. h He which is now in authority, and ruleth all, *to wit*, the Roman empire. 8 That wickedneſs ſhall at length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſts coming. i Word for word, that lawleſs fellow, *that is to ſay*, he that ſhall tread Gods law clean under foot. k Bring to nought. l With his word, for the true miniſters of the word are as a mouth, whereby the Lord breatheth out that mighty and everlaſting word, which ſhall break his enemies in ſunder, as it were an iron rod.

† Gr. *the angels of his power*, ‡ Or, *yielding*. 6 There is no knowledge of God unto ſalvation, without the goſpel of Chriſt. 7 The children of God ſhall be counted by the faith which they have in the goſpel, which is preached unto them by the apoſtles. 8 Seeing that we have the mark ſet before us, it remaineth that we go unto it. And we go to it, by certain degrees of cauſes: firſt by the free love and good pleaſure of God, by vertue whereof all other inferiour cauſes work: from thence proceedeth the free calling to Chriſt, and from calling, faith, whereupon followeth both the glorifying of Chriſt in us, and us in Chriſt. ‡ Or, *vouchſafe*. b By (*calling*) he meaneth not the very act of calling, but that ſelfſame thing whereunto we are called, which is the glory of that heavenly kingdom.

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9 He foretelleth, that Satan will bestow all his might and power, and use all false miracles that he can to establish his seat, and that with great success, because the wickedness of the world doth so deserve it: yet so, that only the unfaithfull shall perish through this deceit.

m Which are partly false, and partly wrought to establish a falsehood.

n A most mighty working to deceive them.

o They liked lies so well, that they had pleasure in them, which is the greatest madness that may be.

10 The elect shall stand steadfast and safe from all their mischiefs. Now election is known by these testimonies: faith is gathered by sanctification: faith by this, that we accord unto the truth: truth by calling, through the preaching of the gospel: from whence we come at length to a certain hope of glorification.

p To finish you.

9 [9] *Even him* whose coming is after the working of Satan, with all power, and signs, and [m] lying wonders,

10 And with all deceiveableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them [n] strong delusion, that they should believe a lie:

12 That they all might be damned, who believed not the truth, but [o] had pleasure in unrighteousness.

13 [10] But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through [p] sanctification of the Spirit, and [q] belief of the truth:

14 Whereunto he called you by our [r] gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 [11] Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

q Faith which layeth hold not upon lies, but upon the truth of God, which is the gospel. r By our preaching. 11 The conclusion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth & writings of the apostles, through that free good will of God, which comforteth us with an invincible hope, and also in all godliness our whole life long.

CHAP. III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company. 16 And last of all, concludeth with prayer and salutation.

1 He addeth now consequently according to his manner, divers admonitions: The first of them is that they make prayers for the increase and free passage of the gospel, and for the safety of the faithfull ministers of the same.

† Gr. *may run*, † Gr. *abound*

a Which have no care of their duty.

a It is no marvell that the gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the church shall never be destroyed by the multitude of the wicked, because it is grounded and stayed upon the faithfull promise of God. b From Satans snares, or from evil. 3 The second admonition is, that they follow always the doctrine of the apostles as a rule for their life.

FInally, [1] brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified even as *it is* with you:

2 And that we may be delivered from † [a] unreasonable and wicked men: [a] for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from [b] evil.

4 [3] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 [4] And the Lord direct your hearts into the love of God, and into ‡ the patient waiting for Christ.

4 Thirdly, he diligently & earnestly admonisheth them of two things which are given us by the onely grace of God, *to wit*, of charity, and a watchfull mind of the coming of Christ.

‡ Or, *the patience of Christ.*

5 Fourthly, *he saith*, that idle and lazy persons ought not to be relieved of the church, nay, that they are not to be suffered.

6 Lest he might seem to deal hardly with them, he setteth forth himself for an example, who besides his travell in preaching, laboured with his hands, which *he saith* he was not simply bound to do.

c What shall we do then with those idle bellied monks and sacrificing priests? A monk (saith Socrates, book 8. of the Tripartite history) which worketh not with his hands, is like a thief.

7 How great a fault idleness is, he declareth by that, that God created no man in vain, or to no purpose, neither is there any unto whom he hath not allotted, as it were a certain standing and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is a great sin and wickedness.

8 He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite sort of mischiefs: *to wit*, that there are none more busy in other mens matters than they which neglect their own.

9 The Lord commandeth and the apostles pray in the name of Christ, first, that no man be idle, and next, that every man do quietly and carefully see to do his duty in that office and calling wherein the Lord hath placed him. 12 We must take heed, that some mens unworthiness cause us not to be slacker in well doing. ‡ Or, *faint not* 11 Excommunication is a punishment for the obstinate. ‡ Or, *signify that man by an epistle.* 12 We must have no familiarity nor fellowship with the excommunicated. 13 The end of excommunication is not the destruction, but the salvation of the sinner, that at last through shame he may be driven to repentance. 14 We must so eschew familiarity with the excommunicated, that we diligently seek all occasions and means that may be, to bring them again into the right way. 15 Prayers are the seals of all exhortations. 16 The apostle subscribeth his letter with his own hands, that false letters might not be brought and put in place of true.

6 [5] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 [6] For your selves know how ye ought to follow us, for we behaved not our selves disorderly among you,

8 Neither did we eat any mans bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make our selves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, [c] neither should he eat.

11 For we hear that there are some which walk among you [7] disorderly, working not at all, but *are* [8] busy-bodies.

12 [9] Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 [10] But ye, brethren, ‡ be not weary in well doing.

14 [11] And if any man obey not our word ‡ by this epistle, note that man, & have no [12] company with him, that he may be [13] ashamed.

15 [14] Yet count *him* not as an enemy, but admonish *him* as a brother.

16 [15] Now the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

17 [16] The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians, was written from Athens.

THE

The first Epistle of PAUL the Apostle TO TIMOTHY.

CHAP. I.

1 Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Pauls calling to be an apostle, 20 and of Hymeneus and Alexander.

PAul [1] an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: grace, [a] mercy, *and* peace from God our Father, and Jesus Christ our Lord.

3 [2] As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrin:

4 [3] Neither give heed ta fables, and endless [b] genealogies, which minister questions, rather than godly edifying, which is in faith: *so do.*

5 [4] Now the end of the [c] commandment is [d] charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 [5] From which some ‡ having swerved, have turned aside unto vain jangling;

7 [6] Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 [7] But we know that the law *is* good, if a man use it lawfully;

9 [8] Knowing this, that the law is not made for a [e] righteous man, but for the lawless and disobedient, for the ungodly and for [f] sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers.

10 For [i] whoremongers, for them that defile themselvs with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrin:

11 [9] According to the glorious gospel of the blessed God, [10] which was committed to my trust.

12 [11] And I thank Christ Jesus our Lord, who hath [g] enabled me: for that he counted me faithfull, putting me into the ministry,

13 Who was before a [h] blasphemer, and a persecuter, and injurious. But I obtained mercy, because I did *it* ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with [12] faith, and love which *is* in Christ Jesus.

15 ¶ [13] This *is* a [i] faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 ¶ [14] Now unto the king eternall, immortall, invisible, the [k] onely wise God, *be* honour and glory, for ever and ever. Amen.

18 ¶ [15] This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by [l] them mightst war a good warfare:

19 Holding faith, [m] and a good conscience, [16] which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, [17] whom I have [n] delivered unto Satan, that they may [o] learn not to blaspheme.

1 First of all he avoucheth his own free vocation and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the sum of the apostolicall doctrin, *to wit*, the mercy of God in Christ Jesus, apprehended by faith, the end whereof is yet hoped for.

a There is as much differenee betwixt mercy and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chose us in Christ, and mercy is that free justification which followeth it.

2 This whole epistle consisteth in admonitions, wherein all the duties of a faithfull pastour are lively set out. And the first admonition is this, that no innovation be made either in the apostles doctrin it self, or in the manner of teaching it.

3 The doctrin is corrupted not onely by false opinions, but also by vain & curious speculations: the declaration and utterance whereof can nothing help our faith.

b He noteth out one kind of vain questions.

4 The second admonition, is that the right use and practice of the doctrin must be joyned with the doctrin. And that consisteth in pure charity and a good conscience, and true faith.

c Of the law. d There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God. 5 That which he spake before generally of vain & curious controversies, he applyeth to them which pretending a zeal of the law, dwelled upon outward things, and never made an end of babling of foolish trifles. ‡ Or, *not aiming at*. 6 There are none more unlearned, and more impudent in usurping the name of holiness, than foolish sophisticall bablers. 7 The taking away of an objection: He condemneth not the law, but requireth the right use and practice of it. 8 He indeed escapeth the curse of the law, and therefore doth not abhor it, who fleeing and eschewing those things which the law condemneth, giveth himself with all his heart, to observe it: and not he that maketh a vain babling of outward and curious matters. e And such a one is he whom the Lord hath endued with true doctrin, and with the Holy Ghost. f To such as make an art, at it were, of sinning. 9 He setteth against fond and vain babling, not onely the law, but the gospel also, which condemneth not, but greatly commendeth the wholesom doctrin contained in the commandments of God, and therefore he calleth it a glorious gospel, and the gospel of the blessed God, the vertue whereof these bablers knew not. 10 A reason why neither any other gospel is to be taught than he hath taught in the church, neither after any other sort, because there is no other gospel beside that, which God committed to him.

11 He maintaineth of necessity his apostleship against some that did carp at his former life, debasing himself even to hell, to advance Christs onely mercy, wherewith he abolished all those his former doings.

g Which gave me strength, not onely when I had no will to do well, but also when I was wholly given to do evil.

h The are the preparative works which Paul braggeth of.

12 He proveth this change by the effects, for that, that he that was a profane man, is become a believer; and that did most outragiously persecute Christ, burneth now in love toward him.

13 He turneth the reproach of the adversaries upon their own heads, shewing that this singular example of the goodnes of God, redoundeth to the commodity of the whole church.

i worthy to be believed.

14 He breaketh ont into an exclamation, even for very zeal of mind for that he cannot satisfy himself in amplifying the grace of God. k Look *John.* 17. 3. 15 The conclusion of both the former fatherly admonitions, *to wit*, that Timothy striving manfully against all lets, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrin which he had received, and keep also a good conscience. l By the help of them. m Wholesom and sound doctrin. 16 Whosoever keep not a good conscience, do lose also by little and little the gift of understanding: which he proveth by two most lamentable examples. 17 Such as fall from God, and his religion, are not to be suffered in the church, bnt rather ought to be excommunicated. n Cast out of the church, and so delivered them to Satan. o That by their smart they might learn what it is to blaspheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of Gods wrath in child-birth, if they continue in faith.

I ‡ [1] Exhort therefore, that first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men:

2 For kings, and for all that are in ‡ authority, [2] that we may lead a quiet and peaceable life in all godliness and [a] honesty.

‡ Or, *desire*.

1 Having dispatched those things which pertain to doctrin, he speaketh now in the second place of the other part of the ministery of the word, *to wit*, of publik prayers. And first of all, declaring this question for whom we ought pray: he teacheth that we must pray for all men, and especially, for all manner of magistrats, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrats were at that time enemies of the church. Or, *eminent place*. ‡ An argument taken of the end: *to wit*, because that magistrats are appointed to this end, that men might peaceably and quietly live in all godliness and honesty, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office. a This word containeth all kind of duty which is to be used amongst men in all their affairs.

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3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order, *to wit*, because the Lord by calling of all sorts, yea, sometime those that are agreatest enemies to the gospel, will have his church gathereed together after this sort, & therefore prayers to be made for all.

4 God should not els be manifested to be the onely God of all men, unless he should shew his goodness in saving of all sorts of men: neither should Christ be seen to be the onely Mediatour between God and all sorts of men, by having taken upon him the nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

b Christ Jesus which was made man.

‡ Or, *a testimony.*

5 A confirmation, because that even to the gentiles is the secret of salvation now opened and made manifest, the apostle himself being appointed properly to this office, which he doth faithfully and sincerely execute. c Faithfully and sincerely and by faith: *he meaneth* wholesom and sound doctrin, and by truth, and upright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth, that the difference of place is taken away: for in times past, one onely nation, and in one certain place, came together to publik service: but now churches or congregations are gathered together every where, (orderly and decently) and men come together to serve God publikly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence. d He putteth the sign for the thing it self, the lifting up of hands for the calling upon God. e Without these griefs and offences of the mind, which hinder us from calling upon God with a good conscience. ‡ Doubting which is against faith, *James* 1. 6. 7 Thirdly, he appointeth women to learn in the publik assemblies with silence and modesty, being comly apparelled, without any riot or excess in their apparell. ‡ Or, *plaited.* 8 The first argument, why it is not lawfull for women to teach in the congregation, because by this means they should be placed above men, for they should be their masters: which is against Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for mans sake. 10 Then, because that after sin, God enjoyned the women this punishment, for that the man was deceived by her. g Adam was deceived, but through his wives means, and therefore she is worthily for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselvs in those burdens of marriage holily and modestly, with faith and charity.

3 [3] For this *is* good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved[4], and to come unto the knowledge of the truth.

5 [4] For *there is* one God, and one mediatour between God and men, the [b] man Christ Jesus.

6 Who gave himself a ransom for all, ‡ [5] to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not) a teacher of the Gentiles in [c] faith and verity.

8 ¶ [6] I will therefore that men pray every where, [d] lifting up holy hands, without [e] wrath and [f] doubting.

9 ¶ [7] In like manner also, that women adorn themselvs in modest apparel, with shamefac'dness and sobriety: not with ‡ broidred hair, or gold, or pearls, or costly aray;

10 But (which becometh women professing godliness) with good works.

11 ¶ Let the women learn in silence with all subjection,

12 But I suffer not a woman to teach, [8] nor to usurp authority over the man, but to be in silence.

13 [9] For Adam was first formed, then Eve.

14 [10] And Adam was not [g] deceived, but the woman being deceived was in the transgression.

15 [11] Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

Chap. III.

1 How bishops, and diacons, and their wives should be qualified, 14 and to what end S. Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth, therein taught and professed.

1 Having dispatched the treatise, as well of doctrin and of the manner of handling of it, as also of publik prayer, he now in the third place cometh to the persons themselves, speaking first, of pastors, and afterward of deacons, and he useth a preface, that the church may know that these be certain and sure rules. 2 A bishoprick, or the ministery of the word is not an idle dignity, but a work, and that an excellent work, and therefore a bishop must be furnished with many vertues both at home and abroad; wherefore it is requisit before he be chosen to examin well his learning, his gifts, and ableness, and his life. a He speaketh not here of ambitious seeking, in the which there cannot be a worse fault in the church, but generally of the mind and disposition of man, framed and disposed to help and edifie the church of God, when and wheresoever it shall please the Lord. b Therefore he that shutteth our married men from the office of bishops, onely because they are married, is antichrist. ‡ Or, *modest*, ‡ Or, *not ready to quarrell and offer wrong, as one in wine.* c A common tipler, and one that will sit by it.

THis [1] *is* a true saying, [a] If a man [a] desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of [b] one wife, vigilant, sober, ‡ of good behaviour, given to hospitality, apt to teach;

3 ‡ Not [c] given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity.

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not ‡ a novice, least being lifted up with pride, he fall into the [d] condemnation of the devil.

7 Moreover, he must have a good report of them which are without, least he fall into reproach, and the snare of the devil.

8 ¶ [3] Likewise *must* the [e] deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the [f] mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 [4] Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 [5] Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have ‡ used the office of a deacon well, purchase to themselvs a good [g] degree, and [h] great boldness in the faith, *which is* in Christ Jesus.

14 ¶ [6] These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the [7] house of God, which is the church of the living God, the [i] pillar and ‡ ground of the truth.

16 [8] And without controversy, great is the mystery of godliness: God was manifest in the flesh, [k] justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

‡ Or, *one newly come to the faith.*

d Least by reason that he is advanced to that degree, he taken occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.

3 Likewise the deacons must first be proved, that there may be a good trial of their honesty, truth, sobriety, mind void of covetousness, that they are well instructed in the doctrin of faith, and *to be short*, of their good conscience and integrity.

e These are they that had to see to the poor.

f The doctrin of the gospel, which is a mystery indeed: for flesh and bloud do not reveal it.

4 Regard must be had also, to the pastours and deacons wives.

5 They that have more wives than one at one time, must neither be called to be ministers, nor to be deacons.

‡ Or, *ministred.*

g Honour and estimation.

h Bold and assured confidence without fear.

6 Paul purposing to add many peculiar things pertaining to the daily office of a pastour, speaketh first a word or two concerning least at his coming he might be reproved of negligence. 7 The pastour hath always to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept. i *To wit*, in respect of men: for the church resteth upon that corner stone, Christ, and is the preserver of the truth, but not the mother. ‡ Or, *stay.* 8 There is nothing more excellent than this truth, whereof the church is the keeper and preserver here among men, the ministry of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, *to wit*, that God is become visible in the person of Christ by taking our nature upon him, whose majesty notwithstanding in so great weakness was manifested many ways, insomuch that the sight of it pierced the very angels, and *to conclude*, he being preached unto the gentiles, was received of them, and is now placed above in glory unspeakable. k The power of the God head shewed it self so marvellously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

Chap. IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereof.

NOw the [1] Spirit speaketh expressly, that in the latter times some shall depart from the [2] faith, giving heed to seducing spirits, and doctrins of devils:

2 [2] Speaking lies in [b] hypocrisy, having their [c] conscience seared with a hot iron:

3 [3] Forbidding to marry, *and commanding*, shall give ear to them. a From the true doctrin of God. 2 Although heretickes counterfeit holiness never so much, yet have they no conscience. b For they will, *as it were*, practice the art of disguised persons and players, that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefac'dness. c whose conscience waxed so hard, that there grew an hard fleshiness over it, and so cause to have a canker in it, and now at length required of very necessity to be burned with an hot iron. h He setteth down two kinds of this fals doctrin, *to wit*, the law of a solitary life, and difference of meats.

1 He setteth against that true doctrin, fals opinions which he foretelleth, that certain which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number

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to abstain from meats, [4] which God hath created [5] to be received [6] with thanksgiving of them which believe and know the truth.

4 [7] For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 [8] For it [d] is sanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrin, whereunto thou hast [f] attained.

7 [10] But refuse profane and old wives fables, [11] and exercise thy self *rather* unto [g] godliness.

8 [12] For bodily exercise profiteth ‡ little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 [13] This *is* a faithfull saying, and worthy of all acceptation:

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 ¶ [14] Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 [15] Till I come, give attendance to reading, to exhortation, to doctrin.

14 Neglect not the gift that *is* in thee, which was given thee by prophesy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy self wholly to them; that thy profiting may appear ‡ to all.

16 Take heed unto thy self, and unto thy doctrin; continue in them: for in doing this thou shalt both [h] save thy self, and them that hear thee.

4 He proveth that he justly called such doctrins deviliſh, *first*, because the teachers of them make laws of things which are not their own: for have they created the meats?
5 *Secondly*, because they overthrow with their decrees, the end wherefore they were created of God, *to wit*, that we should use them.
6 *Thirdly*, for that by this means they rob God of his glory, who will be honoured in the use of them. And herewithall, the apostle declareth, that we must use the liberality of God, soberly, and with a good conscience.
7 He setteth an apostolicall rule for taking away the difference of meats, against that false doctrin.
8 He useth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.
d It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received at the Lords hands.
e We confess and acknowledge that God is the maker and giver of those creatures which we use, *Secondly*, that we are of the number of those, who through Christs benefit have recovered that right over all creatures, which Adam lost by his fall. *Thirdly*, by our prayers we crave of the Lord, that we may use those meats with a good conscience, which we receive at his hands. *Fourthly*, we make an end of our eating and drinking, with thanksgiving and prayer and so are our meats sanctified to us. 9 The conclusion with an exhortation to Timothy, to propound these things diligently to the churches, which he had sucked of the apostle, even in a manner from the teat. f A great measure thereof. 10 He setteth again true doctrin not onely against that false and apostatical doctrin, but also against all vain and curious subtilties 11 It is not onely requisite that the minister of the word be sound in doctrin, but also that his life be godly and religious. g In the true serving of God. 12 Godliness consisteth in spirituall exercise, and not in outward austereness of life, which though it be something to be accounted of, if it be rightly used, yet it is in no wise comparable with godliness; For it profiteth not of it self, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. ‡ Or, *for a little time*. 13 He goeth a little from his matter, and sheweth that they which give themselves to godliness, although they are afflicted and reproached, are notwithstanding not to be counted miserable, as other men are, because they are not afflicted for that cause that other men are, and the end of them both is far different one from the other. For how can God forsake his, which is bountifull, even toward his enemies? And he willeth that this doctrin be well beaten into their heads. 14 Now he returneth to that exhortation, shewing which are the true vertues of a pastour, whereby he may come to be reverenced, although he be but young, *to wit*, such speech and life as are witnesses of charity, zeal, faith, and purity: but here is no mention made of the crosierstaff, ring, cloak, and such other foolish and childish toys. 15 The private exercise of pastours, is continuall reading of the scriptures, where out they may draw water of wholsom doctrin and exhortation, both to themselves and to others. ‡ Or, *in all things*. h Faith is by hearing, and hearing by preaching: and therefore the ministers of the word are so said to save themselves and others, for that in them the Lord hath put the word of reconciliation.

Chap. v.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothies health.* 24 *Some mens sins go before unto judgement, and some mens do follow after.*

1 Of keeping measure in private reprehensions, according to the degrees of ages and kinds.

REbuke [1] not an elder, but intreat *him* as a father, *and* the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 [2a] Honour widows that are widows indeed.

4 [3] But if any widow have children or nephews, let them learn first to shew ‡ piety at [4] home, and to [5] requite their parents: [6] for that is good and acceptable before God.

5 [7] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But she that liveth ‡ in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own ‡ house, he hath denied the faith, and is worse than an infidel.

9 ¶ [9] Let not a widow be ‡ taken into the number, under threescore years old, having been the wife of [b] one man:

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have [c] washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 [10] But the younger widows [d] refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off *their* first faith.

13 [11] And withall they learn *to be* idle, wandering about from house to house; and not onely idle, but tatlers also, and busy-bodies, speaking things which they ought not.

14 [12] I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary † to speak reproachfully.

15 For some are already turned aside after Satan.

16 [13] If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 ¶ [14] Let the elders that rule well, be counted worthy of [e] double honour, [f] especially they who labour in the word and doctrin.

18 For the scripture saith, * Thou shalt not muzzle the ox that treadeth out the corn: and, * The labourer *is* worthy of his reward.

19 ¶ [15] Against an elder receive not an accusation, but ‡ before two or three witnesses.

20 [16] Them that sin rebuke before all, that others also may fear.

21 [17] I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things ‡ without preferring one so will forsake the ministery whereunto they had bound themselves. d Take them not into the colledge of widows. 11 Another reason: because they are for the most part praters and busy bodies, and gadders up and down, neglecting their charge and duty. 12 The fifth rule: Let younger widows marry and govern their houses godly. † Gr. *for their railing*. 13 The sixth rule: Let the faithfull help their widows at their own charges as much as they can, and let not the congregation be burdened with these expences. 14 Now he giveth rules, and sheweth how he ought to behave himself with the elders, *that is to say*, with the pastours, and such as have the governance in the discipline of the church, which is president of their company. The first rule: Let the church or congregation see unto this especially, as God himself hath commanded, that the elders that do their duty well, be honestly maintained. e We must be more carefull for the rest. f There were two kinds of elders, the one attended upon the government onely, and looked to the manners of the congregation, the other did beside that attend upon preaching and prayers, to and for the congregation. * *Deut.* 25. 4. * *Matth.* 10. 10. 15 The second rule: Let no accusation be admitted against an elder, but under two or three witnesses. ‡ Or, *under*. 16 The third rule: Let the elders so convicted be rebuked openly, that the may be an example to others. 17 The fourth rule: Let sincerity be used without any prejudice or respect of persons in ecclesiasticall proceeding (especially against the elders) because God himself is there present, and the Lord Jesus Christ with a multitude of angels. ‡ Or, *without prejudice*.

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2 The apostle giveth these rules touching the care of widows.
a Have care of those widows which have need for help.
3 Widows children and nephews must take care for their parents according to their ability
‡ Or, *kindness*.
4 The first reason, because that that which they bestowed upon theirs, they bestow it upon themselves
5 Another, because nature it self teacheth us to recompense our parents.
6 The third, because this dutifulness pleaseth God.
7 *The second rule:* Let the church have care of such as are widows indeed, *that is to say*, such as are poor and destitute of help of their own friends, and live godly and religiously.
8 *The third rule:* Let widows that live in pleasure, and neglect the care of their own family be holden and accounted as fallers away from God, and his religion, and worse than very infideis.
‡ Or, *delicately*.
‡ Or, *kindred*.
9 *The fourth rule:* Let none under threescore years old be taken into the number of widows, to serve the congregations or churches, and such as are free from all reproach of unchastity, and are well reported of, for their diligence, charity, and integrity.
‡ Or, *chosen*,
b That had no more husbands, but one at one time.
c This is spoken in respect of the manner of these countreys.
10 *The first reason*, why younger widows are not to be admitted to this ministery, *to wit*, because for the lightness of their ages they will at length shake off the burden that Christ hath laid upon them, and think rather upon marrying again: and

196 before another, doing nothing by partiality.

22 ¶ [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſins: keep thy ſelf pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

24 [20] Some mens ſins are open before hand, going before to judgement: and ſome *men* they follow after.

25 [21] Likewiſe alſo the good works *of ſome* are manifeſt before-hand, and they that are otherwiſe cannot be hid.

18 The fifth rule, Let the miniſter lay hands ſuddenly on no man: Let him not be faulty herein, either by favouring any mans folly, or perverſe affection: If ought be done otherwiſe than well of his fellows, let him keep his conſcience pure.

g As much as in thee lieth, do not raſhly admit any whatſoever to any eccleſiaſticall function.

19 The ſixth rule, Let the elders have indifferent conſideration of their health, in the manner of their diet. 20 Becauſe hypocrites ſometimes creep into the miniſtery, although there be never ſo great diligence uſed, the apoſtle willeth the paſtours not to be troubled therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which ſometimes are ſlandered and miſreported of.

CHAP. VI.

1 *Of the duty of ſervants.* 3 *Not to have fellowſhip with new-fangled teachers.* 6 *Godlineſs is great gain.* 10 *And love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrin, and to avoid profane janglings.*

1 He addeth alſo rules for the ſervants duty towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpel to trouble the common ſtate. And this is the firſt rule, Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelity.

2 The reaſon leaſt God ſhould ſeem by the doctrin of the goſpel to ſtir up men to rebellion and all wickedneſs.

LEt [1] as many ſervants as are under the yoke, count their own maſters worthy of all honour; [2] that the name of God, and *his* doctrine be not blaſphemed.

2 [3] And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are ‡ faithfull and beloved, [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 [5] If any man teach otherwiſe, and conſent not to wholeſom words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs:

4 He is ‡ proud, knowing nothing, but ‡ doting about queſtions and [b] ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings.

5 ‡ Perverſe [c] diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.

6 [6] But godlineſs with contentment is great gain.

7 [7] For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 [8] But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil: which while ſome coveted after, they have ‡ erred from the faith, and [d] pierced themſelves through with many ſorrows.

11 ¶ [9] But thou, [e] O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 [10] I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good ‡ confeſſion,

14 That thou keep *this* commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.

15 Which in his times he ſhall ſhew, who is the [f] bleſſed and onely Potentate, the King of kings, and Lord of lords:

16 Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 ¶ [11] Charge them that are rich in [g] this world, that they be not high-minded, nor truſt in † uncertain riches, but in the [h] living God, who giveth us richly all things to enjoy:

18 That they do good, that they be rich in good works, ready to diſtribute, ‡ willing to communicate:

19 [12] Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternall life.

20 ¶ [13] O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience falſly ſo called:

21 Which ſome [i] profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

a Let this be ſufficient, that as touching thoſe things which pertain to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelves are. 4 A generall concluſion that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads. 5 He condemneth ſeverely, and excommunicateth or caſteth out of the church as proud men, ſuch as content not themſelvs with Chriſts doctrin, (*that is to ſay* the doctrin of godlineſs) but weary both themſelvs and others in vain queſtions, (for all other things are vain) becauſe they content not themſelvs in Chriſts doctrin: and as lying deceivers, becauſe they favour or ſound of nothing but vanity, as mad men becauſe they trouble themſelvs ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions and corrupt mens minds and judgement: *to be ſhort*, as prophane and wicked, becauſe they abuſe the precious name of godlineſs and religion, to filthy lucre. ‡ Or, *a fool.* ‡ Or, *ſick.* b Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reap no profit. ‡ Or, *gallings one of another*, c Such as we ſee in thoſe ſhameleſs ſchools of popery, which are nothing elſe but vain babling and pratling. 6 He turneth away fitly the name of gain and lucre, confeſſing that godlineſs is great gain, but far after another ſort, *to wit*, becauſe it bringeth true ſufficiencie. 7 He mocketh their folly, which do ſo greedily gape after frail things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that excels.

8 He frayeth Timothy from covetouſneſs after another ſort, *to wit*, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith covetous men do torment themſelves ſo far forth, that in the end they caſt away from them their faith and ſalvation.

‡ Or, *been ſeduced.*

d Sorrow and grief do as it were pierce through the mind of man, and are the harveſt and true fruits of covetouſneſs.

9 A peculiar exhortation to divers vertues, wherewith it behoveth the paſtours eſpecially to be furniſhed.

e Whom the Spirit of God ruleth.

10 A moſt earneſt requeſt and charge to obſerve and keep all the premiſſes faithfully, with our eyes ſet upon the coming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain gliſtring of this world, and his power againſt all the terrours of the wicked.

‡ Or, *profeſſion.*

f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſtick faſt unto, we ſhall not be moved out of our ſtanding.

11 He addeth for an overplus, as it were, a ſharp admonition to the rich, that they chiefly take heed of two miſchiefs, *to wit*, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberality towards their neighbour, and gentle conditions.

g In things pertaining to this life, with whom thoſe men are compared which are rich in good works.

† Gr. *uncertainty of riches.*

h who onely *is*, and that everlaſting, for he ſetteth the frail nature of riches againſt God. ‡ Or, *faciable.* 12 The praiſe of liberality, by the effect thereof: becauſe it is a ſure teſtimony of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deeply imprinted in the minds of all miniſters of the word, *to wit*, that they eſchew all vain bablings of ſophiſtry, and continue in the ſimplicity of ſincere doctrin. i Not onely in word, but alſo in countenance and geſture: *to be ſhort*, while their behaviour was ſuch, that even when they held their peace they would make men believe, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

THE

The ſecond Epiſtle of PAUL the Apoſtle TO TIMOTHY.

CHAP. I.

1 *Pauls love to Timothy, and the unfeigned faith which was in Timothy himſelf, his mother, and grand-mother.* 6 *He is exhorted to ſtir up the gift of God which was in him,* 8 *to be ſtedfaſt and patient in perſecution,* 13 *and to perſiſt in the form and truth of that doctrin which he had learned of him.* 15 *Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.*

PAul an apoſtle of Jeſus Chriſt by the will of God [a] according to the promiſe of life, which *is* in Chriſt Jeſus,

2 To Timothy *my dearly* beloved ſon: grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 ¶ [1] I thank God, whom I ſerve from *my* [b] fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that *is* in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

6 [2] Wherefore I put thee in remembrance, that thou [c] ſtir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the ſpirit of [d] fear, but of power, of love, and of a ſound mind.

8 ¶ [3] Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me [e] his priſoner, but be thou partaker of the afflictions of the [f] goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was [h] given us in Chriſt Jeſus, [i] before the world began:

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to [k] light, through the goſpel:

11 [5] Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things; [7] nevertheleſs I am not aſhamed, for I know whom I have ‡ believed, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 ¶ [8] Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which *is* in Chriſt Jeſus.

14 [9] That good thing which was committed unto thee, keep [10] by the Holy Ghoſt which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

a Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

1 The cheifeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothy to continue conſtantly, and manfully, even to the end, ſetting firſt before him the great good will which he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his anceſtors, which might ſo much the more make him bound to God.

b From Abraham, Iſaac and Jacob: for he ſpeaketh not of Phariſaiſm, but of Chriſtianiſm

2 He warneth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtorms which may and do come upon us.

c The gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out: & therefore we on the contrary ſide, muſt labour as much as we can to foſter and keep it burning.

d To pierce us through, and terrify us, as men whom the Lord will deſtroy. 3 He proveth that the ignominy or ſhame of the croſs, is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable; firſt, becauſe the goſpel wherefore the godly are afflicted, is the teſtimony of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them. e For his ſake. f The goſpel after a ſort is ſaid to be afflicted in them that preach it. g Through the power of God. 4 He ſheweth with how great benefits God had bound us, to maintain boldly and conſtantly his glory which is joyned with our ſalvation, and reckoneth up the cauſes of our ſalvation, *to wit*, that free and eternall purpoſe of God, to ſave us in Chriſt, which was to come, whereby it ſhould come to paſs, that we ſhould at length be freely called of God by the preaching of the goſpel, to Chriſt the deſtroyer of death and author of immortality. h He ſaith, that that grace was given us from everlaſting, unto which we were predeſtinate from everlaſting. So that the doctrin of foreſeen faith and foreſeen works, is clean contrary to the doctrin which preacheth and teacheth the grace of God. i Before that courſe of years which hath run on, ever ſince the beginning of the world.

k Hath caſed life and immortality to appear.

‡ That *is*, the goſpel which the apoſtle preached.

5 He confirmeth his apoſtleſhip by a ſtrange argument, *to wit*, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

7 By ſetting his own example before us, he ſheweth us how it may be, that we ſhall not be aſhamed of the croſs of Chriſt, *to wit*, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

‡ Or, *truſted*;

8 He ſheweth wherein he ought to be moſt conſtant, *to wit*, both in the doctrin it ſelf, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively pattern and ſhape whereof Timothy knew in the apoſtle.

9 An amplification taken of the dignity of ſo great a benefit committed to the miniſters. 10 The taking away of an objection, it is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue. 11 He preventeth an offence which aroſe by the means of certain that fell from God, and their religion, and uttereth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and weigh down all evil examples.

CHAP. II.

1 *He is exhorted again to conſtancy and perſeverance, and to do the duty of a faithful ſervant of the Lord, in dividing the word aright, and ſtaying profane and vain bablings.* 17 *Of Hymeneus and Philetus.* 19 *The foundation of the Lord is ſure.* 22 *He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.*

THou [1] therefore my ſon, be ſtrong in the grace that *is* in Chriſt Jeſus.

2 And the things that thou haſt heard of me ‡ among [a] many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 [2] Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf

1 The concluſion of the former exhortation which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keepet it to themſelvs, but they rather, which do moſt freely communicate it with others, to the end that many may be partakers of it, without any mans loſs or hinderance.

‡ Or, *by*, a When many were by, which can bear witneſs of theſe things.

2 Another admonition: That the miniſtery of the word is a ſpirituall warfare, which man can ſo travell in, that he may pleaſe his captain, unleſs he forgo and part with all hinderances which might draw him away from it.

with the affairs of [b] *this* life; that he may please him who hath chosen him to be a souldier,

5 [3] And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 ‡ [4] The husbandman that laboureth must be first partaker of the fruits.

7 [5] Consider what I say, and the Lord give thee understanding in all things.

8 ¶ [6] Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.

9 [7] Wherein I suffer trouble as an evil doer, *even* unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 [8] *It is* a faithful saying: For if we be [c] dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful, he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* [d] before the Lord, that they strive not about words, to no profit, *but* to the subverting of the hearers.

15 ¶ [9] Study to shew thy self approved unto God, a workman that needeth not to be ashamed, [e] rightly dividing the word of truth.

16 [f] But shun profane and vain bablings, [10] for they will increase unto more ungodliness.

17 And their word will eat as doth a ‡ canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

19 [11] Nevertheless, the foundation of God standeth ‡ sure, having this seal, the Lord knoweth them that are his. And, Let every one that [g] nameth the name of Christ depart from iniquity.

20 [12] But in a great house there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore [h] purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, *and* prepared unto every good work.

22 ¶ [13] Flee also youthfull lusts: but follow righteousness, faith, charity, [14] peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be [i] gentle unto all men, apt to teach, ‡ patient:

25 In meekness instructing those that [k] oppose themselvs, if God peradventure will give them repentance to the acknowledging of the truth:

26 And that they may † recover themselvs out of the snare of the devil, who are † taken captive by him at his will.

CHAP. III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THis [1] know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selvs, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, [a] unholy,

3 Without natural effection, truce-breakers, ‡ false accusers, incontinent, fierce, despisers of those that are good.

4 Traitours, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such [2] turn away.

6 For of this sort are they which creep into houses; and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‡ reprobate concerning the faith.

9 [3] But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 4 But ‡ thou hast [b] fully known my doctrin, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at [c] Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax [d] worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*:

15 And that from a child thou hast known thy holy scriptures, which are able to make

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[b] With affairs of houshold, or other things that belong to other ordinary businesses.
[3] The third admonition: The ministery is like to a game or jesting, wherein men strive for the victory, and no man is crowned, unless he strive according to the laws which are prescribed, be they never so hard and painful.
‡ Or, *the husbandman labouring first, must be partaker of the fruits.*
[4] Another similitude, tending to the same end: no man may look for the harvest, unless he first take paines to plow and sow his ground.
[5] All these things cannot be understood, and much less practiced, unless we ask of God, and he give us understanding.
[6] He confirmeth plainly two principles of our faith, which are always assaulted of heretiks, the one whereof (*to wit*, that Christ is the true Messias, made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, *to wit*, that he is risen again from the dead.
[7] The taking away of an objection: Truth it is, that he is kept in prison as an evil doer, yet there is no cause, why therefore some should go about to derogate credit from his Gospel, seeing that notwithstanding God did bless his ministry, nay rather, that example of his captivity and patience, did sundry ways confirm the church in the hope of a better life.
[8] The fourth admonition: we ought not to contend upon words and questions, which are not onely unprofitable, but also for the most part hurtful: but rather upon this, how we may frame our selvs to all manner of patience, and to die also with Christ (*that is to say*, for Christs name) because that is the plain way to the most glorious life: as contrariwise, the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to themselvs. c If we be afflicted with Christ, and for Christ his sake. d Call God to witness of, as a Judge: as Moses, Josua, Samuel, and Paul himself did, *Acts* 20. [9] The fift admonition: A minister must not be an idle disputer, but a faithfull steward, in dividing aright the word of truth, in so much that he must stop the mouths of other vain bablers. e By adding nothing to it, neither overslipping any thing, neither mangling it, not renting it in sunder, not wresting of it: but marking diligently what his hearers are able to hear, and what is fit to edifying. f Mark and watch, and see they creep not on further. [10] He discovereth the subtility of Satan, who beginning with these principles, draweth us by little and little to ungodliness through the means of that wicked and profane babling, still creeping on: which he proveth by the horrible example of them taught, that the resurrection was already past. ‡ Or, *gangrene*: [11] A digression, wherein he salveth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to us: and therefore it is no marvell if we count hypocrites oftentimes for the true brethren: but we must take heed that we be not like them, but rather that we be indeed such as we are said to be. ‡ Or, *steady*. g That serveth and worshippeth him, and is, *as it were*, named of him, a faithfull man, or Christian. [12] The taking away of an objection: It is no dishonour to the good man of the house, that he hath not in a great house, all vessels of one sort and for one service, but we must look to this, that we be found vessels prepared to honour. h By these words is meant the execution of the matter, and not the cause: for in that we purge our selvs, it is not to be attributed to any free will that is in us but to God, who freely and wholly worketh in us a good and an effectual will.

[13] Returning to the matter from whence he digressed, *vers.* 16. he warneth him to exercise himself in wighty matters, and such as pertain to godliness.
[14] The sixth admonition: we must above all things eschew all bitterness of minds, both in teaching all men, and also in calling them back which have gone out of the way.
i To win them through our patience bearing with them, but not to please them, or excuse them in their wickedness. ‡ Or, *forbearing*: k He meaneth such as do not yet see the truth. † Gr. *awake*. † Gr. *taken alive*.

[1] The seventh admonition: we may not hope for any church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bosom of the church, which notwithstanding shall make a shew and countenance of great holiness, and charity.
a Which make no account, either of right or honesty.
‡ Or, *makebates*.
[2] We must not dally with such men as resist the truth, not of simple ignorance, but of a perverse mind (which thing appeareth by their fruits which he painteth out here lively) but we must rather turn away from them.
‡ Or, *of no judgement*.
[3] He addeth a comfort: The Lord will at length pluck off all their vizards.
[4] That we be not deceived by such hypocrites. we must set before us the vertues of the holy servants of God, and we must not be afraid of persecution which they suffered willingly, and which always followeth true godliness. But we must especially hold fast the doctrin of the apostles, the sum whereof is this, that we are saved through faith in Christ Jesus.
‡ Or, *Thou hast been a diligent follower of*.
b Thou knowest throughly not onely what I taught and did, but also how I was minded and disposed. c Which is in Pisidia. d Their wickedness shall daily increase.

thee

thee wise unto salvation, through faith which is in Christ Jesus.

16 [5] All scripture *is* given by inspiration of God, and *is* profitable for doctrin, for reproof, for correction, for instruction in righteousness:

17 That the [e] man of God may be perfect, ‡ throughly furnished unto all good works.

5 The eight admonition which is most precious: A pastour must be wise by the word of God onely: wherein we have perfectly delivered unto us whatsoever pertaineth either to discern, know, and establish true opinions, and to confute false: and furthermore to correct evil manners, and to frame good. e The prophets and expounders of Gods will, are properly and peculiarly called men of God, ‡ Or, *perfected.*

Chap. IV.

1 *He exhorteth him to do his duty with all care and diligence:* 6 *certifieth him of the nearness of his death:* 9 *willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for:* 14 *warneth him to beware of Alexander the smith:* 16 *informeth him what had befallen him at his first answering.* 19 *And soon after he concludeth.*

1 The principal and chief of all admonitions being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certain holy importunity, as necessity requireth: but so, that a good and true ground of the doctrin be laid, and the vehemency, be tempered with all holy meekness.

I [1] Charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrin.

2 Faithfull pastours in times past, took all occasions they could, because men were very prompt and ready to return to their fables

3 [2] For the time will come when they will not endure sound doctrin, but after their own lusts shall they heap to themselvs teachers, having itching ears.

4 And they shall turn away their ears from the truth, and shall be turned unto [a] fables.

a To false and unprofitable doctrins which the world is now so bewitched withall, that it had rather the open light of the truth were utterly put out, than it would come out of darkness.

5 [3] But watch thou in all things, endure afflictions, do the work of an evangelist ‡ [b] make full proof of thy ministery.

3 The wickedness and falling away of the world, ought to cause faithful ministers to be so much the more carefull

6 [4] For I am now ready to be [c] offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

‡ Or, *fulfill.* b Prove and shew by good and substantial proof, that thou art the true minister of God. 4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy, and sure hope. c To be offered for a drink offering: and he alludeth to the powring out of bloud or wine which was used in sacrifices

9 ¶ [5] Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having [d] loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery.

12 And Tychicus have I sent to Ephesus.

13 ¶ The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 ¶ Alexander the coppersmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood ‡ our words.

16 ¶ At my first answer no man stood with me: but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and *that* all the Gentiles might hear. and I was delivered out of the mouth of the [e] lion.

18 And the Lord shall deliver *me* from every [f] evil work, and will preserve me unto his [g] heavenly kingdom; to whom *be* glory for ever and ever. Amen.

19 ¶ Salute Prisca and Aquila, and the housshold of Onesiphorus.

20 Erastus abode at Corinh: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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5 The last part of the epistle, letting forth grivous complaints against certain, and examples of singular godliness in every place, and of a mind never wearied.

d Contented himself with the world.

‡ Or, *our preaching.*

e Of Nero.

f Preserve me pure from committing any thing unworthy my apostleship.

g To make me partaker of his kingdom.

The Epistle of PAUL TO TITUS.

Chap. I.

1 For what end Titus in Crete was left. 6 How they that are to be chosen ministers, ought to be qualified. 11 The mouths of evil teachers to be stopped: and what manner of men they be.

PAul [1] [a] servant of God, and an apostle of Jesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the truth, which is after godliness:

2 ‡ In [c] hope of eternal life, which God that cannot lie, [d] promised before the [e] world began;

3 [3] But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our [f] Saviour:

4 [4] To Titus mine own son after the common faith, [5] grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 [6] For this cause left I thee in Crete, that thou shouldest set in order the things that are ‡ wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or [g] unruly.

7 [7] For a bishop must be blameless, as the [h] steward of God; not [i] self-willed, not soon angry, not * given to wine, no striker, not given to filthy lucre:

8 But a lover of hospitality, a lover of ‡ good men, [k] sober, just, holy temperate:

9 [8] Holding fast the faithful word, ‡ as he hath been taught, [9] that he may be able by sound doctrin, both to exhort and to convince the gainsayers.

10 [10] For there are many unruly and vain talkers and deceivers, especially they of the [l] circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not; for filthy lucres sake.

12 [m] One of themselvs, *even* a prophet of their own said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them [n] sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ¶ [11] Unto the pure all things *are* pure, but unto them that are defiled, and unbelieving, *is* nothing pure: but even their [o] mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work ‡ reprobate.

Chap. II.

1 Directions given unto Titus both for his doctrin and life. 9 Of the duty of servants, and in general of all Christians.

BUt [1] speak thou the things which become sound doctrin:

2 [2] That the aged men be ‡ sober, grave, temperate, sound in faith, in charity, in patience.

3 ¶ The aged women likewise, that *they be* in behaviour as becometh ‡ holiness, not ‡ false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‡ sober, to love their husbands, to love their children,

5 *To be* discreet, chast, [a] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 ¶ Young men likewise exhort to be ‡ soberminded.

7 [3] In all things shewing thy self a pattern of good works: in doctrin *shewing* uncorruptness, [b] gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 ¶ *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in [c] all things, not ‡ answering again:

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrin of God our Saviour in all things.

11 ¶ [5] For the grace of God ‡ that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

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1 He voucheth his apostleship (not for Titus, but for the Cretenses sake) both by the testimony of his outward calling, and by his consent, wherein he agreeth with all the elect from the begining of the world.

a A minister, as Christ himself, in that he was a minister and head of the prophets, is called a servant. *Esa.* 42.1.

b Of those whom God had chosen

2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright, they may at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.

‡ Or, *for*

c Hope is the end of faith.

d Freely, and of his meer liberality

e Look 2 *Tim.* 1. 9.

3 The truth is no other where to be sought, but in the preaching of the apostles.

f This word (Saviour) doth not onely signify a preserver of life, but also a giver of life.

4 The apostle moveth the Cretenses to hear Titus, by setting forth his consent, and agreement with him in the faith, and there withall sheweth by what speciall note we may distinguish true ministers from false.

5 There is but one way of salvation, common both to the pastour and the flock.

6 The first admonition to ordain elders in every city. ‡ Or, *left undon.* g This word is proper to horses and oxen, which will not abide the yoke. 7 The second admonition: what faults pastours (whom he comprehended before under the word elders) ought to be void of, and what vertues they ought to have. h whom the Lord hath appointed steward of his gifts. i Not hard conditioned, and evil to please. * 1 *Tim.* 3. 3. ‡ Or, *good things*, k Circumspect, and of a sound judgement, and of a singulat example of moderation. 8 The third admonition: The pastour must hold fast that doctrin, which the apostles delivered, and pertaineth to salvation, leaving all curious and vain matters. ‡ Or, *in teaching*, 9 The fourth admonition. To apply the knowledge of true doctrin unto use, which consisteth in two things, *to wit*, in governing them which shew themselvs apt to learn, and confuting the obstinate. 10 An applying of the generall proposition to a particulat. The Cretenses above all others need sharp reprehensions, both because their minds are naturally given to lies and slothfulness, and also because of certain covetous Jews, which under a colour of godliness, joyned partly certain vain traditions, and partly old ceremonies with the gospel. l Of the Jews, or rather of those Jews which went about to joyn Christ and the law together.

m Epimenides, who was counted a prophet amongst them, look upon Laertius, and Cicero in his first book of divination.

n Roughly, and plainly, and go not about the bush with them.

11 He sheweth in few words, that purity consisteth not in any externall worship, and that, that is according to the old law (as in difference of meats, and washings, and other such things which are abolished) but in the mind and conscience: and whosoever teach otherwise, know not what is true religion indeed; and also are nothing less than that they would seem to be. o If our minds and conscience be unclean, what cleanness is there in us before ere generation? ‡ Or, *void of judgement.*

1 The fifth admonition: The doctrin must not onely be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances.

2 What are the chiefest vertues for old and young, both men and women, and how they ought to be stirred up unto them continually.

‡ Or, *vigilant*,

‡ Or, *holy women*,

‡ Or, *maltebaits*,

‡ Or, *wise*,

a No gadders up and down.

‡ Or, *discreet.*

3 The sixth admonition: That both the pastours life and doctrin must be sound.

b Not such a gravity as may drive men from coming to the minister, but such as may cause them to come in most reverent and honest sort.

4 The seventh admonition, of servants duty toward their masters.

c which may be done without offence to God.

‡ Or, *gain saying*:

5 The eight admonition, belonging to all the godly, that seeing God calleth all men to the gospel, and Christ hath so justified us, that he hath also sanctified us, we must all of us give our selvs to true godliness, and righteousness, setting before us a sure hope of immensurable glory: things beaten into their heads, that the gain sayers also must be reproved by the authority of the Mighty God. ‡ Or, *that bringeth salvation to all men, hath appeared.*

and

and [d] worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world:

13 [e] Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf [f] a peculiar people, zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all [g] authority. Let no man deſpiſe thee.

d Luſts of the fleſh, which belong to the preſent ſtate of this life and world.
e Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymy, our hope.
f As it were a thing peculiarly laid up for himſelf.
g whith all authority poſſible.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he ſhould teach, and not teach. 10 He is willed alſo to reject obſtinate hereticks: 12 which done, he appointeth him both time and place, wherein he ſhould come unto him, and ſo concludeth.

PUt [1] them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 [2] For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, *and* hating one another.

4 But after that the kindneſs and ‡ love of God our Saviour toward man appeared,

5 Not by works of [a] righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the [b] Holy Ghoſt:

1 He declareth particularly and ſeverally that which he ſaid before generally, noting out certain chief and principall duties, which men ow to men, and eſpecially ſubjects to their magiſtrates.
2 He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptiſm.
‡ Or, *pity.*
a Word for word of works which are donne in righteouſneſs: and this place doth fully refute the devilin of merits.
b which the verme of the Holy Goſt worketh.

6 Which he ſhed on us † abundantly, through Jeſus Chriſt our Saviour;

† Gr. *richly,*

7 That being juſtified by his grace, we ſhould be made heirs, according to the hope of eternall life.

8 ¶ [3] *This is* a faithfull ſaying, & theſe things I will that thou affirm conſtantly, that they which have believed in God, might be carefull to maintain [c] good works: theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 ¶ [4] A man that is an heretick, after the firſt and ſecond admonition, reject:

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 ¶ [5] When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to ‡ maintain good works for neceſſary uſes, that they be not unfruitfull.

15 ¶ All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

3 Again with great earneſtneſs he beateth into our head, how that we ought to give our ſelvs to true godlineſs, and eſchew all vain queſtions, which ſerve to nothing but to move ſtrife and debate.
c Give themſelvs earneſtly unto good works.
4 The miniſters of the word, muſt at once caſt off hereticks, *that is*, ſuch as ſtubbornly and ſeditiouſly diſquiet the church, and will give no ear to eccleſiaſticall admonitions.
5 Laſt of all, he writeth a word or two of private matters, and commendeth certain men.
‡ Or, *profeſt honeſt trades*

The Epiſtle of PAUL TO PHILEMON.

4 He rejoyceth to hear of the faith and love of Philemon: 9 whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.

PAul a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our *dearly* beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-ſouldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 ¶ I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the [a] communication of thy faith may become effectuall by the acknowledging of every good thing, which *is* in you in [b] Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the [c] bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt, to enjoyn thee that which is convenient,

9 [1] Yet for loves ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 ¶ I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds.

11 Which in time paſt was to thee unprofitable: but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own [d] bowels:

a By communication of faith, he meaneth thoſe duties of charity which are beſtowed upon the ſaints, and flow forth of an effectuall faith.

b Shewing that there is no good thing in us, but we have it by Chriſt.
c Becauſe thou didſt ſo dutifully refreſh the ſaints, that they conceived inwardly a marvellous joy: for this word (bowels) is meant not onely the inward feeling of wants and miſeries that men have one of anothers ſtate, but alſo that joy, and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.
1 An example of a Chriſtian excuſe and commendation for an other man.
d As mine own ſon, and as if I had begotten him of mine own body.

13 Whom

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13 Whom I would have retained with me, that in thy stead he might have ministred unto me in the bonds of the gospel.

14 But without thy mind would I do nothing: that thy benefit should not be as it were of [e] necessity, but willingly.

15 For perhaps he therefore [f] departed for a [g] season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the [h] flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my self.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thow owest unto me even thine own self besides.

20 [i] Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withall prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 ¶ There salute thee Epaphras, my fellow-prisoner in Christ Jesus:

24 Marcus, Aristarchus, Damas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

e That thou mightest not seem to have sent me thy servant upon constraint, but willingly.
f Thus he allwageth the harder kind of speech, *which is to say*, he ran away.
g For a little time.
h Because he is thy servant, as other servants are, and because he is the Lords servant, so that thou must needs love him, both for the Lords sake, and for thine own sake.
i Good brother, let me obtain this benefit at thine hand.

The Epistle of PAUL the Apostle TO THE HEBREWS.

THE ARGUMENT.

The drift and end of this epistle, is to shew that Jesus Christ the Son of God, both God and man, is that true eternall and onely prophet, king, and high priest, that was shadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and sanctified.

CHAP. I.

1 *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

GOd who [1] at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in [a] these last days spoken unto us by *his* [b] Son, whom he hath appointed [2] heir of all things, by [c] whom also he made the [d] worlds:

3 * Who being the [e] brightness of *his* glory, and the express image of his [f] person, and [g] upholding all things by the word of his power, when he [3] had by himself purged our sins, [h] sat down on the right hand of the majesty on high:

4 [4] Being made so much better than the angels, as he hath by inheritance obtained a more excellent [i] name than they.

5 [5] For unto which of the angels said he at any time, Thou art my Son, [k] this day have I begotten thee? [6] And again, I will be to him a Father, and he shall be to me a Son?

6 [7] And [l] again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 [8] And of the angels he saith, Who maketh his [m] angels spirits, and his ministers a [n] flame of fire.

8 But unto the Son *he saith*, Thy [o] throne, O God, *is* for [p] ever and ever; a sceptre of † righteousness *is* the [q] sceptre of thy kingdome:

9 Thou hast loved righteousness, and hated [r] iniquity; therefore God *even* thy God hath [s] anointed thee with the oyl of gladness above thy [t] fellows.

10 [9] And, * Thou Lord in the beginning hast [u] laid the foundation of the earth: and the heavens are the works of thine hands.

11 * They shall perish, but thou remainest: and they all shall wax old as doth a garment:

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 [10] But to which of the angels said he at any time, * Sit on my right hand, untill I make thine enemies thy footstool?

1 The first part of the generall proposition of this epistle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a sort, and in shadows signified by his prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the prophets was not full, and nothing must be added to this latter.
b Which one Son is God and man.
2 The second part of the same proposition: The same Son is appointed of the Father to be our King and Lord, by whom also he made all things: and in whom onely he setteth forth his glory, yea, and himself also to be beholden of us, who beareth up and sustaineth all things by his will and pleasure. c Possessour and equall compartner of all things with the Father. d *That is*, whatsoever hath been at any time, is or shall be. * *Wisd.* 7. 26. e He in whom that glory and majesty of the Father shineth, who is otherwise infinit, and cannot be beholden. f His Fathers person. g Sustaineth, defendeth, and cherisheth. 3 The third part of the same proposition: The same Son executed the office of the high priest in offering up himself, and is our onely and most mighty Mediatour in heaven. h This sheweth that the savour of that his sacrifice is not onely most acceptable to the Father, but also is everlasting, and furthermore, how far this high priest passeth all the other high priests. 4 Before he cometh to declare the office of Christ, he setteth forth the excellency of his person, and first of all he sheweth him so to be man, that therewithall he is God also. i Dignity and honour. 5, 6, 7, 8, 9, 10. He proveth and confirmeth the dignity of Christ manifested in the flesh, by these six evident testimonies, whereby it appeareth that he far passeth all angels, insomuch that he is called both Son, and God, in *verse* 5, 6, 7, 8, 9, 10, 13.

k The Father begat the Son from everlasting generation, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day.)
l The Lord was not content to have spoken it once, but he repeateth it in another place.
m Cherub, *Psal.* 18. 11.
n Seraph, *Esa.* 6. 2.
o The throne is proper to princes and not to servants.
p For everlasting, for this doubling of the word encreaseth the signification of it beyond all measure.
† Gr. *righteousness.* or, *straightness.*
q The government of thy kingdom is righteous.
r This kind of rehearsing which the Jews use by contraries, hath great force in it.
s In that, that the word became flesh, by pouring the holy Ghost upon him without measure. t For he is the head, and we are his members. * *Psal.* 102. 25. &c. u Made the earth firm and sure. * *Isai.* 34. 4. * *Psal.* 110. 1. *Matth.* 22. 44.

14 Are

x By that name by which we commonly call princes messengers, he here calleth the spirits.

14 Are they not all x ministring spirits, sent forth to minister for them who shall be heirs of salvation?

Chap. II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

1 Now as it were pausing with himself: and shewing to what end and purpose all these things were spoken, *to wit*, to understand by the excellency of Christ, above all creatures, that his doctrin, majesty, and priest-hood, is most perfect, he used an exhortation taken from a comparison.

THerefore 1 we ought to give the more earnest heed to the things which a we have heard, least at any time we should † let *them* b slip.

a He maketh himself an hearer.

† Gr. *run out as leaking vessels.*

b They are said to let the word run out, which hold not fast when they have heard it.

2 For if the c word spoken by angels was stedfast, and every trasgression and disobedience received a just recompence of reward:

c The law which appointed punishment for the offenders: and which Paul saith was given by angels, *Galat.* 3. 19. and Steven, *Acts* 7. 53.

3 How shall we escape if we neglect so great salvation, 2 which at the first began to be spoken by the Lord, *and* was confirmed unto us by d them that heard *him*,

2 If the breach and transgression of the word spoken by angels was not suffered unpunished, much less shall it be lawfull for us to neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signs and wonders from heaven, and especially with so great and mighty working of the Holy Ghost.

4 God also bearing them witness, both with e signs and wonders, and with divers miracles, and ‡ gifts of the Holy Ghost, according to his own will!

d By the apostles.

5 3 For unto the angels hath he not put in subjection the f world to come, whereof we speak.

e That is, the true end of miracles. Now they are called signs because they appear one thing, and represent another: and they are called wonders because they represent some strange and unaccustomed thing: and vertues, because they give us a glimce of Gods mighty power, ‡ Or, *distributions.*

6 4 But one in a certain place testified, saying, *5 What is man that thou art mindfull of him; or the h son of man that thou visitest him?

3 If it were an hainous matter to contemn the angels which are but servants, much more hainous is it to contemn that most mighty King of the restored world. f The world to come, whereof Christ is Father, *Esa.* 9. 6. or the church, which as a new world, was to be gathered together by the gospel.

7 Thou i madest him ‡ a little lower than the angels; thou crownedst him with k glory and honour, and didst set him over the works of thine hands:

4 He sheweth that the use of his kingly dignity consisteth herein, that men might not onely in Christ recover that dignity which they have lost, but also might be throuh him advanced above al things, which dignity of men, David describeth most excellently. * *Psal.* 8. 4.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. 5 But now we see not yet all things put under him.

g what is there in man that thou shouldest have so great regard of him and do him that honour?

h He calleth all the citizens of that heavenly kingdom, as they are considered in themselvs, before that God giveth them the liberty of that city in Christ, Man, and the Son of man.

i This is the first honour of the citizens of the world to come, that they are next the angels.

‡ Or, *a little while inferiour to.*

9 6 But we l see Jesus, who was made a little m lower than the angels, ‡ 7 for the n suffering of death, crowned with glory and honour, that he by the grace God should o taste death for 8 every man.

k For they shall be in very great honour when they shall be partakers of the kingdom. And he speaketh of the thing that shall be, as though it were already, because it is so certain. 5 An objection: But where is this so great rule and dominion? 6 The answer: This is already fulfilled in Jesus Christ our head who was for a time for our sakes inferiour to the angels, being made man, but now is advanced into most high glory. l By his vertue and power which appeareth manifestly in the chruch. m Who abased himself for a season, and took upon him the shape of a servant. ‡ Or, *by.* 7 He sheweth the cause of this subjection, *to wit*, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our prophet and king, but also our high priest

10 9 For it became p him, for whom *are* all things, and by whom *are* all things, in 10 bringing many sons unto glory, 11 to make the q captain of their salvation perfect through sufferings.

n That he might die. o Feed death. 8 Herein consisteth the force of the argument: for we could not at length be glorified with hem, unless he had been abased for us, even all the faithfull. And by this occasion the apostle cometh to the other part of the declaration of Christs person, wherein he proveth him to be in such sort God, that he is also man. 9 He proveth a little before) to become man notwithstanding, subject to all miseries, sin onely excepted.

p God. 10 First of all because the Father, to whose glory all things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unless his onely begotten Son had become brother to men.

11 Secondly, The Father determined to bring those sons to glory, *to wit*, out of that ignominy wherein they lay before. Therefore the son should not have been seen plainly to be made man unless he had been made like unto other men, that he might come to glory by the self-same way, by the which he should bring others: yea rather, it became him which was prince of the salvation of others to be consecrated above others through those afflictions, prophet, king, and priest, which are the parts of that principality for the salvation of others.

q The Captain who as he is chiefest in dignity, so is he the first begotten from among the dead, amongst many brethren.

11 12 For both he that r sanctifieth, and they who are sanctified, *are* all of f one: for which cause he is not ashamed to call them brethren,

12 13 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 14 And again, *I will put my t trust in him: and again, *2 Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are x partakers of flesh and bloud; he also himself likewise took part of the same; that through death he might destroy him that had the y power of death, that is, the z devil:

15 And deliver them who through fear of a death were all their life-time subject to bondage.

16 15 For verily † he took not on him *the nature of* b angels: but he took on *him* the c seed of Abraham.

17 16 Wherefore in d all things it behoved him to be made like unto his brethren, that he might be e a mercifull and f faithfull high priest, in things *pertaining* to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being g tempted, he is able to succour them that are tempted.

12 The ground of both the former arguments, for neither should we be sons through him, neither could he be consecrated through afflictions, unless he had been made man like unto us. But because this sonhood dependeth not upon nature onely, for no man is accounted the son of God, unless that besides that he is a son of man, he be also Christs brother, (which is by sanctification, *that is*, by becoming one with Christ, who sanctifieth us through faith) therefore the apostle maketh mention of the sanctifier, *to wit*, of Christ, and of them that are sanctified, *to wit*, of all the faithfull, whom therefore Christ vouchsafeth to call brethen. r He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us. f One, of one self-same nature of man. 13 That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office. 14 He applieth the same to the kingly power of Christ, in delivering his from the power of the devil and death. * *Psal.* 18. 2. t I will commit my self to him, and to his defence. * *Isa.* 8. 18. u This Esai speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signify the whole church. And therefore seeing Christ is the head of the prophets ands ministers, these words are more rightly verified of him, than of Esai. Are made of flesh and bloud, which is a frail and brittle nature.

y The devil is said to have the power of death, because he is the authout of sin: and from sin cometh death, and for this cause he eggeth us daily to sin. z He speaketh of one as of the prince, joyning to him secretly all his angels. a By (death) thou must understand here that death which is joyned with the wrath of God, as it must needs be, if it be without Christ except which there can be nothing devised more miserable. 15 He expounderth those words of flesh and bloud shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he maketh Abraham, respecting the promises made to Abraham in this behalf ‡ Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

b The nature of angels. c The very nature of man. 16 He applieth the same to the priesthood, for which he should not have been fit, unless he had become man, and that like unto us in all things, sin onely except. d Not onely as touching nature, but qualities also.

e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely.

g was tried and egged to wickednes by the devil.

Chap. III.

1 Christ is more worthy than Moses: 7 therefore if we believe not in him, we shall be more worthy of punishment them hard-hearted Israel.

WHerefore, 1 holy brethren, partakers of the heavenly calling, consider the 2 apostle and high priest of our b profession Christ Jesus,

1 Having laid the foundation, *that is to say*, declared and proved both the natures of one self same Christ, he giveth him three offices, *to wit*, the office of a prophet, king, and priest, and as touching the office of teaching, and governing comparing him with Moses and Joshua, unto the 14 vers. of the next chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposed to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governour, and high priest. a The ambassadour or messenger, as *Rom.* 15. he is called the minister of curcumcision. b Of the doctrin of the gospel which we profess. 2 He confirmeth his exhortation with two reasons, first of all because Christ Jesus was appointed such an one of God, secondly, because he throughly executed the offices that his Father enjoyned him. † Gr. *made*, 1 *Sam.* 12. 6. c Apostle and high priest. 3 Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their offices: but by and by after he sheweth that there is great unlikeness in that same similitude.

2 Who was faithfull to him that † c appointed him, 3 as also Moses *was faithfull* in all his house

3 4 For

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3 [4] For this *man* was counted worthy of more glory than Moses, in as much as he, who thath builded the house, hath more honour han the house.

4 For every house is builded by some man, but he that built all things *is* God.

5 [5] And Moses verily *was* faithfull in all his house as a servant, for a testimony of those things which were to be spoken after:

6 But Christ as a Son over his own house, [6] whose [d] house are we, if we hold fast the [e] confidence, and the rejoycing of the hope firm unto the end.

7 ¶ Wherefore as the holy Ghost faith,* To day if ye will [f] hear his voice,

8 Harden not your hearts, as in the [g] provocation, in the day of temptation in the wilderness.

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway [h] err in *their* heart, and they have not known my ways.

11 So I sware in my wrath, † They shall not enter into my rest.

12 [7] Take heed, brethren, least there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily [i] while it is called, To day, least any of you be hardened through the deceitfulness of sin.

14 [8] For we are made partakers of Christ, if we hold the [k] beginning of our confidence stedfast unto the end:

15 [l] While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

4 The first comparison: The builder of the house is better than the house it self, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder: but a part of the house: but Christ as Lord and God made all this house.

5 Another comparison: Moses was a faithfull servant in this house: *that is*, in the church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

6 He applieth the former doctrin to this end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternall rest.

d To wit Christ.

e He calleth that excellent effect of faith (whereby we [f] Abba, *that is*, (a father) confidence, and to confidence he joyneth hope.

* *Psal.* 95.7.

f So that God was to speak once again after Moses.

g In the day that they vexed the Lord, or strove with him.

h They are brutish and mad.

† Gr. *If they shall enter.*

7 Now weighing the words of David, he sheweth first by this word, (To day) that we must not neglect the occasion while we have it: for that word is not so be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

i while the day lasteth, *that is to say*, So long as the gospel is offered to us.

8 Now he considereth these words, If you hear his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which, he setteth hardening through unbelief.

k That beginning of trust and confidence and after the manner of the Hebrews, he calleth that, Beginning, which is chiefest.

l So long as this voice soundeth out.

CHAP. IV.

1 The rest of Christians is attained by faith. 12 The power of Gods word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

Let us therefore fear, least a promise being left *us* of entring into his rest, any of you should seem to come short of *it*.

2 [1] For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‡ not being [2] mixed with faith in them tham heard *it*.

1 By these words, His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses, and the prophets respected none other.

† Gr. *the word of heard.* ‡ Or, *because they were not united by faith to Christ.*

2 He compareth the preaching of the gospel to drink, which being drunck, *that is to say*, Heard, profiteth nothing unless it be tempered with faith.

3 [2] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 ¶ Seeing therefore it remaineth that some must enter therein, and they to whom ‡ it was first preached, entred not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ‡ [b] Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ‡ rest to the people of God.

10 [c] For he that is entred into his rest, he also hath ceased from his own works, as God *did* from his.

11 [3] Let ut labour therefore to enter into that rest, [d] least any man fall after the same example of ‡ unbelief.

12 [4] For the [e] word of God *is* [f] quick, and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of [g] soul and [h] spirit, and of the joynts and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his [i] sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 [5] Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us [k] hold fast *our* profession.

15 [6] For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

2 Least any man should object that those words were meant of the land of Canaan, and of Moses doctrin, and therefore cannot be well drawn to Christ, and to eternall life, the apostle sheweth that there are two mannet of rests, spoken of in the scriptures: the one of the seventh day, wherein God is said to have rested from all his works: another is said to be that same, whereunto Joshuah led the people: but this rest is not the last rest whereunto we are called: and that he proveth by two reasons: For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, used these words, (To day) and threatneth them still that they shall not enter into the rest of God, which refused then the voice of God that sounded in their ears, we must needs say, that he meant another time than the time of Moses, and another rest than the rest of the land of Caman: And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth: as God rested the seventh day from those his works, *that is to say*, from making the world. Moreover the apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the law did shadow, is opened in the gospel onely.

‡ Or, *the gospel was first preached*,

‡ That is, *Joshuah*

b He speaketh of Joshuah the son of Nun: and as the land of Canaan was a figure of our true rest, so was Joshuah a figure of Christ.

‡ Or, *keeping of a sabbath.* c As God rested the seventh day, so must we rest from our works, *that is*, from such as proceed from our corrup nature. 3 He returneth to an exhortation. d Least any man become a like example of infidelity. ‡ Or, *disobedience.* 4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the believers. e The doctrin of God which is preached both in the law and in the gospel. f He calleth the word of God quick by reason of the effects it worketh in them to whom it preached. g He calleth that the soul, which hath the affections resident in it. h By the spirit, he meaneth that noblest part which is called the mind. i in Gods sight.

5 Now he entroth into the comparison of Ghrists priest-hood with Aaron, and declareth even in the very beginning the marvellous excellency of this priest-hood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons priesthood, and the transitory tabernacle, which comparisons he setteth forth afterward more at large. k And let it not go out of our hands. 6 Least he might seem by this great glory of our high priest, to stay and stop us from going unto him, he addeth straight ways after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accompteth all miseries his own, to call us boldly to him.

CHAP. V.

1 The authority and honour of our Saviours priesthood. 11 Negligence in the knowledge therefore is reproved.

For [1] every high priest taken from among men, is ordained for men in things *pertaining*

1 The first part of the first comparison of Christs high priesthood with Aarons: Other high priests are taken from among men, and are called after the order of men.

ing to God. [2] that he may offer both [a] gifts and [b] sacrifices for sins.

2 Who ‡ [c] can have compassion on the ignorant, and [d] on them that are out of the way, for that he himself also is [e] compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 [3] And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the [f] order of Melchisedec.

7 [4] Who in the [g] days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to [h] save him from death, and was heard, ‡ in that he feared:

8 Though he were a Son, yet [i] learned he obedience, by the things which he suffered:

9 [5] And being made [k] perfect, he became the authour of eternal salvation unto all them that obey him,

10 Called of God an high priest after the order of Melchisedec.

11 ¶ [6] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 [7] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, † *is* unskilful [l] in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are ‡ of full age, *even* those who by reason ‡ of use have their [m] senses exercised to discern both good and evil.

2 The first part of the second comparison: Others as weak, are made high-priests, to the end that feeling the same infirmity in themselvs which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

a Offering of things without life.

b Beasts which were killed, but especially in the sacrifices for sins and offences.

‡ Or, *can reasonably bear with.*

c Fit and meet.

d On them that are sinful: for in the Hebrew tongue, under ignorance and errour is every sin meant, even that sin that is voluntary.

e For that he himself beareth about with him a nature subject to the same discommodities and vices.

3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order than Aaron: for Christ is called the Son, begotten of God, and a priest for ever after the order of Melchisedec.

f After the likeness or manner, as it is afterward declared.

4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull, asked, not for his sins, for he had none, but for his fear, and obtained his request, and offered himself for all his.

g while he lived here with us, in our weak and frail nature.

h To deliver him from death.

‡ Or, *for his piety:*

i He learned indeed what it is to have a father, whom a man must obey. 5 The other part of the first comparison. But Christ was consecrate of God the Father as the authour of our salvation, and an high priest for ever, and therefore he is so a man, that notwithstanding he is far above all men. k Look *Chap.* 2. 10. 6 A disgression untill he come to the beginning of the seventh Chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak. 7 An example of an apostolik chiding. ‡ Gr. *hath no experience.* l In the word which teacheth righteousness ‡ Or, *perfect*, ‡ Or, *of an habit*, or *perfection*, m All their power whereby they understand and judge.

CHAP. VI.

1 *He exhorteth, not to fall back from the faith;* 11 *but to be stedfast,* 12 *diligent and patient to wait upon God,* 13 *because God is most sure in his promise.*

‡ Or, *the word of the beginning of Christ.*

THerefore leaving ‡ the [a] principles of the doctrin of Christ, let us go on unto perfection, [1] not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrin of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 ¶ [2] For *it is* [b] impossible for those who were once enlightened, and have [c] tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they [d] crucify to themselvs the Son of God afresh, and put him to an open shame.

7 [3] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‡ by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers, *is* rejected, and *is* nigh unto cursing, whose end *is* to be burned.

9 ¶ [4] But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.

10 [5] For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the saints, and do minister.

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:

12 [6] That ye be not slothfull, but followers of them, who through faith and patience inherit the promises.

13 [7] For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing, I will [e] bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation *is* to them an end of all strife.

17 Wherein God willing more [f] abundantly to shew unto the heirs of promise the immutability of his counsel, † confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 [8] Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the vail:

20 [9] Whither the forerunner is for us entred, *even* Jesus, made an high priest for ever after the order of Melchisedec.

a The first principles of Christian religion which we do call the Catechism.

1 Certain principles of a Catechism, which comprehend the sum of the doctrin of the gospel, were given in few words, and briefly to the rude and ignorant, *to wit*, the profession of repentance and faith in God: the articles of which doctrin were demanded of them which were not as yet received members of the church, at the days appointed for baptism: and of the children of the faithfull which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall judgement.

2 He addeth a vehemency to his exhortation, and a most sharp threatning of the certain destruction that shall come to them which fall from God and his religion.

b He speaketh of a general backsliding, and such as do altogether fall away from the faith, and not of sins which are comitted through the frailty of a man, against the first and the second table.

c we must mark the force of this word, for it is one thing to believe as Lidia did, whose heart God opened, *Acts* 16. 14. and another thing to have some taste.

d As men that hate Christ, and as though they crucified him again, make him a mockingstock to all the world, and that to their own destruction, as Julian the apostate or backslider did.

3 He setteth forth the former threatning with a similitude.

‡ Or, *for.*

4 He mitigateth and asswageth all that sharpness, hoping better of them to whom he writeth.

5 He praiseth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

6 He sheweth what vertues chiefly they have need of to go forward constantly, and also to profit: *to wit*, of charity, and patience: and least any man should object and say, that these things are impossible to be done, he willeth them to set before themselvs the example of their ancestors, and to follow them.

7 Another prick, to prick them forward: Because the hope of the inheritance is certain, if we continue to the end; for God hath not onely promised it, but also promised it with an oath.

e I will heap up benefits most plentifully upon thee.

f More than was needfull, were it not for the wickednes of men which believe not God, no, though he sweat.

† Gr. *interposed himself by his oath.* 8 He likeneth hope to an anchor: because that even as an anchor being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And he maketh mention of the sanctuary, alluding to the old tabernacle, and by this means returneth to the comparisons of the priesthood of Christ with the Levitical. 9 He repeateth Davids words, wherein all those comparisons, whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

Chap. VII.

Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aarons order.

1 Declaring those words, *According to the order of Melchisedec*, whereupon that comparison standeth of the priesthood of Christ with the Levitical: first, Melchisedec himself is considered as the figure of Christ, and these are the heads of that comparison: Melchisedec was a King and a Priest, and such an one indeed is Christ alone. He was a king of peace and righteousness, such an one indeed is Christ alone. a With a solemn and priestly blessing. a Another figure: Melchisedec is set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors nor his death are written of: and such an one indeed is the Son of God, *to wit*, an everlasting priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceived. ‡ Gr. *without pedegree*. 3 Another figure: Melchisedec in consideration of his priesthood was above Abraham: for he took tenths of him and blessed him as a priest: such a one indeed is Christ, upon whom dependeth even Abrahams sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all b Were begotten of Abraham. ‡ Or, *pedegree*. c He speaketh of the publik blessing which the priests used. 4 A double amplification: The first, that Melchisedec took the tenths as one immortal (*to wit*, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting priest) but the Leviticall priests, as mortall men, for they succeed one another: the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (*that is*, Christs, who is pronounced to be an everlasting priest according to his order) is more excellent than the Levitical. 5 The third treatise of this epistle, wherein after he hath proved Christ to be a king, a prophet and priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. And he beginneth with the priesthood, wherewith also the former treatise ended, that by this means all the parts and members of the disputation, may better hang together. And first of all he proveth that the Leviticall priesthood was imperfect, because another priest is promised a long time after, according to another order *that is to say*, of another manner of rule and fashion. d If the priesthood of Levi could have made any man perfect. 6 He sheweth how that by the institution of the new priesthood, not onely the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did shut forth the tribe of Juda, and made it also inferiour to Levi: and this latter doth place the priesthood in the tribe of Juda. e Of the institution of Aaron f Had any thing to do about the altar. 7 Least any man might object, that the priesthood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth these words of David, *for ever according to the order of Melchisedec*, whereby also a divers institution of priesthood is well perceived.

1 For this [1] Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and [a] blessed him:

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also, king of Salem, which is king of peace:

3 [2] Without father, without mother, † without descent, having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a priest continually.

4 [3] Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, *that is*, of their brethren, though they come out of the [b] loins of Abraham.

6 But he whose ‡ descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 [4] And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 [5] If therefore [d] perfection were by the Levitical priesthood, (for under it the people received the law) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 [6] For the priesthood being changed, there is made of necessity a change also of the [e] law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which [f] no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

15 [7] And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 [8] Who is made, not after the [g] law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 [9] For there is verily a disanulling of the [h] commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, ‡ but the bringing in of a better hope *did*: by the which we draw nigh unto God.

20 [10] And in as much as not without an oath *he was made priest*,

21 (For those *priests* were made ‡ without an oath: but this with an oath, by him that said unto him, * The Lord sware and will not repent, Thou *art* a priest for ever, after the order of Melchisedec.)

22 By so much was Jesus made a surety of a better testament.

23 [11] And they truly were many priests, because they were not suffered to continue by reason of death.

24 But this *man*, because he continueth ever, hath an ‡ [i] unchangeable priesthood.

25 Wherefore he is [k] able also to save them ‡ to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 ¶ [12] For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: [13] for [l] this he did [m] once, when he offered up himself.

28 For the law maketh men high priests which have infirmity, but the [n] word of the oath [14] which [o] was since the law, *maketh* the Son, who is † consecrated for evermore.

8 He proveth the diversity and excellency of the institution of Melchisedecs priesthood, by this, that the priesthood of the law did stand upon an outward and bodily anointing: but the sacrifice of Melchisedec is set out to be everlasting & more spirituall. g Not after the ordination which commandeth frail and transitory things, as was done in Aarons consecration, and all that whole priesthood. 9 Again, that no man might object that the last priesthood was added to make a perfect one, by the coupling of them both together, he proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctify us, either of themselvs, or being joyned with another? h The ceremoniall law. ‡ Or, *but it was the bringing in.* 10 Another argument, whereby he proveth that the priesthood of Christ is better than the priesthood of Levi, because his was established with an oath, but theirs was not so ‡ Or, *without swearing of an oath:* * *Psal.* 110. 4. 11 Another argument tending to the same purpose The Leviticall priests (as mortall men) could not be everlasting, but Christ, as he is everlasting, so hath he also an everlasting priesthood, making most effectuall intercession for them which by him come unto God. ‡ Or, *which passeth not from one to another.* i Which cannot pass away. k He is fit and meet. ‡ Or, *ever more.* 12 Another argument: There are required in an high priest innocency and perfect pureness, which may separate him from sinners, for whom he offereth. But the Leviticall high priests shall not be found to be such, for they offer first for their own sins: but Christ onely is such a one, and therefore the true and onely high priest. 13 Another argument, which notwithstanding he handleth afterward: The Leviticall priests offered sacrifice after sacrifice, first for themselvs, and then for the people, But Christ offered not for himself but for others; not sacrifices, but himself, not oftentimes, but once. And this ought not to seem strange, *saith he*, forasmuch as they are weak, but this Man is consecrated an everlasting priest, and that by an oath. l That sacrifice which he offered. m It was so done, that is needeth not to be repeated or offered again any more. n The commandment of God which was bound with an oath 14 Another argument taken of the time: Former things are taken away by the latter. o Exhibited. ‡ Gr. *perfected.*

Chap. VIII.

By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished: 7 and the temporal covenant with the fathers, by the eternal covenant of the gospel.

1 He briefly repeateth that whereunto all these things are to be referred, *to wit*, that we have a far other high priest than those Leviticall high priests are, even such an one as sitteth at the right hand of the most high God in heaven. 2 They of Levi were high priests in an earthly sanctuary, but Christ is in the heavenly. ‡ Or, *to wit, of holy things*. a Of heaven. 3 They of Levi exercised their priesthood in a frail tabernacle, but Christ beareth about with him a far better tabernacle, *to wit*, his body which God himself made to be everlasting, as it shall afterward be declared, *Chap.* 9. 11. b Of his body. 4 He bringeth a reason, why it must needs be that Christ should have a body, (which he calleth a tabernacle, which the Lord pitcheth and not man) *to wit*, that he might have what to offer: for otherwise he could not be an high priest. And the self-same body is both the tabernacle, and the sacrifice.

Now [1] of the things which we have spoken, *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens:

2 [2] A minister ‡ of the [a] sanctuary, [3] and of the [b] true tabernacle which the Lord pitched, and not man.

3 [4] For every high priest is ordained to offer

gifts

gifts and sacrifices: wherefore *it is* of necessity that this man have some what also to offer.

4 [5] For if he were on earth, he should not be a priest, seeing that † there are priests that offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) *that* thou make all things according to the patern shewed to thee in the mount.

6 [6] But now hath he obtained a more excellent ministery, by how much also he is the mediatour of a better † covenant, which was established upon better promises.

7 [7] For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the [c] house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, * I will † put my laws into their mind, and write them ‡ in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousnes, and their sins and their iniquities will I remember no more.

13 [8] In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away.

5 He giveth a reason, why he said that our high priest is in the heavenly sanctuary, and not in the earthly: because, *saith he*, if he were now on the earth, he could not minister in the earthly sanctuary, seeing there are yet Levitical priests which are appointed for him, *that is to say*, to be patterns of that perfect example. And to what purpose should the paterns serve when the true and original example is present?
‡ Lt. *they are priests.*
6 He entreth into the comparison of the old and transitory testament or covenant, being but for a time, whereof the Levitical priests were mediatours, with the new, the everlasting mediatour whereof is Christ to shew, that this is not onely better than that in all respects, but also that that was abrogatedly this.
‡ Or, *testament.*
7 He proveth by the testimony of Jeremy, that there is a second testament or covenant, and therefore that the first was not perfect.
c He calleth it an house, as it were one family of the whole kingdom: for whereas the kingdom of David was divided into two factions, the prophet giveth us to understand, that through the new testament they shall be joyned together again in one.
* *Jer.* 31. 33.
† Gr. *give*
‡ Or, *upon.*
8 The conclusion therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old, and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

CHAP. IX.

1 *The description of the rites and bloudy sacrifices of the law,*
11 *far inferiour to the dignity and perfection of the bloud and sacrifice of Christ.*

1 [1] THen verily the first *covenant* had also ‡ ordinances of divine service, and [2] a worldly sanctuary.

2 For there was a tabernacle made, the first wherein *was* the candlestick and the table and the shewbread; which is called ‡ the sanctuary.

3 And after the [b] second vail, the tabernacle which is called the [c] holiest of all:

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the [d] mercy-seat: of which we cannot now speak particularly.

6 ¶ [2] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *God*.

7 But into the second *went* the high priest alone once every year, not without bloud, which he offered for himself, and *for* the [e] errours of the people.

8 [3] The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing:

9 [4] Which *was* a figure [f] for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 [5] *Which stood* onely in meats and drink, & divers washings, and carnal ‡ ordinances [g] imposed *on them* untill the time of reformation.

11 [6] But Christ being come an high priest of good things to come, [7] by a [h] greater and more perfect tabernacle, not made whith hand, that is to say, not of this building:

12 [8] Neither by the bloud of [i] goats and calves, but by his own bloud he entred in once into the holy place, having obtained eternal redemption *for us*.

13 [9] For if the bloud of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the [k] purifying of the flesh:

14 How much more shall the bloud of Christ, who through the eternal Spirit, offered himself without ‡ spot to God, purge your conscience from [l] dead works to serve the living God?

15 [10] And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 [11] For where a testament *is*, there must also of necessity ‡ be the death of the testatour.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

1 A division of the first tabernacle, which he calleth worldly, *that is to say*, transitory and earthly, into two parts, *to wit*, into the holy places, and the holiest of all.
‡ Or, *ceremonies*
a An earthly and a flitting.
‡ Or, *holy.*
b He calleth it the second vail, not because there was two vails, but because it was behind the sanctuary, or the first tabernacle.
c The holiest sanctuary.
d The Hebrews call the cover of the ark of the covenant, the mercy-seat, whom both the Grecians and we follow.
2 Now he cometh to the sacrifices, which he divideth into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high priest onely but once every year entring into the holiest of all with bloud offered for himself and the people.
e For the sins, Look *Chap.* 5. 2.
3 Of that yearly rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all: for why did the high priest alone enter in thither, shutting out all others, and that to offer sacrifices there both for himself and for others, and after, did shut the holiest of all again?
4 An objection, If the way were not opened into heaven by those sacrifices (*that is to say*, if the worshippers were not purged by them) why then were those ceremonies used? To *wit*, that men might be called back to that spirituall example, *that is to say*, to Christ, who should correct all those things at his coming
f For that time that that figure had to last.
5 Another reason, why they could not make clean the conscience of the worshippers, *to wit*, because they were outward and carnall, or corporall, things.
‡ Or, *rites*, or *ceremonies*,
g For they were, as you would say, a burden, from which Christ deliivered us. 6 Now he entreth into the declaration of the figures, and first of all comparing the Leviticall high priest with Christ (*that is to say*, the figure with the thing it self) he attributeth to Christ the administration of good things to come, *that is*, everlasting, which those carnall things had respect unto. 7 Another comparison of the first corruptible tabernacle, with the latter, (*that is to say*, with the humane nature of Christ) which is the true incorruptible temple of God, whereinto the Son of God entred, as the Leviticall high priests into the other which was frail and transitory. h By a more excellent and better. 8 Another comparison of the bloud of the sacrifices with Christ. The Leviticall high priests entring by those their holy places into their sanctuary, offered corruptible bloud for one year onely: but Christ entring into that holy body of his, cutted by it into heaven it self, offering his own most pure bloud for an everlasting redemption: For one self same Christ answereth both to the high priest, and the tabernacle, & the sacrifices, & the offerings themselvs, as the truth to the figures, so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever. i For this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf. 9 If the outward sprinkling of bloud and ashes of beasts was a true and effectuall sign of purifying and cleansing, how much more shall the thing it self, and the truth being present, which in times past was shadowed by those external sacrament, *that is to say*, his bloud, which is in such sort mans bloud, that it is also the bloud of the Son of God, & therefore hath an everlasting vertue of purifying and cleansing. k He considereth the signs apart, being separate from the thing it self. ‡ Or, *fumats.* l From sins which proced from death, and bring forth nothing but death. 10 The conclusion of the former argument: therefore seeing the bloud of beasts did not purge sins, the new Testament which was before time promised, where unto those outward things had respect; is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his bloud also for the fathers, for he was shadowed by these old ceremonies, otherwise unless they had served to present him, they had been nothing at all profitable. Therefore this testament is called the latter, not as concerning the vertue of it, (*that is to say*, remission of sins) but in respect of that time, wherein the thing it self was finished, *that is to say*, wherein Christ was indeed exhibited to the world, & fulfilled all things which were necessary to our salvation. 11 A reason why the testament must be established by the death of the Mediatour, because this testament hath the condition of a testament or gift, which is made effectuall by death, and therefore as it might be effectuall, it must needs be that he that made the testament, should dy. ‡ Or, *be brought in.*

18 [12] Whereupon, neither the first *testament* was ‡ dedicated without bloud.

19 For when Moses had spoken every precept to all the people, [m] according to the law, he took the bloud of calves and of goats, with water and ‡ scarlet wool, and hyssop, and [n] sprinkled both the book and all the people,

20 Saying, This *is* the bloud of the testament which God hath enjoyned unto you.

21 Moreover, he sprinkled with bloud both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with bloud: and without shedding of bloud is no remission.

23 ¶ *It was* therefore necessary that the [o] paterns of things in the heavens should be purified with these, but the heavenly things themselvs with better sacrifices than these.

24 [13] For Christ is not entred into the holy *places* made with hands, *which are* the figures of the true, but into heaven it self, now to appear in the presence of God for us.

25 [14] Nor yet that he should offer himself often, as the high priest entreth into the holy *place*, every year with bloud of others:

26 [15] For then must he often have suffered since the foundation of the world: but now once in the [p] end of the world, hath he appeared to put away [q] sin by the sacrifice of himself.

27 And as it is appointed unto men [r] once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of [r] many, [16] and unto them that look for him shall he appear the second time, without sin, unto salvation.

11 There must be a proportion between those things which purify, and those things which are purified: Under the law all those figures were earthly, the tabernacle, the book, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was requisit that all those should be purified with some matter and ceremony of the same nature, *to wit*, with the bloud of beasts, with water, woull, hyssop. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrin, and heaven it self is set open before us for an everlasting habitation Therefore all these things are sanctified in like sort, *to wit*, with that everlasting offering of the quickning bloud of Christ.

‡ Or, *purified*

m As the Lord had commanded.

‡ Or, *purple*

n He useth to sprinckle.

o The paterns of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the bloud of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively bloud. 13 Another double comparison: The Leviticall high priest entred into the sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that is might be a pattern of another more excellent, *to wit*, of the heavenly palace. But Christ entred into heaven it self Again, he appeared before the ark, but Christ before God the Father himself. 14 Another double comparison: The Levitical high priest offered other bloud, but Christ offered his own: he every year once iterated his offering: Christ offering himself but once abolished sin altogether, both of the former ages, and of the ages to comen. 15 An argument to prove that Christs offering ought not to be repeared. Seing that sins were to be purged from the beginning of the world, and it it proved that sins cannot be purged, but by the onely bloud of Christ: he must needs have died oftentimes, since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter days, neither could nor can be repeated: Seeing then it is so, sutely the vertue of it extendeth both to sins that were before, and to sins that are after his coming. p In the latter days. q That whole root of sin 1 He speaketh of the naturall state and condition of man: For as for Lazarus and certain others that died twice, that was no usuall thing, but extraordinary: and as for them that shall be changed, their changing is a kind of death. *1 Cor. 15. 51.* r Thus the generall promise is restrained to the elect onely, and we have to seek the testimony of our election, not in the secret consel of God, but in the effects that in our faith worketh, and so we must climb up from the lowest step to the highest, there to find such comfort as is most certain and shall never be moved. 16 Shortly by the way he setteth our Christ as Judge, partly to terrify them which do not rest themselvs in the onely oblation of Christ once made, and partly to keep the faithfull in their day, that they go not back.

Chap. X.

1 *The weakness of the law-sacrifices.* 10 *The sacrifice of Christs body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

1 He preventeth a privy objection, why then were those sacrifices offered? The Apostle answereth, first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify: for to what purpose should those sins which are purged be repeated again, and wherefore should now sins come to be repeated every year, if those sacrifices did abolish sins? a Of things which are everlasting, which were promised to the fathers, and exhibited in Christ.

FOr [1] the law having a shadow of good things to [a] come, & not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers *thereunto* perfect.

2 For then would they not have ceased to be offered; because that the worshippers once purged, shoud have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the bloud of bulls and of goats should take away sins.

5 [2] Wherefore when he [b] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but [c] a body ‡ hast thou prepared me:

6 In burnt-offerings, and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein*, which are offered by the law:

9 Then said he, Lo, I come to do thy will, (O God) He taketh away the [d] first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

11 [3] And every priest standeth [e] dayly ministring and offering oftentimes the same sacrifices which can never take away sins.

12 But this *man* after he had offered one sacrifice for sins for ever, sat down on the right hand of God:

13 [4] From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 [5] *Whereof* the holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord: I will * put my laws into their hearts, and in their minds will I write them:

17 And their sins and inquities will I remember [f] no more.

18 Now, where remission of these *is, there is* no more offering for [g] sin.

19 ¶ [6] Having therefore, brethren, ‡ boldness to enter into the holiest by the bloud of Jesus,

20 *By* a new and living way which he hath ‡ consecrated for us, through the vail, that is *to say*, his [h] flesh:

21 And *having* an high priest over the house of God:

22 [7] Let us draw near with a [i] true heart, in full assurance of faith, having, our [k] hearts sprinkled

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the law could not do it therefore, Christ speaking of himself as of our high priest, manifest in the flesh, witnesseth evidently that God rested not in the sacrifices, but in the obedience of his Son our high priest, in whose obedience he offered up himself once to his Father for us.

b The Son of God is said to come into the world, when he was made man.

c It is word for word in the Hebrew text, Thou hast pierced mine ears through, *that is*, thou hast made me obedient, and willing to hear.

‡ Or, *thou hast fitted me:*

d *That is*, the sacrifices, to establish the second, *that is*, the will of God.

3 A conclusion, with the other part of the comparison: The Leviticall high priest repeateth the same sacrifices daily in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those high priest could take away sins. But Christ having offered one sacrifice once for the sins of all men, and having sanctified his own for ever, sitteth at the right hand of the Father, having all power in his hands.

e At the altar.

4 He preventeth a privy objection, *to wit*, that yet notwithstanding we are subject to sin and death, whereunto the apostle answereth, that the full efficacy of Christs vertue hath not yet shewed it self, but shall at length appear when he will at once put to flight all his enemies, with whom as yet we strive. 5 Although there do yet remain in us reliques of sin, yet the work of our sanctification which is to be perfected, hangeth upon the self-same sacrifice which never shall be repeated: and that the apostle proveth by alledging again the testimony of Jeremy, thus sin is taken away by the new testament, seeing the Lord saith that it shall come to pass, that according to the form of it, he will no more remember our sins: Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take pains, that we may now through faith be partakers of that sacrifice. * *Jer. 31. 33.* f why then, where is the fire of purgatory, and that papists distiuction of the fault, and the punishment? g He said well, for sin: for there remaineth another offering, *to wit*, of thanksgiviug. 6 The sum of the former treatile: we are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (*that is*, into heaven) seeing that we are purged with the bloud, not of beasts, but of Jesus. Neither as in times past, both the high priest shut us out by setting the vail against us, but through the vail which is his flesh, he hath brought us into heaven it self, being present with us, so that we have now truly an high priest, which is over the house of God. ‡ Or, *liberty* ‡ Or, *new made.* h So Christs flesh sheweth us the Godhead, as it were, under a vail. For otherwise we were not able to abide the brightness of it. 7 A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applyed to us: *to wit*, by faith, which also he describeth by the consequents, *to wit*, by sanctification of the Spirit which causeth us surely to hope in God, and to procure by all means possible one anothers salvation, through the love that is in us one towards another. i with no double and counterfeit heart, but with such an heart as is truly and indeed given to God. k This is it which the Lord saith, Be ye holy, for I am holy.

from

from an evil conſcience, and our bodies waſhed with [1] pure water.

1 Which the grace of the holy Ghoſt.

23 Let us hold faſt the profeſſion of our faith without wavering: (for he *is* faithful that promiſed.)

24 And let us conſider one another to provoke unto love, and to good works.

25 Not forſaking the aſſembling of our ſelvs together, as the manner of ſome *is*, but exhorting *one another*: [8] and ſo much the more, as ye ſee the day approaching.

8 Having mentioned the laſt coming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and citeth the faithleſs fallers from God to the fearful judgement ſeat of the judge, becauſe they wickedly rejected him in whom onely ſalvation conſiſteth.

26 For if we ſin [m] wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

m Without any cauſe or occaſion, or ſhew of occaſion.

27 But a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the [n] adverſaries.

n For it is another matter to ſin through the frailty of mans nature, and another thing to proclaim war, as it were, to God, as to an enemy.

28 [9] He that deſpiſed Moſes law, died without mercy, under two or three witneſſes.

9 If the breach of the law of Moſes was puniſhed by death, how much more worthy of death is it to fall away from Chriſt?

29 Of how much ſorer puniſhment, ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the bloud of the covenant wherewith he was ſanctified, an unholy thing, and hath done diſpite unto the Spirit of grace?

30 [10] For we know him that hath ſaid, *Vengeance *belongeth* unto me, I will recompence, ſaith the Lord: and again, The Lord ſhall [o] judge his people.

10 The reaſon of all theſe things is, becauſe God is a revenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly govern his church. Now there is nothing more horrible than the wrath of the living God.

*Deut. 32. 35. Rom. 12. 19.

o Rule or govern.

31 *It is* a fearful thing to fall into the hands of the living God.

32 [11] But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

11 As he terrified the fallers away from God, ſo doth he now confort them that are conſtant and ſtand ſtrongly, ſeeing before them the ſucceſs of their former fight, of ſtirring them up to a ſure hope of a full and ready victory.

33 Partly whileſt ye were made [p] a gazing ſtock, both by reproaches and afflictions, and partly whileſt ye became [q] companions of them that were ſo uſed.

p You were brought forth to be aſhamed.

q In taking their miſeries to be your miſeries.

34 For ye had compaſſion of *me* in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelvs that ye have in heaven a better and an enduring [r] ſubſtance.

r Goods and riches.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a [ſ] little while, and he that ſhall come will come, and will not tarry.

ſ He will come within this very little while.

38 [12] Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

12 He commendeth the excelleney of a ſure faith by the effect, becauſe it is the onely way to life: which ſentence he ſetteth forth and amplified by ſetting the contrary againſt it.

39 But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

CHAP. XI.

1 What faith is. 6 Without faith we cannot pleaſe God. 7 The worthy fruits thereof in the fathers of old time.

1 An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth as it were, before our eyes things that are inviſible.

NOw [1] faith is the ‡ſubſtance of things hoped for, the evidence of things not ſeen.

‡ Or, *ground*, or *confidence*,

2 [2] For by it the [a] elders obtained a good report.

2 He ſheweth that the fathers ought to be accounted of by this vertue. a *That is*, thoſe Fathers of whom we came: and whoſe authority and example ought to move us very much.

3 [3] Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are [b] ſeen were not made of things which do appear.

3 He ſheweth the property of faith, by ſetting out unto us moſt wicked examples of ſuch as from the beginning of the world excelled in the church.

b So that the world which we ſee, was not made of any matter that appeared, or was before, but of nothing.

4 [4] By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: and by it he being dead, ‡ yet ſpeaketh.

4 Abels.

‡ Or, *is yet ſpoken of.*

5 [5] By faith Enoch was tranſlated that he ſhould not [c] ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

5 Enoch.

c That he ſhould not die.

6 But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God muſt believe that he is, and *that* he is a [d] rewarder of them that diligently ſeek him.

d This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithful, *Rom.* 4. 4.

7 [6] By faith Noah being warned *of God* of things not ſeen as yet ‡ moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which *is* by faith.

6 Noah.

‡ Or, *being wary.*

8 [7] By faith Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whither he went.

7 Abraham and Sara.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange *countrey*, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

10 For he looked for a city which hath [e] foundations, whoſe builder and maker *is* God.

e This foundation is ſet againſt their tabernacles.

11 Trough faith alſo Sara her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him *as good as* [f] dead, *ſo many* as the ſtars of the ſkie in multitude, and as the ſand which is by the ſea ſhore innumerable.

f As unlikely to bear children, as if ſhe had been ſtark dead.

13 Theſe all died †[g] in faith, not having received the [h] promiſes, but having ſeen them afar off, and were perſwaded of *them*, and [i] embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

† Gr. *according to faith.*

g In faith, which they had while they lived, and followed them even to their grave.

h This is the figure Metonymia, for the things promiſed.

i For the patriarks were wont when they received the promiſes, to profeſs their religion by building of altars, and calling on the name of the Lord.

14 For they that ſay ſuch things, declare plainly that they ſeek a countrey.

15 And truly if they had been mindful of that *contrey*, from whence they came out, they might have had opportunity to have reurned:

16 But now they deſire a better *countrey*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was [k] tried, offered up Iſaac: and he that had received the [l] promiſes, offered up his onely begotten *ſon*.

k Tried of the Lord.

l Although the promiſes of life, were made in that onely begotten ſon Iſaac, yet he appointed him to die, and ſo againſt hope believed in hope.

18 ‡ Of whom it was ſaid, that in Iſaac ſhall thy ſeed be called.

‡ Or, *to*

19 Accounting that God was able to raiſe *him* up, even from the dead: from [m] whence alſo he received him in a [n] figure.

m From which death.

n For there was not the true and very death of Iſaac, but, as it were, the death, by means whereof he ſeemed alſo as it were to have riſen again.

20 [8] By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

8 Iſaac. 9 Jacob.

21 [9] By faith Jacob when he was a dying,

210 blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

10 Joseph. ‡Or, *remembred.*

22 [10] By faith Joseph when he died, ‡ made mention of the departing of the children of Israel: and gave commandment concerning his bones.

11 Moses.

23 [11] By faith Moses when he was born, was hid three monthes of his parents, because they saw *he was* a proper child, and they were not ° afraid of the kings commandment.

o They were not afraid to bring him up.

24 By faith Moses when he was come to years, refused to be called the son of Pharaohs daughter:

p Such pleasures as he could not enjoy, but he must needs provoke Gods wrath against him. ‡ Or, *for Christ.*

25 Choosing rather to suffer affliction with the people of God, than to enjoy the [p] pleasures of sin for a season:

26 Esteeming the reproach ‡ of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of bloud, least he that destroyed the first-born, should touch them.

12 The red sea.

29 [12] By faith they passed through the Red sea, as by dry *land*: which the Egyptians assaying *to do*, were drowned.

13 Jericho.

30 [13] By faith the walls of Jericho fell down, after they were compassed about seven days.

14 Rahab. q A notable example of Gods goodnes. ‡ Or, *that were disobedient*, r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.

31 [14] By faith the [q] harlot Rahab perished not with them ‡ that believed not, when she had received the spies with [r] peace.

15 Gedeon, Barak, and other judges and prophets. 1 The fruits of the promises.

32 [15] And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Sampson, and *of* Jephtha, *of* David also, and Samuel, and *of* the prophets.

33 Who through faith subdued kingdoms, wrought righteousness, obtained [1] promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

t He seemeth to mean the story of that woman of Sarepta, whose son Elias raised again from death, and the Shunamite, whose son Eliseus restored to his mother. * 2 *Mac.* 7. 7. u He meaneth that persecution which Antiochus wrought. x In vile and rough clothing, so were the Saints brought to extream poverty, and constrained to live like beasts in wildernesses. 16 An amplification taken of the circumstance of the time: then faith is so much the more to be marveled at, by how much the promises of things to come were more dark,

35 [t] Women received their dead raised to life again: and others were *[u] tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had trial of *cruel* mockings, and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in [x] sheep-skins, & goat-skins, being destitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandred in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 [16] And these all having obtained a good report through faith, received [y] not the promise:

40 God having ‡ provided some better things for us, that they [z] without us should not be made perfect.

yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours. y But saw Christ a far off. ‡ Or, *foreseen.* z For their salvation did hang upon Christ, who was exhibited in our days.

Chap. XII.

1 *An exhortation to constant faith, patience, and goodlinesse.* 22 *A commendation the new Testament above the old.*

1 An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.

WHerefore, [1] seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily [a] beset *us*, and let us run with patience the race that is set before us,

a For sin besiegeth us on all sides, so that we cannot escape out.

2 [2b] Looking unto Jesus the ‡ authour and finisher of *our* faith, who for the joy that was set before him, [c] endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2 He setteth before us, as the mark of this race, Jesus himself our captain, who willingly overcame all the roughness of the same way. b As it were upon the mark of our faith. ‡ Or, *beginner.* c Whereas he had all kind of blessedness in his hand and power, yet suffered willingly the ignominy of the cross.

3 [3] For consider him that endured such contradiction of sinners against himself, least ye be wearied and faint in your minds.

3 An amplification, taken of the circumstance of the persons and the things themselves, which he compareth between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

4 [4] Ye have not yet resisted unto bloud, striving against sin.

4 He taketh an argument of the profit which cometh to us by Gods chastisements, unless we be in fault. First of all, because sin, or that rebellious wickedness of our flesh, is by this means tamed.

5 [5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, & scourgeth every son whom he receiveth.

5 Secondly, because they are testimonies of his fatherly goodwill toward us, in so much that they shew themselves to be bastards, which cannot ‡ abide to be chastened of God.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

6 Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to that our Father, who is the author of the spiritual and everlasting life?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

7 An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and transitory profit: but God chasteneth & instructeth us for our singular profit, to make us partakers of his holiness: which thing although

9 [6] Furthermore, we have had fathers of our flesh, which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, & live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that we might be partakers of his holiness.

these our sences do not presently perceive, yet the end of the matter proveth it. 8 The conclusion, we must go foward couragiously and keep always a right course, and (as far forth as we may) without any staggering or stumbling. d The description of a man that is out of heart, and clean discouraged, ‡ Or, *even.* e Keep a right course, and so that you shew examples of good life for others to follow. 9 We must live in peace and holiness with all men 10 We must study to edify one another, both in doctrin and example of life. ‡ Or, *fall from.* f That no heresie or backsliding be an offence. 11 We must eschew fornication, and a prophane mind, *that is*, such a mind as giveth not to God his due honour, which wickedness, how severely God will at length punish, the horrible example of Esau teacheth us. ‡ Or, *way to change his mind.* g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

12 ¶ [8] Wherefore lift up the hands which [d] hang down, and the feeble knees:

13 And make ‡ [e] straight paths for your feet, least that which is lame be turned out of the way, but let it rather be healed.

14 [9] Follow peace with all men, & holiness, without which no man shall see the Lord:

15 [10] Looking diligently, least any man ‡ fail of the grace of God, least any [f] root of bitterness springing up, trouble *you*, and thereby many be defiled:

16 [11] Least *there be* any fornicatour, or profane person, as Esau, who for one morsel of meat sold his birth-right.

17 For ye know, how that afterward when he would have inherited the blessing, he was rejected: for he found no ‡ [g] place of repen-

tance,

tance, through he sought it carefully with tearrs.

18 [12] For ye are not come un to the mount that might be [h] touched, and that burned with fire, nor unto blackness, and darkness, and tempest.

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the [i] sight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the first-born, which are ‡ written in heaven, and to God the judge of all, and to the spirits of just men, made [k] perfect,

24 And to Jesus the mediatour of the new ‡ covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 ¶ [13] See that ye refuse not him that speaketh: for if they escaped not who refused him, that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven.

26 [14] Whose voice then shook the earth, but now he hath promised, saying [l] Yet once more I shake not the earth onely, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that ‡ are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 [15] Wherefore we receiving a kingdom which cannot be moved, ‡ let us have grace, whereby we may serve God acceptably, with [m] reverence and godly [n] fear.

29 For our God *is* a consuming fire.

12 Now he applieth this same exhortation to the prophetical and kingly office of Christ, compared with Moses, after this sort. If the majesty of the law was so great, how great think you that the glory of Christ and the gospel is? And this comparison he declareth also particularly.

h which might be touched with hand, which was of a gross and earthly matter

i The shape and form which he saw, which was no counterfeit and forged shape, but a true one.

‡ Or, *enrolled.*

k So he calleth them that are taken up into heaven, although one part of them doth sleep in the earth.

‡ Or, *testament.*

13 The applying of the former comparison, If it were not lawful to contemn his word which spake on the earth, how much less his voyce which is from heaven?

14 He compareth the stedfast majesty of the gospel, wherewith the whole world was shaken, and even thevery frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the law.

l It appeareth evidently in this that the prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdom of God. ‡ Or, *may be shaken.* 15 A general exhortation to live reverently and religiously under the most happy subjection of so mighty a king, who as he blesseth his most mightily, so doth he most severely revenge the rebellion. And this is the sum of a Christian life, respecting the first table. ‡ Or, *let us hold fast.* m By reverence is meant, that honest shamefacedness which keepeth them in their duties. n He meaneth a filial fear, without which the worship of God in not acceptable:

Chap. XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard Gods preachers,* 9 *to take heed of strange doctrins,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey howvernours,* 18 *to pray for the apostle.* 20 *The conclusion.*

LEt [1] brotherly love continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, [a] as being your selves also in the body.

4 [2] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 [3] *Let your* conversation *be* without covetousness: and *be* content with such things as ye have. For [b] he hath said, * I will never leave thee, nor forsake thee.

1 He cometh to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

a Be so much touched, as if their misery were yours.

2 He commendeth chaste matrimony in all sorts of men, and threatneth utter destruction from God against whoremongers and adulterers.

3 Covetousness is condemned, against which is set a contented mind with that which the Lord hath given.

b Even the Lord himself. * *Josh.* 1. 5.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what [c] man shall do unto me.

7 ¶ [4] Remember them which ‡ have the rule over you, who have spoken unto you the words of God; whose faith follow, considering the end of their conversation.

8 [5] Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrins: [6] for *it is* a good thing that the heart be established with grace, not with [d] meats, which have not profited them that have been [e] occupied therein.

10 [7] We have an [f] altar whereof they have no right to eat, which [g] serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 * For here have we no continuing city, but we seek one to come.

15 [9] By him therefore let us offer the sacrifice of praise to God coutinually, *that is*, the fruit of *our* lips, † giving thanks to his name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 ¶ [10] Obey them that ‡ have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 [11] Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 ¶ Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, though the blood of the everlasting ‡ covenant,

21 Make you [h] perfect in every good work to do his wil, ‡ [i] working in you that which is well pleasing in his sight, through Jesus Christ, to whom *be* glory for ever and ever. Amen.

22 ¶ And I beseech you, brethen, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that *our* brother Timothy is set at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrews from Italy, by Timothy.

c He setteth man against God.

4 We have to set before us the example of valiant captains, whom we ought diligently to follow.

‡ Or, *are the guides.*

5 He repeateth the sum of the doctrin, *to wit*, the onely ground of all precepts of manners, and that is this: That we ought to quiet and content our selvs in Christ onely; for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved after.

6 He toucheth them which mixed an external worship and especially the difference of meats, with the gospel, which doctrin he plainly condemneth as clean repugnant to the benefits of Christ.

d By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremonial worship.

e Which observed the difference of them superstitiously.

7 He refuteth their errour by an apt and fit comparison. They which in times past served the tabernacle, did not eat of the sacrifices whose blond was brought for sin into the holy place by the high priest; Moreover these sacrifices did represent Christ our offring, Therefore they cannot be partakers of him which serve the tabernacle, *that is*, such as stand in the service of the law: but let us not be ashamed and follow him out of Jerusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

f By the altar, he meaneth the offerings.

g Whereof they cannot be partakers which stubbornly retain the rites of the law.

8 He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must, as it were, go out of the world bearing his cross. * *Mach.* 2. 10. 9 Now that those corporal sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality with which sacrifices indeed God is now delighted. † Gr. *confessing to.* 10 We must obey the warnings and admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them. ‡ Or, *guide.* 11 The last part of this epistle, wherein he commendeth his ministery to the Hebrews, and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath used but few words to comfort them, having spent the epistle in disputing: and saluteth certain brethren familiarly and friendly. ‖ Or, *testament*, h Make you fit or meet. ‡ Or, *doing.*

i Hence cometh that saying of the father, that God crowneth his works in us.

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a That is, written to no one man, city, or countrey but to all the Jews generally, being now dispersed.

The [a] general Epistle of JAMES.

Chap. I.

1 *We are to rejoyce under the cross,* 5 *to ask patience of God,* 13 *and in our trials not to impute our weakness, or sins unto him,* 19 *but rather to hearken to the word, to meditate in it, and to do thereafter:* 16 *otherwise men may seem, but never be truly religious.*

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes wich are [b] scattered abroad, greeting.

b To all the believing Jews, of what tribe soever they be, and are dispersed through the whole world.

2 ¶ [1] My brethren, [c] count it all joy [2] when ye fall into divers temptations.

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast down and be faint hearted, but rather rejoyce and be glad.

c Seeing their condition was miserable in that scattering abroad, he doth well to begin as he doth.

2 The first argument, because our faith is tryed through afflictions: which ought to be most pure, for so it is behoveable for us.

3 Knowing *this*, that the [d] trying of your faith worketh patience.

4 [4] But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

3 The second, because patience, a far passing and most excellent vertue, is by this means ingendred in us.

d That wherewith your faith is tryed, *to wit*, those manifold tentations.

5 ¶ [5] If any of you lack [e] wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

4 The third argument propounded in manner of an exhortation, that true and continual patience may be discerned from fained, and for a time. The cross is, as it were, the instrument wherewith God doth polish and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ.

6 But let him ask in faith, nothing [f] wavering: [6] for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

5 An answer to a privy objection. It is easily said, but it is not so easily done.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in [g] all his ways.

9 ¶ [7] Let the brother of [h] low degree ‡ rejoyce in that he is exalted:

10 [8] But the [i] rich, in that he is made low: [9] because as the flower of the grass he shall pass away.

11 For the sun is *no sooner* risen with a burning heat, *but* it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his [k] ways.

12 ¶ [10] Blessed *is* the man that endureth [l] temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 [11] Let no man say when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with ‡ evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth [n] sin: and sin when it is finished, bringeth forth death.

16 [13] Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variableness, neither [p] shadow of turning.

18 [14] Of his own [q] will begat he us with the word of truth, that we should be a kind of [r] first-fruits of his creatures.

19 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the [s] righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with [t] meekness the engrafted word, wich is able to save your souls.

22 [15] But be ye doers of the word, and not hearers onely, [16] deceiving your own selvs.

23 [17] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [u] natural face in a glass.

24 For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his † [x] deed.

26 ¶ [18] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his [y] own heart, this mans religion *is* vain.

27 [19] Pure religion and undefiled before God and the Father, is this, To [z] visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

6 The fourth argument, which comprehendeth the sum of all the former, *to wit*, because we come by this way to the crown of life, but yet of grace according to the promise. l Affliction whereby the Lord tryeth him. 11 The third part of this epistle, wherein he descendeth from outward temptations, *that is*, from afflictions whereby God trieth us, to inward, *that is*, to those lusts whereby we are stirred up to do evil. The sum is this, Every man is the author of these temptations to himself, and not God: for we bear about in out bosoms that wicked corruption, which taketh occasion by what means soever, to stir up evil motions in us, whence out at length proceed wicked doings, and in conclusion followeth death, the just reward of them. m When he is provoked to do evil.

12 Here is a reason shewed, why God cannot be the author of evil-doing in us, because he desireth not evil.

‡ Or, *evils*,

n By sin is meant in this place, actual sin.

13 Another reason taken of contraries: God is the author of all goodness and so, that he is always like himself: how then can he be thought to be the author of evil?

o From him who is the fountain and author of all goodnes

p He goeth on in the metaphore: for the sun by his manifold and sundry kinds of turning, maketh hours, days, moneths, years, light and darkness.

14 The fourth part, concerning the excellency and fruit of the sum is this: we must hear the word of God most carefully and diligently, seeing it is the seed, wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of *his* creatures. And the apostle condemneth two faults, which do greatly trouble us in this matter, *to wit*, for that we so please our selvs, that we had rather speak our selvs, then hear God speakin: yea we snuff and are angry when we are reprehended: againsit which faults, he setteth a peaceable and quiet mind, and such an one as is desirous of purity.

q This is it which Paul calleth gracious favour, and good will, which is taken out of the

the fountain of our salvation. r As it were an holy kind of offering residue of men. s That which God appointeth. t By meekness, he meaneth modesty, and whatsoever is contrary to an haughty and proud stomach, *Matth.* 7. 21. *Rom.* 2. 13. 15 Another admonition: therefore is Gods word heard, that we may frame our lives according to the prescript thereof. 16 He addeth reasons, and those most weighty: First, because they, that do otherwise, do very much hurt themselves. 17 Secondly, because they lose the chiefest use of Gods word, which correct not by it the fauls that they know. u He alludeth to the natural spot, to which is contrary that purity whereunto we are born again, the lively image whereof we behold in the law. ‡ Or, *doing*, x Behaving himself so. for works do shew faith. 11 The third admonition, the word of God prescribeth a rule not onely to do well, but also to speak well. y The fountain of all brabling, and cursed speaking, and sawciness, is this, that men know not themselvs 19 The fourth: the true service of God standeth in charity toward our neighbours (especially such as need others help, as the fatherless and widows) and purity of life. z To have a care of them, and to help them as we can.

Chap.

Chap. II.

1 *It is not agreable to Christian profession to regard the rich, and to despise the poor brethren:* 13 *rather we are to be loving and merciful:* 14 *and not to boast of faith where no deeds are;* 17 *which is but a dead faith,* 19 *the faith of devils,* 21 *not of Abraham,* 25 *and Rahab.*

MY [1] brethren, have not the faith of our Lord Jesus Christ *the Lord* of [a] glory, with respect of persons.

2 For if there come unto your † assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‡ in [b] a good place; and say to the poor, Stand thou there, or sit here under my foot-stool:

4 Are ye not then partial in [c] your selvs, and are become judges of evil thoughts?

5 [2] Hearken, my beloved brethren, Hath not God chosen the [d] poor of this world, [e] rich in faith, and heirs of ‡ the kingdom, which he hath promised to them that love him?

6 But ye have despised the poor. [3] Do not rich men oppress you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are [e] called?

8 [4] If ye fulfil the [f] royal law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressours.

10 [5] For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of [g] all.

11 [6] For ‡ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the law.

12 [7] So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgement without mercy, that hath shewed no mercy; and [h] mercy ‡ rejoyceth against judgement.

14 ¶ [8] What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 [9] If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body: what *doth it* profit?

17 Even so faith, if it hath not works, is dead being † alone.

18 [1] Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‡ without thy works, and I will shew thee my faith by my works.

19 [10] Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 [11] But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [i] justified by works, when he had offered Isaac his son upon the altar?

22 ‡ Seest thou how faith [j] wrought with his works, and by works was faith made [m] perfect?

23 And the scripture was [n] fulfilled which saith, * Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 [12] Ye see then how that by works a man is [o] justified, and not by [p] faith only.

25 [13] Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 [14] For as the body without the ‡ spirit is dead, so faith without works is dead also.

1 The fifth: charity which proceedeth from a true faith, cannot stand with the accepting of persons: which he proveth plainly, by setting forth their example, who with the reproach or disdain of the poor, honour the rich.
a For if we kuew what Christs glory is, aud esteemed it as we ought to do, there would not be such respect of persons as there is
† Gr *synagogue*
‡ Or, *well*, or *seemly*
b In a worship full and honourable place
c Have ye not (which ye ought not to do) by this means within your selvs judged one man to be preferred before another?
2 He sheweth, that they are perverse and naughty judges, which prefer the rich before the poor, by that that God on the contraty side preferreth the poor, whom he hath enriched with true riches, before derich.
d The needy, and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men.
‡ Or, *that*
3 Secondly, he proveth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them have been always, against whom he setteth the poor and abject.
e Word for word, which is called upon you.
4 The conclusion: Charity which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the kings high way.
f The law is said to be royal and like the kings high way, for that is plain and without turnings, and that the law calleth every one our neighbour without respect, whom we may help by any kind of duty. 5 A new argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cutteth off from the commandments of God, that that is not so commodious for him, nay he is rather guilty generally of the breach of the whole law, although he observe the residue
g Not that all sins are equal, but because he that breaketh one tittle of the law, offendeth the majesty of the law-giver. 6 A proof because the law-maker is always one and the self-same, & the body of the law cannot be divided. ‡ Or, *that* law *which said*, 7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercy of God, that in like sort we should maintain and cherish charity and good will one towards another, and whoso doth no so, shall not taste of the grace of God h He that is hard and churlish against his neighbour, or else helpeth him not, he shall find God an hard and rough judge to himself ward. ‡ Or, *glorieth*. g The fift place, which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or else this, they are not justified by faith which shew not the effects of faith 2 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say, he believeth, and bringeth forth no works of his faith, this shall not be a true faith but a certain dead thing set out with the name of faith, where of no man hath to brag, unless he will openly incurr reprehension, seeing that the cause is understood by the effect.

† Gr. *by in self.*
1 Nay, thus may every man beat down thy pride
‡ Some copies read, *by thy works*,

10 An other reason taken of an absurdity: If such a faith were the true faith whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.
11 The third reason taken from the example of Abraham who no doubt had a true faith: but he in offering his son, shewed himself to have that faith which was not void of works, and therefore he received a true testimony when it was said, that faith was imputed to him for righteousness.
k was he not by his works known and found to be justified? for he speaketh not here of the causes of justification but by what effects we may know that a man is justified. ‡ Or, *thou seest*, l was effectual and fruitful with good works. m That the faith was declared to be a true faith, and that by works. n Then was the scripture fulfilled, when it appeared plainly, how truely it was written of Abraham. * *Gen.* 15. 6. *Rom.* 4. 3. *Gal.* 3. 6. 12 The conclusion: He is onely justified that hath faith which hath works following it. or Is proved to be just. p Or that dead and fruitless faith which you boast of. 13 A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith. 14 The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith but a dead carcase ‡ Or *breath*.

Chap. III.

1 *We are not rashly or arrogantly to reprove others;* 5 *but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm.* 13 *They who be truly wise, be mild, and peaceable, without envying and strife.*

MY [1] brethren, be not many masters, [2] knowing that we shall [a] receive the greater ‡ condemnation.

2 For *in* many things we offend all. [3] If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 [4] Behold, we put bits in the horses mouths, that they may obey us, and we turn about their wole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the gouvernour listeth.

5 Even so the tongue is a little member, and boasteth great things: [5] behold how great ‡ a matter a little fire kindleth.

6 And the tongue *is* a fire, [b] a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

1 The sixth part or place: Let no man usurp (as most men ambitiously do) authority to judge and censure others rigourously.
2 A reason, because they provoke Gods severity against themselvs, which do so curiously condemn others, being themselvs guilty and faulty.
a Unless we surcease from this masterlike and proud finding fault with others.
‡ Or, *judgement*.
3 The seventh place, touching the bridle of the tongue joyned with the former, so that it is manifest that there is no man which may not justly be found fault withall, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to pass by the good moderation of the tongue. 5 On the contrary part he sheweth how great discommodities arise by the intemperancy of the tongue throughout the whole world, to the end that men may so much the more diligently give themselvs to moderate it. ‡ Or, *wood* b An heap of all mischiefs. c It able to set the whole world on fire.

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† Gr. *nature*

† Gr. *nature of man.*

d Amongst other faults of the tongue, the apostle chiefly reproveth backbiting and speaking evil of our neighbours, even in them especially which otherwise will seem godly and religious.

7 He denyeth by two reasons, that God can be praised by that man, that useth cursed speaking, or to backbite: first, because man is the image of God, which whosoever doth not honour reverenceth not God himself.

8 Secondly, because the order of nature which God hath set in things will not suffer things that are so contrary the one to the other, to stand the one with the other.

‡ Or, *bold*

9 The eighth part, which hangeth with the former, touching meekness of mind against which he setteth envy and contentious mind. And in the beginning he stoppeth the mouth of the chief fountain of all these mischiefs, *to wit*, a false persuasion of wisdom, wherein notwithstanding there is no true wisdom but that is heavenly and frameth our minds to all kind of true moderation and simplicity. ‡ Or, *natural.* † Gr. *tumult*, or *inquietness*, d He setteth mercy again the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits, for he that is heavenly wise, referreth all things to Gods glory, and the profit of his neighbours. ‡ Or, *without wrangling*, 10 Because the world perswadeth it self that they are miserable which live peaceably and simply: on the contrary side the apostle pronounceth that they shall at the length reap the harvest of peaceable righteousness.

7 For every † kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of † mankind.

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poison.

9 [d] Therewith bless we God, even the Father: and therewith curse we men, which are made after the [7] similitude of God.

10 [8] Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‡ place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 ¶ [9] Who *is* a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‡ sensual, devilish.

16 For where envying and strife *is*, there *is* † confusion, and every evil work.

17 But the wisdom that *is* from above is first pure, then peaceable, gentle, *and* easy to be intreated, [a] full of mercy and good fruits, ‡ without partiality, and without hypocrisy.

18 [10] And the fruit of righteousness is sown in peace of them that make peace.

Chap. IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction and rash judgement of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit our selvs and all our affairs to Gods providence.

1 He goeth on forward in the same argument, condemning certain other causes of wars, and contentions, *to wit*, unbridled pleasures and immoderate lusts, by their effects, for so much as the Lord doth worthily make them void, so that they being nothing else to them in whom they are, but incurable torments.

‡ Or, *brawlings*, ‡ Or, *pleasures*, 2 He reprehendeth them by name, which are not ashamed to go about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselvs unlawful, or being lawful uses them to wicked purpose and uses. ‡ Or, *pleasures.* ‡ Another reason, why such unbridled lust and pleasures are utterly to be condemned, *to wit*, because that he that giveth himself to the world, divorceth himself from God, and breaketh the band of that holy and spiritual marriage. 4 The taking away of an objection: Indeed our minds run headlong into these vices, but we ought so much the more diligently to take heed of them, which care and study shall not be in vain, seeing that God resisteth the stubborn, and giveth that grace to the modest and humble that surmounteth all those vices. ‡ Or, *enviousness.*

From [1] whence *come* wars and ‡ fightings among you? *come they* not hence, *even* of your ‡ lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, [2] because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your ‡ lusts.

4 ¶ [3] Ye adulteres, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 [4] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth ‡ to envie?

6 But he giveth more grace, wherefore he saith, * God resisteth the proud, but giveth grace unto the humble.

* *Prov.* 3. 34. 1 *Pet.* 5. 5.

7 [5] Submit your selvs therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded.

9 [6] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to [a] heaviness.

10 Humble your selvs in the sight of the Lord, and he shall lift you up.

11 ¶ [7] Speak not evil one of another, brethren: he that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 ¶ * [8] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? ‡ It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoycing is evil.

17 [9] Therefore to him that knoweth to do good, and doth it not, to him it is sin.

5 The conclusion: we must set the contrary vertues against those vices, and therefore whereas we obeyed, the suggestions of the devil, we must submit our mind to God, and resist the devil, with a certain and assured hope of victory. *To be hurt*, we must employ our selvs to come near unto God by purity and sincerity of life.

6 He goeth on in the same comparison of contraries, and setteth against those profane joys an earnest sorrow of mind, and against pride and arrogancy, holy modesty

a By this word, the Grecians mean an heaviness joyned with shamefacedness, which is to be seen in a cast-down countenance, and setled as it were upon the ground

7 He reprehendeth most sharply another double mischief of pride: the one is, in that the proud and arrogant will have other men to live according to their will and pleasure, and therefore they do most arrogantly condemn whatsoever pleaseth them not: which thing cannot be done without great injury to our onely lawmaker; for by this means his laws are found fault with all, as not circumspectly enough written, and men challenge that unto themselvs which properly belongeth to God alone, in that they lay a law upon mens consciences. * *Prov.* 27. 1. 8 The other fault is this, That men do so confidently determin upon these and those matters and businesses, as though that every moment of their life did not depend of God. ‡ Or, *for it is.* 9 The conclusion of all the former treatise: The knowledge of the will of God, doth not onely nothing at all profit, unless the life be answerable unto it, but also maketh the sins far more grievous.

Chap. V.

1 Wicked rich men are to fear Gods vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

1 He denounceth utter destruction to the wicked and profane rich men, and such as are drowned in their riotousness, mocking at their foolish confidence, when as there is nothing indeed more vain than such things.

a The Lord, who is more mighty than ye are, hath heard them.

b Ye have pampered up yourselvs.

c The Hebrews call a day that is appointed to solemn banquetting, a day of slaughter, or feasting.

‡ Or, *be long patient*, or *suffer with long patience*, 2 He applieth that to the poor, which he spake against the rich, warning them to wait for the Lords coming patiently, who will revenge the injuries which the rich men do them.

Go [1] to now ye rich men, weep & howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the [a] ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye have condemned *and* killed the just, *and* he doth not resist you.

7 ¶ ‡ [2] Be patient therefore, brethren, unto the coming

coming of the Lord: [f] behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ‡ [4 d] Grudge not one against another, brethren, least ye be condemned: [5] behold, the judge standeth before the door.

10 [6] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure, Ye have heard of the patience of Job, and have seen the [e] end of the Lord: that the Lord is very pitiful and of tender mercy.

12 ¶ [7] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, [f] be yea, and *your* nay, nay, least ye fall into condemnation.

13 ¶ [8] Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 [9] Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with [g] oil in the [h] name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed [i] sins, they shall be forgiven him.

16 ¶ [10] Confess *your* faults one to another, and pray one for another, that ye may be healed: [11] the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed ‡ earnestly that it might not rain: and it rained not on the earth by the space of three years and six monthes.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 ¶ [12] Brethren, if any of you do erre from the truth, and one [k] convert him;

20 Let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins.

3 The taking away of an objection, Although his coming seem to linger, yet at the last we must follow the husbandmen, who do patiently wait for the times that are propre for the fruits of the earth. And again, God will not defer the least jot of the time that he hath appointed.

‡ Or, *grone*, or *grieve not*.

4 He commendeth Christian patience for that whereas others through impatience use to accuse one another, the faithful on the contrary side, complain not, although they receive injury.

d By grudging, he meaneth a certain inward complaining which betokeneth impatience.

5 The conclusion: the Lord is at the door: who will defend his own, and revenge his enemies, and therefore we need not to trouble ourselves.

9 He sheweth peculiarly, to what physicians especially we must go, when we are diseased, *to wit*, to the prayers of the elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sick through their prayers and exhortation, remission of sins.

g This was a sign of the gift of healing: and now seeing we have the gift no more, the sign is no longer necessary.

h By calling on the name of the Lord.

i He hath reason in making mention of sins, for diseases are for the most part sent because of sins.

10 Because God pardoneth their sins which confess and acknowledge them, and not

6 Because most men are wont to object, that it is good to repell injuries by what means soever, he setteth against that the examples of the fathers, whose patience had a most happy end because God is a most bountifull Father, and never forsaketh his. e What end the Lord gave. 7 Because even the best men sometimes through impatience break out into oaths sometimes lesser, sometimes greater, the apostle warneth us to detest such wickedness, and to accustom our tongues to simple and true talk. f That what you have to say or affirm, speak or affirm it simply, and without an oath: and that that you will deny, deny it simply and flatly. 8 He sheweth the best remedy against all afflictions, *to wit*, prayers which have their place both in sorrow and joy.

theirs which justify themselves, therefore the apostle addeth, that we ought freely to confer one with another touching those inward diseases, that we may help one another with our prayers. 11 He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind. ‡ Or, *in his prayer*. 12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way. k Hath called him back from his way.

The first Epistle general of

PETER.

Chap. I.

1 He blesseth God for his manifold spiritual graces, 10 shewing that the salvation in Christ is no new, but a thing propheseid of old: and exhorteth them accordinly to a godly conversation, forasmuch as they are now born anew by the word of God.

PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father, through [b] sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 ¶ Blessed *be* the God, and Father of our Lord Jesus Christ, which according to his † abundant mercy, hath begotten us again unto a [c] lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ‡ for you,

5 [2] Who are kept by the power of God through faith unto salvation, ready to be revealed in the [d] last time.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavines through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the [e] appearing of Jesus Christ.

8 Whom having not seen, ye love: in whom though now ye see *him* not: yet believing, ye rejoyce with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of *your* souls.

1 Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising far higher than nature, and carrying us also far above the same. For he sheweth that we which are otherwise by nature sinners, through the free mercy of the Father, first chosen from everlasting: then according to that everlasting decree, were by a certain second creation made his sons in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, to the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory. a Or, according to the purpose of God, who never altereth nor changeth the same. b That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God, *Ephes.* 1. 5. Gr. much.

c Everlasting hope.

‡ Or, *for us*.

2 Now he sheweth by what way we come unto that glory, *to wit*, through all kind of afflictions, wherein notwithstanding faith maketh us so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith, are unspeakably joyful: because all such things as they are but for a time, so are they not applyed unto us to destroy us, but as it were by fire to purge us, and to make us perfect, that at length we may obtain salvation

d This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures look, *Rom.* 8. 19. e He speaketh of the second coming of Christ.

10 [3] Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost [f] sent down from heaven, which things the angels desire to look into.

13 ¶ [4] Wherefore [g] gird up the loins of your mind, be sober, and [5] hope † [h] to the end, for the grace that is to be [6] brought unto you at the [7] revelation of Jesus Christ.

14 [8] As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 [9] Because it is written, * Be ye holy, for I am holy.

17 [10] And if ye [i] call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear:

18 [11] Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from *your* fathers;

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot.

20 [12] who verily was foreordained before the [k] foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 ¶ [13] Seeing ye have purified your souls in obeying the truth throug the Spirit, unto unfeigned love of the brethren; *see that ye* love one another whith a pure heart fervently;

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‡ [14] For all [l] flesh *is* as grass, and all the glory of man, as the flower of grass: the grass withereth, and the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

3 He puteth a difference between true faith *that is to say*, that faith which onely hath an eye to the doctrin of the prophets and apostles, and false faith: Afterward he maketh two degrees of one and the self-same faith, according to the manner of divers revelations, when as indeed it is but one onely faith Thirdly, the faith, that is the preaching of the apostles, is the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for, of the very angels.

f He alludeth to the prophesy of Joel, which was exhibited upon the day of Pentecost, in the apostles, as it were in the first fruits of the holy Ghost. which this same our Peter declareth *Acts* 2. 6.

4 He goeth from faith to hope: which is indeed a companion that cannot be sundered from faith: and he useth an argument taken of comparison: we ought not to be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

g This is a borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travel, unless they girded up themselves: and hence it is that Christ said, Let your loyns be girded up.

5 He setteth forth very briefly, what manner of hope ours ought to be, *to wit*, continual, until we enjoy the thing we hope for: then what we have to hope for, *to wit*, grace (*that is*, free salvation) revealed to us in the gospel, and not that that men do rashly and fondly promise to themselves. † Gr. *perfectly*. h Soundly and sincerely. 6 An argument to stir up our minds seeing, that God doth not wait till we seek him, but causeth so great a benefit to be brought even unto us. 7 He setteth out the end of faith, least any should promise himself, either sooner or later, that full salvation, *to wit*, the latter coming of Christ, and therewithall putteth us, not to measure the dignity of the gospel according to the present estate, seeing that that which we are now, is not yet revealed. 8 He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly-ly: which lusts have their beginning of that blindness wherein all men are born: but holiness proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition. 9 He sheweth that sanctification doth necessarily follow adoption. * *Levit.* 11. 44. & 19. 2. & 20. 7. 10 As before he distinguished true faith and hope from false, so doth he now obedience, setting the quick and sharp sight of God, against an outward mark, & earnest reverence against vain severity. i If you will be called the sons of that father. 11 An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father in sanctifying us by the death of his own Son. And he partly setteth the purifyings of the law against the thing it self, *that is*, against the blood of Christ, and partly also mens traditions, which he condemneth as utterly vain and superstitious, be they never so old and ancient. 12 The taking away of an objection: what was done to the world, before that Christ was sent into the world; was there no holiness before, and was there no church? The apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind: before that mankind was: much less was there any church without him before his coming in the flesh: yet we are happiest above the rest, to whom Christ was exhibited indeed in this that he having suffered and overcome death for us, doth now most effectually work in us by the vertue of his Spirit to create in us faith, hope, and charity? k From everlasting. 13 He commendeth the practise of obedience, *that is*, charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our souls through the word, laid hold on by faith, and ingendreth also in us a spiritual and everlasting life, as God himself *is* most pure and truely living.

‡ Or, *for that*

14 A reason why we have need of this heavenly generation, *to wit*, because, that men, be their glory never so great, are of nature void of all true and sound goodness.

l The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh it self. 15 Again, least any man should seek that spiritual force and vertue in fained imaginations, the apostle calleth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which onely we must rest.

CHAP. II.

1 *He dehorteth them from the breach of charity:* 4 *shewing that Christ is the foundation whereupon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates:* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well-doing, after the example of Christ.*

WHerefore [1] laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speakings,

2 [2] As [a] new born babes desire the sincere milk of the word, that ye may grow thereby:

3 [3] If so be ye have tasted that the Lord *is* gracious.

4 [4] To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also as lively stones, are built up a spiritual house, [5] an holy priest-hood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 [6] Wherefore also it is contained in the scripture, * Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 [7] Unto you therefore which believe *he is* ‡ precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

9 [8] But *ye are* a chosen generation, a royal priest-hood, an holy nation, ‡ a peculiar people, that ye should shew forth the ‡ praises of him, who hath called you out of darkness into his marvellous light.

1 Having laid down that foundation that the Spirit of God effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, *to wit*, faith, hope, and charity: now he proceedeth to a general exhortation, the first member whereof is, that we flee and eschew both secret and also open malice.

a The second is that being newly begotten & born of the new seed of the incorrupt word, drawing and sucking greedily the same word as milk, we should more and more as it were grow up in that spiritual life. And he calleth it, sincere, not onely because it is a most pure thing, but also that we should take heed of them which corrupt it.

a As it becometh new.

3 He commendeth that spiritual nourishment for the sweetness and profit of it.

4 He goeth on forward in the same exhortation, but useth another kind of borrowed speech, alluding to the temple. Therefore he saith, that the company of the faithful is, *as it were*, a certain holy and spiritual building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyned unto him, with his living vertue, and knitting them together with himself, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth us now to priests, placed to this end in that spiritual temple, that we should serve him with a spiritual worship, *that is*, with holiness and righteousness: but as the temple, so is the priest-hood built upon Christ, in whom onely all our spiritual offerings are accepted. 6 He proveth it by the testimony of the prophet, *Esai.* 28. 16. * *Psal.* 11. 8, 21. *Mat* 21. 42. *Act.* 4. 11. 7 By setting the most blessed condition of the believers, and the most miserable of the rebellious, one against the other, he pricketh forward the believers; and triumpheth over the other, and also preventeth an offence which ariseth hereof, that none do more resist this doctrin of the gospel, than they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the priests, and elders, and scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornes, as though it were a strange matter, seeing we have been forewarned so long before, that it should so come to pass: and moreover, that it pleased God to create and make certain to this self same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his church and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbornes, which cometh between Gods decree and the execution thereof, to their condemnation, and is the true and proper cause of their destruction. ‡ Or, *an hanour.* * *Isa.* 8. 4. The contrary member, *to wit*, he describeth the singular excellency of the elect, and also least any man should doubt whether he be chosen or not, the apostle calleth us back to the effectual calling, *that is*, to the voice of the gospel sounding both in our ears and minds, by the outward preaching and sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercy of God, who freely useth and calleth us. Therefore this onely remaineth, faith he, that by all means possible we set forth so great goodness of the most mighty God. ‡ Or, *a purchased people.* ‡ Or, *vertues.*

10 Which in time past *were* not a people, but *are* now the people of God: * which had not obtained mercie, but now have obtained mercie.

* *Hos.* 2. 23.

11 [9] *Dearly* beloved, [10] I beseech *you* as strangers and pilgrims, [11] abstain from fleshly lusts, which [12] war against the soul:

12 [13] Having your conversation honest among the Gentiles, that ‡ whereas they speak against you as evil doers, they [14] may by *your* good works which they shall behold, glorifie God in the day of [b] visitation.*

13 [15] Submit your selvs to [c] every ordinance of man [16] for the Lords sake, [17] whether it be to the king, as supreme,

14 Or unto governours, as unto them that are sent by him [18] for the punishment of evil doers, and for the praise of them that do well.

15 [19] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not † using *your* liberty for a cloke of maliciousnes, but as the servants of God.

17 [20d] ‡ Honour all men. Love the [e] brotherhood. Fear God. Honour the king.

18 [21] Servants *be* subject to *your* masters with all fear, not onely to the good and gentle, but also to the froward.

19 [22] For this *is* thank-worthy, if a man for [f] conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer *for it*, ye take it patiently, this *is* ‡ acceptable with God.

21 [23] For even hereunto were ye called: because Christ also suffered ‡ for us, leaving us an [g] example, that ye should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he suffered, he threatned not, but ‡ [24] committed *himself* to him that [25] judgeth righteously.

24 [26] Who his own self bare our sins in his own body ‡ on the tree, that we being dead to sin, should live unto righteousnes; by whose stripes ye are healed.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

9 He returneth to that generall exhortation. 10 A reason why we ought to live holily, *to wit*, because we are citizens of heaven, and therefore we ought to live according to the laws, not of this world, which is most corrupt, but of the heavenly citie, although we be strangers in the world. 11 Another argument: The children of God live not according to the flesh, *that is*, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to bear rule in us. 12 The third argument: For although those lusts flatter us, yet they cease not to fight against our salvation. 13 The fourth argument, taken of the profit of so doing: for by this means also we provide for our good name and estimation, whilest we compell them at length to change their minds, which speak evil of us. ‡ Or, *wherein*. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that means, whilest by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him. b When God shall have mercy on them. 15 That which he spake generally, he now expoundeth by parts, describing severally every mans dutie. And first of all he speaketh of obedience, which is due both to the laws, and also to the magistrates both higher and lower. c By ordinance, is meant the framing and ordering of civil government, which he calleth ordaining of man, not because man invented it, but because it is proper to men. 16 The first argument: because the Lord is the author and revenger of this policie of men, *that is*, which is set amongst men: and therefore the true servants of the Lord must above all others be diligent observers of this order. 17 He preventeth a cavil which is made by some, that say they will obey kings and the higher magistrates, and yet contemn their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken from the end of this order, which is not onely most profitable, but also very necessary: seeing that by this means vertue is rewarded, and vice punished: wherein the quietnes and hapines of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doth amongst all things, lest, or not all, consist herein, *to wit*, to cast off the bridle of laws, (as at that time some altogether unskilfull in the kingdom of God reported) but rather in this, that living holily according to the will of God, we should make manifest to all men, that the gospel is not a cloak for sin and wickednes, seeing we are in such sort free, that yet we are still the servants of God, and not of sin. † Gr. *having*. 20 He divideth the civil life of man, by occasion of those things which he spake, into two generall parts: *to wit*, into those duties which private men ow to private men, and especially the faithfull to the faithfull, and into that subjection whereby inferiors are bound to their superiors: but so, that kings be not made equall to God, seeing that fear is due to God, and honour to kings. d Be charitable and dutifull towards all men. ‡ Or, *esteem*. e The assembly and fellowship of the brethren, as *Zeth.* 11. 14. 21 He goeth to the dutie of servants towards their masters, which he describeth with these bounds, that servants submit themselvs willingly, and not by constraint, not onely to the good and courteous, but also to the froward and sharp masters. 22 The taking away of an objection: indeed the condition of servants is hard, especially if they have froward masters: but this their subjection shall be so much the more acceptable to God, if his will prevail more with servants, than the masters injuries. f Because he maketh a conscience of it, to offend God, by whose good wil and appointment he knoweth this burden is laid upon him. ‡ Or, *thank*. 23 He mitigateth the grievousnes of servitude, while he sheweth plainly that Christ died also for servants, that they should bear so much the more patiently this inequality betwixt men which are of one self-same nature: moreover setting before them Christ that Lord of Lords for an ensample, he signifieth that they cannot but seem too delicate, which shew themselves more grieved in bearing of injuries, than Christ himself who was most just, and most sharply of all afflicted, yet was most patient. g A borrowed kind of speech taken of painters and school-masters. ‡ Some read *for you*.

‡ Or, *committed his cause*. 24 He sheweth them a remedie against injuries, *to wit*, that they commend their cause to God, by the example of Christ. 25 He seemeth now to turn his speech to masters, which have also themselves a master and judge in heaven, who will justly revenge the injuries done to servants, without any respect of persons. 26 He calleth the servants back from the consideration of the injuries which they are constrained to bear, to think upon the greatnes and the end of the benefits received of Christ. ‡ Or, *to*.

Chap. III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unitie and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefits of Christ toward the old world.*

LIkewise, [1] ye wives, *be* in subjection to your own husbands, [2] that if any obey not the word, they also may without the word be won by the conversation of the wives:

2 While they behold your chast conversation *coupled* with fear.

3 [3] Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel,

4 But *let it be* the [a] hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the [b] sight of God of great price.

5 [4] For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord, whose † daughters ye are as long as ye do well, and are [5] not afraid with any amazement.

7 [6] Likewise ye husbands, [c] dwell with *them* according to [d] knowledge, [7] giving [e] honour unto the wife as unto the weaker [f] vessel, and as being [8] heirs together of the [8] grace of life, [9] that your prayers be not hindred.

8 [10] Finally, *be ye* all of one mind, having compassion one of another, ‡ love as brethren, *be* pitifull, *be* courteous:

9 [11] Not rendring evil for evil, or railing for railing: but contrariwise blessing, [12] knowing that ye are thereunto called, that ye should inherit a blessing.

1 In the third place he setteth forth the wives duties to their husbands, commanding them to be obedient. 2 He speaketh, *namely*, of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chast conversation, they may gain them to the Lord. 3 He condemneth the riot and excess of women, and setteth forth their true apparelling, such as is precious before God, *to wit*, the inward and incorruptible, which consisteth in a meek and quiet spirit. a Who hath his seat fastened in the heart: so that the hid man is set against the outward decking of the body. b Precious indeed, and so taken of God. 4 An argument taken out of the example of women, and especially of Sara, which was the mother of all believers. † Gr. *children*. 5 Because women are of nature fearfull, he giveth them to understand that he requireth of them that subjection, which is not wrung out of them either by force or fear. 6 He teacheth husbands also their duties, *to wit*, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves. c Do all the duties of wedlock. d The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those discommodities, which through the womans weaknes oftimes cause trouble both to the husband and the wife. 7 The second argument, because the wife, notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man, made to far more excellent uses: whereupon it followeth, that she is not therefore to be neglected, because she is weak, but on the contrary part, she ought to be so much the more cared for. e Having an honest care of her. f The woman is called a vessel, after the manner of the Hebrews, because the husband useth her as his fellow and helper, to live faithfully before God. 8 The third argument: for that they are equall in that which is the chiefest (*that is to say*, in the benefit of eternall life) which otherwise are unequall as touching the governance and conversation at home, and therefore they are not to be despised although they be weak. g Of that gracious and free benefit whereby we have everlasting life given us. 9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God, whereunto both the husband and wife are equally called. 10 He returneth to common exhortations, and commandeth concord, and whatsoever things pertain to the maintenance of peace and mutuall love. ‡ Or, *loving to the brethren*. 11 We must not onely not recompence injurie for injurie, but we must also recompence them with benefits. 12 An argument taken of comparison: Seeing that we our selves are called of God whom we offend so often, to so great a benefit, (so far is he from revenging the injuries which we do unto him) shall we rather make our selves unworthy of so great bountifulnes, than forgive one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter he is in hand with, to exhort us valiantly to bear afflictions.

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10 [13] For * he that will love life, and [b] see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the [i] face of the Lord *is* † against them that do evil.

13 [14] And who *is he* that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousnes sake, happy *are ye*, and be not * [15] afraid of their [k] terrour, neither be troubled:

15 But [l] sanctifie the Lord God in your hearts, and [16] *be* ready always to *give* an answer to every man that asketh you a reason of the hope that *is* in you, with meekness and ‡ fear:

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 [18] For Christ also hath once suffered for sins, the [19] just for the unjust: ([20] that he might bring us to God) [21] being put to death in the [m] flesh, but quickened by the Spirit:

19 [22] By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when [n] once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight ° souls were saved by water.

21 [23] The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards [p] God) by the [24] resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

13. A secret objection: But this our patience shall be nothing else but a fleshing and hardning of the wicked in their wickednes, to make them set upon us more boldly and destroy us. Nay, (saith the apostle by the words of David) to live without doing hurt and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if so be any man be afflicted for doing justly, the Lord maketh all things, and will in his time deliver the godly, which crie unto him, and will destroy the wicked.

* *Psal.* 34. 12, 13, &c.

b Lead a blessed and happie life.

i This word (Face) after the manner of the Hebrews, is taken for (anger)

‡ Gr. upon.

14. The second argument when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turns: And if they cannot be gotten by that means also, yet notwithstanding, we shall be blessed, if we suffer for righteousnes sake.

* *Isa.* 8. 12. 13.

15. A most certain counsel in afflictions, be they never so terrible, to be of a constant mind, and to stand fast. But how shall we attain unto it? If we sanctifie God in our minds and hearts, *that is to say*, if we rest upon him as one that is Almighty; that loveth mankind, that is good and true indeed.

k Be not dismayed as they are. l Give him onely all praise and glory. 16 He will have us, when we are afflicted for righteousnes sake, to be carefull not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give an account of our faith boldly, and yet with a meek spirit; and full of godly reverence, that the enemies may not have any thing justly to object, but may rather be ashamed of themselves. ‡ Or, *reverence:* 17 A reason which standeth upon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully than rightfully: the other is this, because we are so afflicted not by hap, but by the will of our God. 18 A proof of either of the rules, by the example of Christ himself our chief patern, who was afflicted not for his own sins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the just, suffered for us that are unjust, and shall it grieve us which are unjust, to suffer for the justs cause? 20 Another argument being partly taken of things coupled together, *to wit*, because Christ bringeth us to his Father that same way that he went himself, and partly from the cause efficient: *to wit*, because Christ is not onely set before us for an example to follow, but also holdeth us up by his vertue in all the difficulties of this life, untill he bring us to his Father. 21 Another argument, taken of the happie end of these afflictions, wherein also Christ goeth before us both in example and vertue, as one who suffered most grievous torments even unto death, although but in one part onely of him, *to wit*, in the flesh, or mans nature: but yet became conquerour by the vertue of his divinitie. m As touching his manhood, for his body was dead, and his soul felt the sorrows of death. 22 A secret objection: Christ indeed might do this, but what is that to us? Yes (saith the Apostle) for Christ hath shewed forth his vertue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the floud: for Christ is he which in those days (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his divine vertue, preaching repentance, even by the mouth of Noah himself, who then prepared the ark, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saved those few, (*that is*, eight onely persons) in the water. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. o Men. 23 A proportionall applying of the former example to the time which followed the coming of Christ: for that preservation of Noah in the waters was a figure of our baptism, not as though the materiall water of baptism saveth us, as those waters which bare up the ark saved Noah: but because Christ with his inward vertue, which the outward baptism shadoweth preserveth us being washed, so that we may call upon God with a good conscience. p The conscience being sanctified, may freely call upon God. 24 That self-same vertue, whereby Christ rose again, and now being carried up into heaven, hath received all power, doth at this day defend and preserve us.

Chap. IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the generall end that now approacheth:* 12 *and comforteth them against persecution.*

FOrasmuch [1] then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the [a] rest of *his* time in the flesh, to the lust of men, but to the will of God.

3 [2] For the time past of our life may suffice us to have wrought the [b] will of the Gentiles, when we walked in lasciviousnes, lust, excess of wine, revellings, banquetings, and abominable idolatries:

4 [3] Wherein they think it [c] strange that you run not with them to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 [4] For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 [5] But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 [6] And above all things have fervent charity, among your selves: for charity shall cover the multitude of sins.

9 [7] Use hospitalitie one to another without grudging.

10 [8] As every man hath received the gift, *even so* minister the same one to another, [9] as good stewards of the manifold grace of God.

11 [10] If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 [11] Beloved, think it not [d] strange [12] concerning the fiery triall, which is to try you, as though some strange thing happened unto you.

13 [13] But rejoyce in as much as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [14] If ye be reproached for the name of

1 Having ended his digression, and sliding from his matter now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, *that is to say*, to leave off from our wickednes, and viciousnes: and to rise again to God, *that is to say*, to be renewed by the vertue of the Holy Ghost, that we may lead the rest of our life which remaineth, after the will of God.

a So much of this present life as remaineth yet to be passed over.

2 By putting us in mind of the dishonestie of our former life led in the filth of sin, he calleth us to earnest repentance.

b Wickedly and licentiously after the manner of the gentiles.

3 That we be not moved with the enemies perverse and slanderous judgements of us, we have to set against them that last judgement of God which remaineth for them: for none, whether, they be then found living, or were dead before, shall escape it.

c They think it a new and strange manner.

4 A digression: because he made mention of the last generall judgement. And he preventeth an objection, that seeing Christ came very lately, they may seem to be excusable which died before. But this the apostle denieth: for (saith he) this self-same gospel was preached unto them also (for he speaketh unto the Jews) and that to the same end that I now preach it unto you, *to wit*, that the flesh being abolished and put away (*that is to say*, that wicked and naughtie corruption which reigneth in men) they should suffer themselves to be governed by the vertue of the spirit of God. 5 He returneth to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray, with true sobrietie of mind. 6 He commendeth charitie of one towards another, because it doth as it were burie a multitude of sins, and therefore preserveth and maintaineth peace and concord: for they that love one another, do easily forgive one another their offences. 7 Of all the duties of charitie, he commendeth one, *namely*, which was at that time most necessarie, *to wit*, hospitalitie, which he will have to be voluntarie, and most courteous and bountifull. 8 He sheweth the use of charitie, *to wit*, that every man bestow that gift which he hath received, to the profit of his neighbour. 9 A reason: Because that whatsoever gift we have, we have received it of God upon this condition, to be his disposers and stewards. 10 He reckoneth up two kinds of these gifts as chief, *to wit*, the office of teaching in the church, and the other ecclesiasticall functions, wherein two things especially are to be observed: *to wit*, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark. 11 Because the crosse is joyned with the sincere profession of religion, the apostle fitly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing. d As though some new thing had befallen you, which you never thought of before. 12 The first reason: Because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our drosse, and make us perfect. 13 Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points: First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. 14 Secondly, because that although the infidels think far otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon, are honoured of God with the true spirituall glory and their adoption is sealed to them by the Spirit of God.

Christ,

Christ, happy *are ye*; for the [c] spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 [15] But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busie-body in other mens matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 [16] For the time *is come* that judgement must begin at the house of God: and if *it* [17] first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 [18] Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithfull Creator.

c By spirit he meaneth the gifts of the Spirit. 15 The third difference, for the godly are not afflicted for their evil doings, but for righteousnes sake as Christians: whereby it cometh to pass that the cross, seeing it is a testimony unto them of faith and righteousnes, ministreth to them, not an occasion of sorrow, but of unspeakable joy: now the apostle propounded this third difference under the form of an exhortation. 16 The third reason: Because the Lord of all the world being especially carefull for them of his household, doth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severitie: and as he hath always used to do heretofore, so doth he now, especially when as he exhibited himself in person to his church. 17 Least the godly should be offended and stumble at that vain shadow of the felicitie of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nurtureth them under the cross, will at length in his time handle the rebellious and wicked, far otherwise, whom he hath appointed to utter destruction. 18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward notwithstanding in the way of holines and well doing, commending themselves to God their faithfull Creator, *that is to say*, their Father.

Chap. V.

1 *He exhorteth the elders to feed their flocks,* 5 *the younger to obey,* 8 *and all to be sober, watchfull and constant in the faith:* 9 *to resist the cruel adversary the devil.*

1 He describeth peculiarly the office of the elders, *that is to say*, of them that have the care of the church.

THe [1] elders which are among you [2] I exhort, who am also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 [3a] Feed the [4] flock of God ‡ which is [5] among you, [6] taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

2 He useth a preface touching the circumstance of his own person: *to wit*, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doth still take the same pains, and also hath one self-same hope together with them. 3 The first rule: He that is a shepherd let him feed the flock. a He saith not, offer for the quick and the dead, and sing patched shreds in a strange tongue, but (feed.) 4 The second: Let the shepherds consider, that the flock is not his, but Gods. ‡ Or, *as much as in you is*, 5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them. 6 Let the shepherds govern the church with the word, and example of godly and unblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as lords over Gods portion and heritage, but as his ministers.

3 Neither as ‡ being lords over *Gods* [b] heritage, but being ensamples to the flock.

4 [7] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 [8] Likewise ye younger, submit your selves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: [9] for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore [10] under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 [11] Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren that *are* in the world.

10 [13] But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 [14] ¶ By Silvanus a faithfull brother unto you, (as I suppose) I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13 [15] The *church that is* at [d] Babylon elected together with *you*, saluteth you, and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that *are* in Christ Jesus. Amen.

‡ Or, *overruling*. b Which is the Christian people. 7 That the shepherds minds be not overcome either with the wickednes of men, or their cruelty, he warneth them to cast their eyes continually upon that chief shepherd, and the crown which *is* laid up for them in heaven. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnes and pride of that age. 9 Because pride seemeth to many to be the way unto the glory of this life, the apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie. 10 Because those proud and lofty spirits threaten the modest and humble, the apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence. 11 The cruelty of Satan, whom seek by all means to overcome by watchfulnes and faith. 12 The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole church, and therefore we must suffer that patiently, wherein we have such and so many fellows of our conflicts and combats. c Amongst your brethren, which are dispersed througbout the world. 13 He sealeth up, as it were, with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: *to wit*, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life. 14 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength. Now the sum of the Apostles doctrine is, salvation freely given of God. 15 Familiar salutations. d In that famous citie of Assyria, where Peter the apostle of the circumcision then was.

The ſecond Epiſtle general of

PETER.

CHAP. I.

1 *Confirming them in the hope of the increaſe of Gods graces,* 5 *he exhorteth them by faith and good works, to make their calling ſure:* 12 *whereof he is carefull to remember them, knowing that his death is at hand:* 16 *and warneth them to be conſtant in the faith of Chriſt, who is the true Son of God, by the eyewitneſs of the apoſtles beholding his majeſtie, and by the teſtimonie of the Father, and the prophets.*

SImon [1] Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the [a] righteouſneſs of God, and our Saviour Jeſus Chriſt:

1 A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelfſame faith, which is grounded upon the righteouſneſs of Jeſus Chriſt, our God and Saviour.
a In that, that God ſtanding to his promiſes, ſhewed himſelf faithfull, and therefore juſt unto us.
a Faith is the acknowledging of God and Chriſt from whence all our bleſſedneſs iſſueth and floweth.

2 Grace and peace be multiplied unto you, [2] through the knowledge of God, and of Jeſus our Lord;

3 [3] According as his [b] divine power hath given unto us all things that *pertain* unto [c] life and godlineſs, through the [4] knowledge of him that hath called us ‡ to glorie and vertue:

2 Chriſt ſetteth forth himſelf unto us plainly, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlineſs, in that he doth furniſh us with true vertue.
b He ſpeaketh of Chriſt, whom he maketh God, and the onely Saviour.
c Unto ſalvation.

4 [4] Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the [e] divine nature, having eſcaped the corruption *that is* in the [f] world through [g] luſt.

d This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.
‡ Or, *by*.
4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, *to wit*, God and his free promiſe, from whence all theſe benefits proceed, *I ſay*, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (*that is*, from the wicked luſts which we carrie about us) and are made, after a ſort, like unto God himſelf. e By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us. f In men. g For luſt is the ſeat of corruption, and hath its place even in our very bowels and inmoſt parts.

5 [5] And beſides this, giving all diligence, [h] add to your faith, vertue; and to vertue, knowledge;

6 [6] And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

8 [7] For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blind, and [i] cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall:

5 Having laid the foundation, (having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our minds wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God; and he warneth us to have it full fraught with vertue (*that is to ſay*, with good and godly manners) being joyned with the knowledge of Gods will, without which there is neither faith, neither any true vertue. h Supply alſo and ſupport or aid. 6 He rekoneth up certain other principall vertues, whereof ſome pertain to the firſt table of the law, others to the laſt. 7 As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelf is foſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received. i He that hath not an effectuall knowledge of God in him, is blind as touching the kingdom of God, for he cannot ſee things that are afar off, *that is to ſay*, heavenly things. 8 The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdom of Chriſt, it remaineth that we caſt our minds wholly that way.

11 For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 [9] Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know *them*, and be eſtabliſhed in the preſent truth.

9 An amplifying of the concluſion joyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death which is at hand.

13 Yea, I think it meet, as long as I am in this [k] tabernacle, to ſtir you up, by putting *you* in remembrance:

k In this body.

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as * our Lord Jeſus Chriſt hath ſhewed me.

* *John.* 21. 18.

15 Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things always in remembrance.

16 [10] For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſtie.

10 Another amplification taken both of the great certaintie, and alſo excellencie of his doctrine, as whereof our Lord Jeſus Chriſt the Son of God is author, whoſe glory the apoſtle himſelf both ſaw and heard.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 [11] We have alſo a more ſure word of propheſie, [12] whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day [l] dawn, and the [m] day-ſtar ariſe in your hearts:

11 The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.
12 The doctine of the apoſtles doth not ſhut out the doctrine of the prophets, for they confirm each other, by each others teſtimonies, but the prophets were as candles which gave light unto the blind, untill the brightneſs of the Goſpel began to ſhine. l A more full and open knowledge, than was under the ſhadows of the law. m That clearer doctrine of the goſpel.

20 [13] Knowing this firſt, that no propheſie of the [n] ſcripture is of any [o] private interpretation.

21 For the propheſie came not ‡ in old time by the will of man: but [p] holy men of God ſpake *as they were* [q] moved by the holy Ghoſt.

13 The prophets are to be read, but ſo, that we ask of God the gift of interpretation, for he that is the author of the writings of the prophets, is alſo the interpreter of them. n He joyneth the ſcripture and propheſie together, to diſtinguiſh true prophecies from falſe. o For all interpretation cometh from God. ‡ Or, *at any time*, p The Godly interpreters and meſſengers. q In the ſpirit of God: and theſe their motions were in very good order, and not ſuch as were the motions of the profane ſoothſayers, and foretellers of things to come.

CHAP. II.

1 *He foretelleth them of falſe teachers, ſhewing the impiety and punishment both of them and their followers:* 7 *from which the godly ſhall be delivered, as Lot was out of Sodom:* 10 *and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers, whereby they may be the better known and avoided.*

BUt [1] there were falſe prophets alſo among the [a] people, even as there ſhall be falſe

1 As in times paſt there were two kinds of prophets, the one true, the other falſe, ſo Peter foretelleth them, that there ſhall be ſome true, and ſome falſe teachers in the church, in ſo much that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer. a Under the law while the ſtate and policie of the Jews was yet ſtanding.

teachers

teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 [2] And many ſhall follow their ‡ pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 [3] And through covetouſneſs ſhall they with fained words make [b] merchandize of you; whoſe judgement now of a long time lingreth not, and their damnation ſlumbreth not.

4 [4] For if God ſpared not the angels that ſinned, but caſt *them* down to [c] hell, *and* delivered *them* into [d] chains of darkneſs, *to be* reſerved unto judgement:

5 And ſpared not the [e] old world, but ſaved Noah the eighth *perſon*, [f] a preacher of righteouſneſs, bringing in the floud upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly:

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in [g] ſeeing and hearing, [h] vexed his righteous ſoul from day to day, with *their* unlawfull deed)

9 The Lord [i] knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement *to be* puniſhed:

10 [5] But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe ‡ government, preſumptuous *are they*, ſelf willed, they are not afraid to ſpeak evil of [k] dignities.

11 Whereas angels which are greater in power and might, bring no railing accuſation ‡ againſt them before the Lord.

12 [6] But theſe, as natural brute beaſts, [l] made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, *and* ſhall utterly periſh in their [m] own corruption;

13 *And* ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, while they [n] feaſt with you:

14 [7] Having eyes full of ‡ adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls, an heart they have exerciſed with covetous practices: curſed children.

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of Boſor, who loved the wages of unrighteouſneſs:

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with mans voice, forbad the madneſs of the prophet.

17 [8] Theſe are [o] wells without water, clouds that are carried with a tempeſt, to whom the [p] miſt of darkneſs is reſerved for ever.

18 For when they ſpeak great [q] ſwelling *words* of vanity, they [r] allure through the luſts of the fleſh, through much wantonneſs, thoſe that were ‡ [r] clean eſcaped from them who live in errour.

19 While they promiſe them libertie, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame he is brought in bondage.

20 [9] For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, *and* overcome, the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, * The dog *is* turned to his own vomit again, and the ſow that was waſhed, to her wallowing in the mire.

CHAP. III.

1 He aſſureth them of the certainty of Chriſt coming to judgement, againſt thoſe ſcorners who diſpute againſt it: 8 warning the godly for the long patience of God, to haſten their repentance. 10 He deſcribeth alſo the manner how the world shal be deſtroyed: 11 exhorting them from the expectation thereof, ſo all holineſs of life: 15 and again, to think the patience of God to tend to their ſalvation.

THis [1] ſecond epiſtle (beloved) I now write unto you, in *both* which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindfull of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 [2] Knowing this firſt, that there ſhall come in the laſt days [a] ſcoffers, walking after their own luſts,

4 [3] And ſaying, Where is the promiſe of his coming? For ſince the fathers fell a ſleep, all things continue as *they were* from the hegin-ning of the creation.

5 [4] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the [b] earth † ſtanding out of the water, and in the water.

6 [5] Whereby the world that then *was*, being overflowed with [c] water, periſhed.

7 [6] But the heavens and the earth which are now, by the ſame word are kept in ſtore, re-

2 There ſhall not onely be hereſies, but alſo many followers of them.
‡ Or, *laſcivious ways*, as ſom copies read.
3 Covetouſneſs for the moſt part is a companion of hereſie, and maketh merchandiſe even of ſouls.
b They will abuſe you, and ſell you, as they ſell cattel in a fair.
4 A comfort for the godly: God who caſt the angels that fell away from him, headlong into the darkneſs of hell, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noe the eight perſon: and who burned Sodom, and ſaved Lot, will deliver his eleſt from theſe errors, and will utterly deſtroy thoſe unrighteous.
c So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.
d Bound them with darkneſs, as it were with chains: and by darkneſs, he meaneth that moſt miſerable ſtate of life that is full of horrour.
e Which was before the floud: not that God made a new world, but becauſe the world ſeemed new.
f For he ceaſed not the ſpace of an huudred and twenty years to warn the wicked both by word and deed, what wrath of God hanged over their heads.
g Which way ſoever he looked, and turned his ears.
h He had a troubled ſoul, and being vehemently grieved, lived a painfull life.
i Hath been long practiſed in ſaving and delivering the righteous.
5 He goeth to another ſort of corrupt men, which notwithſtanding are within the boſom of the church, which are wickedly given, and do ſeditiouſly ſpeak evil of the authority of magiſtrates (which the angels themſelves that miniſter before God, do not diſpraiſe) A true and lively deſcription of the Romiſh clergy (as they call it)
‡ Or, *dominion*. * *Jude* 8. k Princes and great men, be they never ſo high in authority. ‡ Some read, *againſt themſelves*. 6 A lively painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelves to deſtruction, while they give themſelves to fill their bellies: for there is no greater ignorance than is in theſe men. although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſs they ſhall deſtroy themſelves as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. l Made to this end to be a prey to others: So do theſe men willingly caſt themſelves into Satan ſnares. m Their own wicked manners ſhall bring them to deſtruction. n When as by being amongſt the Chriſtians in the holy banquets which the church keepeth, they would ſeem by that means to be true members of the church, yet they are indeed but blots of the church. 7 He condemneth thoſe men, as ſhewing, even in their behaviour and countenance an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the craftsof covetouſneſs, to be ſhort, as men that ſell themſelves for money, to curs the ſons of God after Balaams example, whom the dumb beaſt reproved. † Gr. *an adultereſs*.

8 Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtfull, although they make a ſhew of ſome great goodneſs, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of falſe liberty, they draw men into moſt miſerable ſlavery of ſin.
o Which boaſt of knowledge, and have nothing in them.
p Moſt groſs darkneſs.
q They deceive men with vain and ſwelling words.
r They take them as fiſhes are taken with the hook.
‡ Or, *for a little*, or *a while*, as ſome read.
ſ Unfainedly and indeed, clean departed from idolatry.
9 It were better to have never known the way of righteouſneſs, than to turn back from it to the old filthineſs: and men that do ſo, are compared to dogs and ſwine.
* *Prov.* 26. 11.

1 The remedy againſt thoſe wicked enemies, both of true doctrin and holineſs, is to be ſought for by the continual meditation of the writings of the prophets and apoſtles.
2 He voucheth the ſecond coming of Chriſt againſt the Epicures by name.
a Monſtrous men, who would ſeem wiſe by their contempt of God and wicked boldneſs.
3 The reaſon which theſe mockers pretend, becauſe the cours of nature is all one, as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.
4 He ſetteth againſt them the creation of heaven and earth by the word of God, which theſe men are willingly ignorant of.
† Gr. *conſiſting*.
b Which appeared, when the waters were gathered together into one place.
5 Secondly he ſetteth againſt them the univerſal floud, which was the deſtruction, as it were of the whole world. c For the waters returning into their former place, the world, *that is to ſay*, this beauty of the earth which we ſee, and all living creatures which live upon the earth periſhed.
6 Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) then it was for him in times paſt to make them with his onely word, and afterward to overwhelm them with water.

served unto fire against the day of judgement, and perdition of ungodly men.

8 [7] But (beloved) be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 [8] The Lord is not slack concerning his promise, (as some men count slackness) [9] but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 [10] But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great [d] noise, and the elements shalt melt with fervent heat, the earth also and the works that *are* therein shall be burnt up.

11 [11] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conservation and godliness,

12 Looking for and [e] ‡ hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, [f] wherein dwelleth righteousness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in [g] peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* salvation, [12] even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all *his* epistles, speaking in them of these things, [13 h] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware least ye also being led away with the errour of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ: to him *be* glory both now and for ever. Amen.

7 The taking away of an objection: in that he seemeth to defer his judgement a long season; in respect of us it is true but not before God, with whom there is no time either long or short.

8 The Lord will surely come, because he hath promised: and that neither sooner nor later than he hath promised.

9 A reason why the latter day cometh not out of hand because God doth patiently wait till the elect be brought to repentance, that none of them may perish.

10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more gravely.

d With the violence as it were of a hissing storm.

11 An exhortation to puritie of life, setting before us that horrible judgement of God, both to bridle our wantonness, and also to comfort us, so that we be found watching, and ready to meet him at his coming.

e He requireth patience of us, yet such patience as is not slothfull. ‡ Or, *hasting the coming.*

12 Pauls epistles are allowed by the expres testimony of Peter.

13 There be certain of these things obscure and dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the scripture to their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow up[f], and increase, in the knowledge of Christ.

f In which heaven

g That you may try to your profit, how gentle and peaceable he is.

h *That is to say*, among the which things: for he disputeth not here whether Pauls epistles be plain or dark, *but saith*, that amongst those things which Paul hath written of in his epistles, and Peter himself in these two of his own, there are some things which cannot be so easily understood, and therefore are of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end should they have written vain speculations?

The first Epistle general of JOHN.

Chap. I.

1 *He describeth the person of Christ in whom we have eternall life by a communion with God:* 5 *to which we must adjoyn holiness of life, to testifie the truth of that our communion and profession of faith, as also to assure us of the forgivenes of our sins by Christs death.*

THat [1] which was from the beginning, which we have [a] heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the [b] word of life:

2 (For the life was manifested, and we have seen *it*, and bear witness, and [c] shew unto you that eternall life which was with the Father, and was manifested unto us.)

3 That which we have seen and heard, declare we unto you, [2] that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from everlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom John himself and his companions both heard, and beheld, and handled.

a I heard him speak, I saw him my self with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with me.

b That same everlasting word by whom all things are made, and in whom onely there is life

c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as have thought of it, if it had not been thus shewed.

2 The use of this doctrine is this, that all of us being coupled and joyned together with Christ by faith, might become the sons of God; in which thing onely consisteth all happiness.

5 [3] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the [d] light as he is in the light, we have fellowship one with another, and [4] the bloud of Jesus Christ his son cleanseth us from all sin.

8 [5] If we say that we have no sin, we [e] deceive our selves, and the [f] truth is not in us.

9 [6] If we confess our sins, he is [g] faithfull, and just to [h] forgive us *our* sins, and to cleanse us from all unrighteousness.

10 [7] If we say that we have not sinned, we make him a [i] liar, and his [k] word is not in us.

3 Now he entreth into a question, whereby we may understand that we are joyned together with Christ *to wit*, if we be governed, with his light, which is perceived by the ordering of our life. And thus he reasoneth: God is in himself most pure light, therefore he agreeth well with them which are lightsom, but with them that are darksom he hath no followship.

d God is said to be light of his own nature, and to be in light, *that is to say*, in that everlasting infinite blessednes, and we are said to walk in light in that the beams of that light do shine unto us in the word.

4 A digression, or going from the matter he is in hand with, to the remission of sin: for this our sanctification which walk in ths light, is a testimony of our joyning and knitting together with Christ, but because this our light is very dark, we must needs obtain another benefit in Christ, *to wit*, that our sins may be forgiven us being sprinkled with his bloud, and this in conclusion is the prop and stay of our salvation.

5 There is none but needeth this benefit, because there is none that is not a sinner.

e This place doth fully refute that persitness and works of supererogation, which the Papists dream of.

f So then, John speaketh not thus for modesties sake, as some say, but because it is so indeed.

6 Therefore the beginning of salvation is to acknowledge our wickedness, and to require pardon of him, who freely forgiveth all sins, because he hath promised so to do, and he is faithfull and just.

g So then our salvation hangeth upon the free promises of God, who because he is faithfull and just, will perform that which he hath promised.

h Where are then our merits? for this is our true fecility.

7 A rehearsall of the former sentence, wherein he condemned all of sin without exception: insomuch that if any man persuade himself otherwise, he doth as much as in him lieth, make the word of God himself vain, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the go pel, if we be not sinners?

i They do not on ely deceive themselves, but are blasphemous against God.

k His doctrine shall have no place in us, *that is*, in our hearts.

Chap.

CHAP. II.

1 *He comforteth them against the sins of infirmity,*
3 *Rightly to know God, is to keep his commandments;*
9 *to love our brethren,* 15 *and not to love the world.*
18 *We must beware of seducers:* 20 *from whose deceits the godly are safe preserved by perseverance in faith and holiness of life.*

MY [1] little children, these things write I unto you, that ye sin not. And if any man sin, we have an [a] advocate with the Father, Jesus Christ the righteous:

2 And he is the [b] propitation for our sins: and not for ours onely, but also for *the sins of* the [c] whole world.

3 [2] And hereby we do know that we [d] know him, [e] if we keep his commandments.

4 [3] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 [4] But whoso keepeth his word, in him verily is the [f] love of God perfected: hereby know we that we are in [g] him.

6 [5] He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 [6] Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, [h] which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 [8] He that saith he is in the light, and hateth his brother, is in darkness even untill now.

10 He that loveth his brother abideth in the light, and there is none † occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blindeth his eyes.

12 [9i] I write unto you, little children, because your sins are forgiven you for his [k] names sake.

13 [10] I write unto you, fathers, because ye have known him *that is* from the beginning, [11] I write unto you, young men, because ye have overcome the wicked one. [12] I write unto you, little children, because ye have known the Father.

14 [13] I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 [14] Love not the [l] world, neither the things that are in the world. If any man love the world, the [m] love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 [15] And the world passeth away and the lusts thereof: but he that doth the wil of God, abideth for ever.

18 [16 n] Little children, [17] it is the last time, and as [18] ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they would no doubt have continued with us: [20] but *they went out*, that they might be made manifest, that they were not all of us.

20 [21] But ye have an [p] unction from the [q] holy One, and ye know all things.

21 [22] I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 [23] Who is a liar but he that denieth that Jesus is the [r] Christ? he is Antichrist that denieth the Father and the Son.

23 [s] Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

24 [24] Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternall life.

26 [25] These things have I written unto you, concerning them that seduce you.

27 But the [t] anointing which ye have received of him, abideth in you: and ye [u] need not that any man teach you: But, as the same [x] anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

28 [26] And now, little children, abide in him,

1 It followeth not hereof, that we must give our wicked nature the bridle, or sin so much the more freely, because our sins are cleansed away by the bloud of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advocate and a purger, Christ Jesus the just, and therefore acceptable unto his Father.
a In that he nameth Christ, he shutteth forth all other.
b Reconciliation and intercession go together, to give us to understand, that he is both advocate and high priest.
c For men of all sorts, of all ages, and all places, so that this benefit belongeth, not to the Jews onely, of whom he speaketh as appeareth. *vers.* 7. but also to other nations.
2 He returneth to the testimony of our conjunction with God, *to wit*, to sanctification, declaring what it is to walk in the light, *to wit*, to keep Gods commandments. Whereby it followeth that holiness doth not consist in those things which men have devised, neither in a vain profession of the Gospel.
d This must be understood of such a knowledge as hath faith with it, and not of a common knowledge.
e For the tree is known by the frute.
3 Holiness, *that is*, a life ordered according to the prescript of Gods commandments, how weak so ever we be, is of necessitie joyned with faith, *that is*, with the true knowledge of the Father in the Son.
4 He that keepeth Gods commandment, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him.
f Wherewith we love God.
g *He meaneth* our conjunction with Christ.
5 He that is one with Christ, must needs live his life, *that is*, must walk in his steps.
6 The apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holiness, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in mind of that same law which God gave in the beginning, *to wit*, by Moses, at that time that God began to make laws to his people.
7 He addeth that the doctrine indeed is old, but is it now after a sort new, both in respect of Christ, and also of us, in whom he through the gospel, engraveth his law effectually, not in tables of stone, but in our minds.
h Which thing, (*to wit*, that the doctrin is now which I writte unto you) is true in him, and in you.
8 Now he cometh to the second table, *that is*, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandereth miserably in darkness, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himself head long into hell.
† Gr. *scandal.*
9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation. Therefore I writte unto you, because you are of their number whom God hath reconciled to himself.
k For his own sake: And in that he nameth Christ, he shutteth out all other, whether they be in heaven or earth.
10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.
11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combate set here before them, *to wit*, Satan the worst enemy, who must be overcom: willing them to be as sure of victory as if they had already gotten it.
12 Finally, He sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the gospel.
13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God which dwelleth in you.

14 The world, which is full of wicked desires, lust or pleasure, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.
l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinitie love, *John* 3. 16. *that is to say*, those whom he chose out of the world.
m Wherewith the Father is loved.
15 He sheweth how much better it is to obey the Fathers will, than the lusts of the world, by both their natures and unlike event.
16 Now, he turneth himself to little children which not withstanding are well instructed in the sum of religion, and willeth them by divers reasons to shake off slothfulness which is too familiar with that age.
n He useth this word (*little*) not because he speaketh to children, but to allure them the more by using such sweet words.
17 First, because the last time is at hand, so that the matter suffereth no delay.
18 Secondly, because Antichrists, *that is*, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and wariless age of that danger.
19 A digression again certain offences and stumbling blocks wherat that rude age especially might stumble and be shaken.
o So then the elect can never fall from grace.
20 Secondly, he sheweth that these things fall out to the profit of the church, that hypocrites may be plainly known.
21 Thirdly, he comforth them, to make them stand fast, insomuch as they are annointed of the holy Ghost with the true knowledge of salvation.
p The grace of the holy Ghost, and this is a borrowed kind of speech taken from the ointings used in the law.
q From Christ who is peculiarly called Holy.
22 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea so far forth that they are able to discern truth from falshood.
22 He sheweth now plainly that false doctrine of the Antichrists, *to wit*, that either they fight against the person of Christ of his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the Father also is denyed.
r Is the true Messias.
s They then are deceived themselves, and also deceive others, which say that the Turks and other infidels worship the same God that we do.
24 The whole preaching of the prophets and apostles is contrary to that doctrine. Therefore it is utterly to be cast away, and this wholly to be holden, and kept, which leadeth us to seek eternall life in the free promise, *that is to say*, in Christ alone, who is given us of the Father.
25 The same Spirit which indueth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.
t The Spirit which you have received of Christ, and which hath led you into all truth.
u You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.
x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.
26 The conclusion both of the whole exhortation, and also of the former treatise.

Therefore that they should not be terrified with the soul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ.

that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to go up from the effects to the cause, and in this that followeth, he goth down from the causes to the effects: And this is the sum of this argument, God is the fountain of all righteousness, and therefore they that give themselves to righteousness, are known to be born of him, because they resemble God the Father. ‡ Or, *know ye.*

29 [27] If ye know that he is righteous, ‡ ye know that every one that doth righteousness, is born of him.

Chap. III.

1 *He declareth the singular love of God towards us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

1 He beginneth to declare this agreement of the Father and the Son, as the highest cause, *to wit*, as that free love of God toward us, wherewith he so loveth us, that also he adopteth us to be his children.
a What a gift, of how great love.
b That we should be the Sons of God, and so that all the world may perceive we are so.
2 Before he declareth this adoption, he saith two things: the one, that this so great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself.
3 The other, this dignity is not fully made manifest to us our selves, much less to strangers, but we are sure of the accomplishment of it, insomuch that we shall be like unto the Son of God himself, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding this is deferred untill his next coming.
c Like, but not equall.
d For now we see as in a glass. *2 Cor.* 13. 12.
4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, *to wit*, because that whosoever is made the Son of God, endevoureth to resemble the Father in purity.

BEhold, [1] [a] what manner of love the Father hath bestowed upon us, that we should be [b] called the sons of God: [2] therefore the world knoweth us not, because it knew him not.

2 [3] Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be [c] like him: for we shall see him [d] as he is.

3 [4] And every man that hath this hope in him, purifieth himself, even [e] as he is pure.

4 [5] Whosoever [f] committeth sin, transgresseth also the law: for [g] sin is the transgression of the law.

5 [6] And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever [h] sinneth, hath not seen him, neither known him.

7 [7] Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous.

8 [8] He that committeth sin, is of the [i] devil: for the devil [k] sinneth from the [l] beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin: for his seed [m] remaineth in him, and he cannot sin, because he is born of God.

10 [9] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the ‡ message that ye heard from the beginning, that we should love one another.

e This word signifieth a likeness, but not an equality.
5 The rule of this purity can from no whence else be taken but from the law of God, the transgression whereof is that which is called sin
f Giveth not himself to pureness.
g A short definition of sin.
6 An argument taken from the materiall cause of our salvation: Christ in himself is most pure, and he came to take away our sins by sanctifying us with the Holy Ghost. Therefore whosoever is truely partaker of Christ, doth not give himself to sin, and contrariwise he that giveth himself to sin, knoweth not Christ.
h He is said to sin, that giveth not himself to pureness, and in him sin reigneth: but sin is said to dwell in the faithfull, and not to reign in them.
7 Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God.
8 An argument taken of contraries, the devil is the authour of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil, that serveth sin: and if he be the devils son then is he not Gods son, for the devil and God are so contrary the one to the other, that even the Son of God was sent to destroy the works of the devil. Therefore on the contrary side, whosoever resisteth sin, is the Son of God, being born again of his Spirit as of new seed, in so much, that of necessity he is now delivered from the slavery of sin
i Resembleth the devil, as the child doth the father, and is governed by his Spirit.
k He saith not sinned, but sinneth, for the doth nothing else but sin
l From the very beginning of the world
m The Holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.
9 The conclusion: By a wicked life they are known, which are governed by the spirit of the devil: and by a pure life, which are Gods children.
10 He beginneth to commend charity towards the brethren, as another mark of the sons of God.
11 The first reason taken of the authority of God which giveth the commandment. ‡ Or, *commandment.*

12 [12] Not as [n] Cain, *who* was of that wicked one, and slew his brother: [13] and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 [14] We [o] know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother, abideth in death.

15 [15] Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 [16] Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 [17] But whoso hath this [p] worlds good, and seeth his brother have need, and [q] shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 [19] And hereby we know that we are of the truth, and shall † [20] assure our hearts before him.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 [22] And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the [s] Spirit which he hath given us.

12 An amplification taken of the contrary example of Cain which slew his brother.
n He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the sons of the devil, and what state and condition remaineth for us in this world, and what shall be the end of both at length.
13 A short digression: Let us not marvell that we are hated of the world for doing our duty; for such was the conditon of Abel, who was a just person: and who would not rather be like him than Cain?
14 The second reason: because charity is a testimony that we are translated from death to life: and therefore hatred toward the brethren is a testimony of death: and whosoever nourisheth it, doth as it were foster death in his bosom.
o Love is a token that we are translated from death to life, forasmuch as by the effects the cause is known
15 A confirmation: whosoever is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore is in death. And thereupon followeth the contrary: He that loveth his brother hath passed to life, for indeed we are born dead.
16 Now he sheweth how far Christian charity extendeth, even so far, that according to the example of Christ, every man forget himself, to provide for, and help his brethren.
17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers necessitie with our goods and substance.
p Wherewith this life is sustained.
q Openeth not his heart to him, nor helpeth him willingly and cheerfully.
18 Christian charitie standeth not in words but in deed, and proceedeth from a sincere affection.
19 He commendeth charitie, by a triple effect: for first of all, by it we know that we are indeed the Sons of God, as he shewed before. Gr. *persuado.*
20 Therefore it commeth that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or els very rarely, quiet, for God hath a far quicker sight than we, and judgeth more severely.
† If an evil conscience convinceth us, much more ought the judgement of God condemn us, who knoweth our hearts better than we our selves do.
21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification, which is proper to the elect.
22 The conclusion, That faith in Christ, and love one towards another, are things joyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimonie of the Spirit given unto us.
s He meaneth the Spirit of sanctification, whereby we are born anew and live unto God.

Chap. IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith:* 7 *and by many reasons exhorteth to brotherly love.*

BEloved, [1] believe not every [a] spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1 Taking occasion least by the name of the Spirit, love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrists. And he will have us here to take heed of two things, the one is, that seeing there be many false prophets, we do not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore believe any. We must then observe a mean, that we may be able to discern the Spirit of God which is altogether to be followed, from impure spirits which are to be eschewed.
a This is spoken by the figure Metonymie, and it is, as if he had said, Believe not every one that saith that he hath a gift of the Holy Ghost to do the office of a prophet.

2 [2] Hereby

2 [2] Hereby know ye the Spirit of God: [b] every spirit that confesseth that [c] Jesus Christ is come in the [d] flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof you have heard that it should come, and even now already is it in the world.

4 [3] Ye are of God, little children, and have overcome them: because greater is he *that is* in you, than he *that is* in the world.

5 [4] They are of the world: therefore speak they of the world, and the world heareth them.

6 [5] We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the [e] Spirit of truth, and the spirit of errour.

7 [6] Beloved, let us love one another: [7] for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: [8] for God is [f] love.

9 In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 [9] Beloved, if God so loved us, we ought also to love one another.

12 [10] No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is [g] perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 [11] And we have seen and do testifie, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall [h] confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [12] God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is † our love made perfect, that we may have boldness in the day of judgement: because [i] as he is, so are we in this world.

18 There is [k] no fear in love, but perfect love casteth our fear: because fear hath torment: he that feareth is not made perfect in love.

19 [14] We love him, because he first loved us.

20 [15] If a man say, I love God, and hateth his brother, he is a liar: [16] for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 [17] And this commandment have we from him, that he who loveth God, love his brother also.

2 He giveth a certain and perpetual rule to know the doctrine of Antichrist by, *to wit*, If either the divine or humane nature of Christ, or the true uniting of them together be denied? or if the least jot that may be, be derogated from his office, who is our onely King, Prophet, and everlasting high priest.
b He speaketh simply of the doctrine, and not of the person.
c The true Messias.
d Is true man.
3 He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.
4 He bringeth a reason, why the world receiveth these teachers more willingly than the true: *to wit*, because they breath out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.
5 He testifieth unto them, that his doctrine, and the doctrine of his followers, is the assured word of God, which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falshood.
e True prophets, against whom are set false prophets, *that is*, such as err themselves, and lead others into errour.
6 He returneth to the commending of brotherly love and charitie.
7 The first reason: Because it is a very divine thing, and therefore very meet for the sons of God: so that whosoever is void of it, cannot be said to know God aright.
8 A confirmation, for it is the nature of God to love men, whereof we have a most manifest proof above all other, in that, that of his onely free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlasting glory. f In that he calleth God, *Love*, he saith more than if he had said that he loveth us infinitly. 9 Another reason by comparison: if God so loved us, shall not we his children love one another? 10 A third reason: Because God is invisible, therefore by this effect of his spirit, *to wit*, by charitie, he is understood, yea, and to be not out of us, but joyned with us, and in us, in whom he is so effectually working. g Is surely in us indeed, and in truth. 11 He underlayeth this charitie with another foundation, *to wit*, faith in Jesus, which joyneth us indeed with him, even as charity witnesseth that we are joyned with him. Furthermore he testifieth of Christ, as who had seen him with his eyes. h with such a confession as cometh from true faith, and is accompanied with love, so that there be an agreement of all things. 12 A fourth reason: God is the fountain and well-spring of charity, yea charity it self, therefore whosoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth love, for that, seeing that by our agreement with God in this thing; we have a certain testimony of our adoption, it cometh thereby to pass, that without fear we look for that latter day of judgement, so that trembling; and that torment of conscience is cast out by this love. † Gr. *love with us*. i This signifieth a likeness, not an equalitie. k If we understand by love, that we are in God, and God in us, that we are sons, and that we know God, and that everlasting life is in us; he concludeth aright, that we may well gather peace and quietness thereby.

14 Lest any man should think that peace of conscience proceedeth from our love, as from the cause, he goeth back to the fountain, *to wit*, to the free love wherewith God loveth us, although we deserved and do deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, *to wit*, that there withall we love God who loved us first, and them for his sake our neighbours also. 15 As he shewed that the love of our neighbour cannot be separate from the love wherewith God loved us, because this last engendreth the other: so he denieth that the other kind of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth, that they lie impudently, which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and love God, *to wit*, because that he that cannot love his brother, whom he seeth: how can he love God whom he seeth not? 17 A second reason, why God cannot be loved, and our neighbour hated, because the self same law-maker commandeth both to love him and our neighbour.

CHAP. V.

1 *He that loveth God, loveth his children, and keepeth his commandment:* 3 *which to the faithfull are light, and not grievous.* 9 *Jesus as the Son of God, able to save us,* 14 *and to hear our prayers, which we make for our selves, and for others.*

WHosoever [1] believeth that Jesus is the [a] Christ, is born of God: and every one that loveth him that begat, [b] loveth him also that is begotten of him.

2 [2] By this we know that we love the children of God, when we love God, and keep his [c] commandments.

3 [3] For this is the love of God, that we keep his commandments, [4] and his commandments are [d] not grievous.

4 [5] For whatsoever is born of God, overcometh the world: [6] and this is the victorie that [e] overcometh the world, *even* our [f] faith.

5 [7] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 [8] This is he that came by water and bloud, *even* Jesus Christ, [9] not by water onely, but by water and bloud: and it is the [g] Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the [h] Word, and the holy Ghost: and these three are [i] one.

8 And there are three that bear witness in earth, the spirit, and the water, and the bloud: and these three agree in one.

9 [10] If we receive the witness of men, the

1 He goeth on forward in the same argument, shewing how both these loves come unto us, from that love wherewith God loveth us; *to wit*, by Jesus our Mediator, laid hold on by faith; in whom we are made the children of God, and do love the Father, of whom we are so begotten, and also our brethren, which are begotten with us.
a Is the true Messias.
b By one he meaneth all the faithfull.
2 The love of our neighbour doth so hang upon the love wherewith we love God, that this last must needs go before the first: whereof it followeth; that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we respect not Gods commandment.
c There is no love where there is no true doctrine.
3 The reason: for to love God, is to keep his commandments, which being so, and seeing that both the loves are commanded of one and the self-same Law-maker, (as he taught before) it followeth also, that we do not love our neighbours, when we break Gods commandments.
4 Because experience teacheth us, that there is no abilitie in our flesh, neither yet will to perform Gods commandments, therefore lest the apostle should seem, by so often putting them in mind of the commandments of God, to require things that are impossible, he pronounceth that the commandments of God are not in such sort grievous or burdensom, that we can be oppressed with the burden of them. d To them that be regenerate, *that is to say*, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the law. 5 A reason: Because by regeneration we have gotten strength to overcome the world, *that is to say*, whatsoever striveth against the commandments of God. 6 He declareth what that strength is, *to wit*, faith. e He useth the time that is past, to give us to understand, that although we be in the battel, yet undoubtedly we shall be conquerors, and are most certain of the victory. f Which is the instrumentall cause, and as a mean and hand whereby we lay hold on him, who indeed doth perform this, *that is*, hath and doth overcome the world, even Christ Jesus. 7 Moreover, he declareth two things, the one, what true faith is; *to wit*, that which resteth upon Jesus Christ the Son of God alone: whereupon followeth the other, *to wit*, that this strength is not proper to faith, but by faith as an instrument is drawn from Jesus Christ the Son of God. 8 He proveth the excellencie of Christ, in whom onely all things are given us, by six witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are the Father, who sent the Son, the word it self, which became flesh; and the Holy Ghost; The earthly witnesses are water (*that is*, our sanctification) bloud (*that is*, our justification) the Spirit (*that is*, acknowledging of God the Father in Christ by faith through the testimonie of the holy Ghost.) 9 He warneth us not to separate water from bloud (that is sanctification from justification, or righteousnes begun, from righteousnes imputed) for we stand not upon sanctification, but so far forth as it is a witness of Christs righteousnes imputed unto us: and although this imputation of Christs righteousnes be never separated from sanctification, yet is it the onely matter of our salvation.
g Our spirit which is the third witness, testifieth that the holy Ghost is truth, *that is to say*, that that is true which he telleth us, *to wit*, that we are the sons of God. h Look *John* 1. 14.
i Agree in one. 10 He sheweth by an argument of comparison, of what great weight the heavenly testimony is, that the Father hath given of the Son, unto whom agreeth both the Son himself and the holy Ghost.

witness of God is greater: [k] for this is the witness of God, which he hath testified of his Son.

10 [11] He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 [12] And this is the record, that God hath given to us eternall life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

13 [13] These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternall life, and that ye may believe on the name of the Son of God.

14 [14] And this is the confidence that we have ‡ in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 [15] If any man see his brother sin a sin *which is* not unto death, he shall [l] ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 [16] All unrighteousnes is sin: and there is a sin not unto death.

18 [17] We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 [18] *And* we know that we are of God, and the whole world lieth in wickednes.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true [m] God, and eternall life.

21 [19] Little children, keep your selves from idols. Amen.

k I conclude thus aright: For that testimony which I said is given in heaven, cometh from God, who setteth forth his Son.

11 He proveth the fureness of the earthly witnesses by every mans conscience, having that testimony in it self, which conscience, *he saith*, cannot be deceived, because it consenteth to the heavenly testimonie which the Father giveth of the Son: for otherwise the Father must needs be a lyar, if the conscience which accordeth and assenteth to the Father, should lie.

12 Now at length he sheweth what this testimonie is, that is confirmed with so many witnesses, *to wit*, that life, or everlasting felicity is the meer and onely gift of God, and proceedeth from him unto us, which by faith are joyned with him, so that without him life is no where to be found.

13 The conclusion of the epistle, wherein he sheweth first of all, that even they which already believe, do stand in need of this doctrine, to the end that they may grow more and more in faith: *that is to say*, to the end that they may be daily more and more certified of their salvation in Christ, through faith.

14 Because we do not yet in effect obtain that which we hope for, the apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain.

‡ Or, *concerning him.*

15 We are to make prayers not onely for our selves, but also for our brethren which do sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, or the sin against the Holy Ghost *that is to say*, an universall and willfull falling away from the known truth of the Gospel.

l *This is as much as if he said*, let him desire the Lord to forgive him, and he will forgive him being so desired.

16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin: but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy.

17 A reason why not all, nay rather, why no sin is mortall to some, *to wit*, because they be born of God, *that is to say*, made the sons of God in Christ, and being indued with his Spirit, they do not serve sin, neither are deadly wounded of Satan.

18 Every man must particularly applie to himself the generall promises, that we may certainly perswade our selves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his son unto us: of whom we are lightned with the knowledge of the true God and everlasting life.

m The divinitie of Christ is most plainly proved by this place.

19 He expresseth a plain precept of taking heed of idols: which he setteth against the onely true God, that with this seal, as it were, he might seal up all the former doctrine.

The second Epistle of JOHN.

He exhorteth a certain honourable matron with her children, to persevere in Christian love and belief, 8 *least they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the [a] elect [b] ladie, and her children, [1] whom I love in the truth: and not I onely, but also all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercie, *and* peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in [c] truth and love.

4 [2] I rejoyced greatly, that I found of thy children walking [d] in truth, as we have receyved a commandment from the Father.

5 And now I beseech thee, ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 [3] For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist:

8 [4] [e] Look to your selves, that we lose not those things which we have ‡ wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 [5] If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak ‡ face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

a This is no proper name, but to be taken as the word soundeth, *that is to say*, To the worthy and noble lady.

b Excellent and honourable dame.

1 The bond of Christian conjunction, or linking together, is the true and constant profession of the truth.

c With true knowledge which hath always love joyned with it, and following it.

2 This true profession consisteth both in love one towards another, which the Lord hath commanded, and also especially in wholsom and sound doctrine, which also is delivered unto us: for the commandment of God is a sound and sure foundation, both of the rule of manners, and of doctrine, and these cannot be separated the one from the other.

d According as the truth directeth them.

3 Antichrists, fighting against the person and office of Christ, were already crept into the church in the time of the apostles.

4 He that maketh shipwrack of doctrine, loseth all.

e Beware, and take good heed.

‡ Or, *gained*, Some copies read, *which ye have gained, but that ye receive*, &c.

5 We ought to have nothing to do with them that defend perverse doctrine.

‡ Or, *mouth to mouth.*

The third Epiſtle of JOHN.

1 *He commendeth Gaius for his piety,* 5 *and hoſpitality* 7 *to true preachers;* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide,* 11 *whoſe evil example is not to be followed:* 12 *and giveth ſpeciall teſtimonie to the good report of Demetrius.*

1 An example of a Chriſtian gratulation.
‡ Or, *truly.*
‡ Or, *pray.*

THe [1] elder unto the welbeloved Gaius, whom I love ‡ in the truth.

2 Beloved, I ‡ wiſh above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

a Than theſe joys.
b As becometh a believer, and a Chriſtian.
c He commendeth to Gaius, either thoſe ſelf-ſame men, whom he had entertained before, returning now again to him, about the affairs of the church, or elſe ſome other which had like buſineſs.

4 I have no greater [a] joy than to hear that my children walk in truth.

5 Beloved, thou doeſt [b] faithfully whatſoever thou doeſt to the brethren, and to ſtrangers:

6 Which have born witneſs of thy charitie before the church: whom if thou [c] bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his names ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be [d] fellow-helpers to the truth.

d That we our ſelves may help ſomewhat to the preaching of the truth.

9 [2] I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

2 Ambition and covetouſneſs, two peſtilent plagues (eſpecially in them which have any eccleſiaſticall function) are condemned in Diotrephes perſon.

10 Wherefore if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not [e] ſeen God.

e Hath not known God.

12 Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I truſt I ſhal ſhortly ſee thee, and we ſhall ſpeak † face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

† Gr. *mouth to mouth.*

The general Epiſtle of JUDE.

1 *He exhorteth them to be conſtant in the profeſſion of the faith.* 14 *Falſe teachers are crept in to ſeduce them: for whoſe damnable doctrin and manners, horrible puniſhment is prepared:* 20 *whereas the godly by the aſſiſtance of the holy Spirit, and prayers to God, may perſevere, and grow in grace, and keep themſelves, and recover others out of the ſnares of thoſe deceivers.*

a This is put to make a difference between him and Judas Iſcariot.
b Of God the Father.
c Set apart by the everlaſting counſel of God to be delivered to Chriſt to be kept.
1 The end and mark whereat he ſhooteth in this epiſtle, is that he confirmeth the godly againſt certain wicked men, both in wholeſome doctrin and good manners.
d Of thoſe things that pertain to the ſalvation of all of us.
e That ye ſhould defend the faith by all the might you can, both by true doctrin and good example of life.
f which was once ſo given, that it may never be changed. 2 It is by Gods providence and not by chance, that many wicked men creep into the church.

IUde the ſervant of Jeſus Chriſt, & [a] brother of James, to them that are ſanctified [b] by God the Father, and [c] preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation: it was needfull for me to write unto you, and exhort you, that ye ſhould [e] earneſtly contend for the faith which was [f] once delivered unto the ſaints.

4 [2] For there are certain men crept in unawares, who were before of old ordained to this condemnation, [3] ungodly men, turning the grace of our God into laſcivioufneſs, and denying the onely Lord God, and our Lord Jeſus Chriſt.

1 He condemneth this firſt in them, that they take a pretence or occaſion to wax wanton, by the grace of God: which cannot be, but the chief empire of Chriſt muſt be abrogated, in that ſuch men give up themſelves to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertins.

5 [4] I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that beleeved not.

4 He ſetteth forth the horrible puniſhment of them which have abuſed the grace of God to follow their own luſts.

6 [5] And the angels which kept not their ‡ firſt eſtate, but left their own habition, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.

5 The fall of the angels was moſt ſeverely puniſhed, how much more then will the Lord puniſh wicked and faithleſs men?
‡ Or, *principalitie.*

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelvs over to [g] fornication, and going after † [h] ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternall fire.

g Following the ſteps of Sodom and Gomorrha.
† Gr. *other.*

8 Likewiſe alſo theſe filthy [i] dreamers defile the fleſh, [6] deſpiſe [k] dominion, and ſpeak evil of dignities.

h Thus he covertly ſetteth forth their horrible and monſtrous luſts.
i Which are ſo blockiſh and void of reaſon, as if all their ſenſes & wits were in a moſt dead ſleep.
6 Another moſt pernicious doctrin of theirs, in that they take away the authoritie of magiſtrates, and ſpeak evil of them, as at this day the Anabaptiſts do. k It is a greater matter to deſpiſe government than the governours, *that is to ſay*, the matter it ſelf, than the perſons.

9 [7] Yet

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9 [7] Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, * The Lord rebuke thee.

10 [8] But these speak evil of those things which they know not: but what they know naturally, as brute beasts; in those things they corrupt themselves.

11 [9] Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gainsaying of Core.

12 [10] These are spots in your [l] *feasts of* charity, when they feast with you, feeding themselvs without [m] fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foming out their own shame; wandring stars, to whom is reserved the [n] blackness of darkness for ever.

14 And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord [o] cometh with ten thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, & of all their hard *speeches*, which ungodly sinners have spoken against him.

16 There are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling *words*, having *mens* persons in admiration because of advantage.

17 [11] But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 [12] These be they who separate themselves, sensuall, having not the Spirit.

20 But ye, beloved, building up your selves on your most holy faith, praying in the Holy Ghost,

21 Keep your selvs in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.

22 [13] And of some have compassion, making a difference:

23 And others save with [p] fear, pulling *them* out of the fire: hating even the [q] garment spotted by the flesh.

24 [14] Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the onely wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

7 An argument of comparison: Michael one of the chiefest angels, was content to deliver Satan, although a most cursed enemy, to the judgement of God to be punished: and these are not ashamed to speak evil of the powers which are ordained of God. * Zech. 3. 2.

8 The conclusion. These men are in a double fault, *to wit*, both for their rash folly in condemning some, & for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they lived as brute beasts, serving their bellies.

9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice. Balaams filthy covetousnes, and, *to be short*, Cores seditious and ambitious head.

10 He rebuketh most sharply with many other notes and marks, both their dishonesty, or sikhinesse, and their fondnesse, but especially, their vain bravery of words and most vain pride: joyning therewithall a most grave & heavy threatning out of a most ancient prophesie of Enoch touching the judgement to come.

11 The rising up of such monsters was spoken of before, that we should not be troubled at the newnes of the matter.

12 It is the property of Antichrists to separate themselves from the Godly, because they are not governed by the Spirit of God: and contrariwise, it is the property of Christians to edifie one another through godly prayers, both in faith, and also in love, untill the mercy of Christ appear to their full salvation.

13 Amongst them which wander and go astray, the godly have to use this choice, that they handle some of them gently, and that others some being even in the very flame, they endeavour to save with severe and sharp instruction of the present danger: yet so, that they do in such sort abhor the wicked and dishoneste, that they eschew even the lest contagion that may be.

14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give us that constancie which he requireth of us.

l The feasts of charitie were certain banquets, which the brethren which were members of the church kept altogether, as *Tertullian* setteth them forth in his Apologie, *chap.* 39. m Impudently, without al reverence either to God or man. n Most gros darknes. o The present time, for the time to come. p By fearing them, and holding them back with godly severity. q An amplification, taken from the forbidden things of the law which did defile.

The order of time whereunto the contents of this book are to be referred.

The year of Christ. 1, &c.

THe dragon watched the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her self, whilest Christ was yet upon the earth.

34 The dragon persecuteth Christ ascending into heaven, he fighteth and is thrown down: and after persecuteth the church of the Jews.

The church of the Jews is received into the wilderness, for three years and an half.

When the church of the Jews was overthrown, the dragon invaded the Catholik church: all this is in the 12 *chap.*

79 The dragon is bound for a thousand years, *chap.* 20.

70 The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havock of the Catholick church and her prophets for 1260 years after the passion of Christ, *chap.* 13. & 11.

97 The seven churches are admonished of things present, somewhat before the end of *Domitian* his reign, and are forewarned of the persecution to come under *Trajan* for ten years, *chap.* 2. & 3.

God by word and signs provoketh the world, and saleth the godly, *chap.* 6. & 7.

He sheweth forth exemplars of his wrath upon all creatures, mankind excepted, *chap.* 8.

1073 The dragon is let loose after a thousand years, and *Gregory the seventh*, being Pope, rageth against *Henry the third*, then Emperour, *chap.* 20.

1217 The dragon vexeth the world 150 years unto *Gregory the ninth*, who writ the decretals, and most cruelly persecuted the Emperour *Frederick the second*.

The dragon by both the beasts persecuted the church, and putteth the godly to death. *chap.* 9.

1295 The dragon killeth the prophets after 1260 years, when *Boniface the* 8. was Pope, who was the author of the sixt book of the decretals: he excommunicated *Philip the French King*.

Boniface celebrateth the jubile.

1300 About this time was a great earthquake, which overthrew many houses in Rome.

1301 Prophecie ceaseth for three years and a half, until *Benedict the second* succeded after *Boniface the eight*.

1305 Prophecie is revived, *chap.* 11.

The dragon and the two beasts oppugn prophecie, *chap.* 13.

Christ defendeth his church in word and deed, *chap.* 14.

With threats and arms, *chap.* 16.

Christ giveth his church victory over the harlot, *chap.* 17. 18.

Over the two beasts, *Chap.* 19.

Over the dragon, and death, *chap.* 20.

The church is fully glorified in heaven with eternall glory, in Christ Jesus, *chap.* 21. & 22.

THE

THE REVELATION OF S. JOHN THE DIVINE.

CHAP. I.

4 *John writeth his revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks.* 7 *The coming of Chriſt.* 14 *His glorious power and majeſty.*

THE [1] [2] Revelation of [b] Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this propheſy, and keep thoſe things which are written therein: for the time *is* at hand.

4 [2] John to the ſeven churches which are in Aſia, Grace *be* unto you, and peace, [3] from him *[c] which is, and which was and which is to come, and [4] from the ſeven ſpirits which are [d] before his throne:

5 And from Jeſus Chriſt, *who* [5] *is* the faithful witneſs, *and* the * firſt begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, * and waſhed us from our ſins in his own blood,

6 And hath * made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 ¶ * Behold, he cometh with clouds, and every [e] eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 [6] I am [f] Alpha and Omega, the beginning and the ending, ſaith the LORD, which is, and which was, and which is to come, the Almighty.

9 ¶ [7] I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called [g] Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the [h] Spirit on the [i] LORDS day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 [8] And I turned to [k] ſee the voice that ſpake with me. [9] And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, * clothed with a garment down to the foot, and girt about the paps with a golden gridle.

14 His head, and *his* hairs *were* white like wool as white as ſnow, and his eyes *were* as a flame of fire.

15 And his feet like unto fine braſs, as if they burned in a furnace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged

1 This chapter hath two principal parts, the title or inſcription which ſtandeth in ſtead of an exordium: and a narration going before the whole propheſy of this book. The inſcription is double, general and particular. The general containeth the kind of propheſy, the authour, end, matter, inſtruments, and manner of communicating the ſame, in the *firſt vers:* the moſt religious faithfulneſs of the apoſtle as a publick witneſs, *vers* 2. And the uſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time. *vers* 3.

a As opening of a hid and ſecret thing.

b Which the Son opened to us out of his Fathers boſom by angels.

2 This is the particular or ſingular inſcription wherein ſalutation is written unto certain churches by name, which repreſent the church Catholick: and the certainty and truth of the ſame is declared, from the author thereof unto the *eight vers.*

3 *That is*, from God the Father; eternal, immortall, immutable: whoſe unchangeableneſs Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruity in this place, where of neceſſity the words muſt be attemper'd unto the myſteries, and not the myſteries corrupted or impaired bz the words. * *Exod.* 3. 14. c By theſe three times, *Is*, *Was*, and *Shall be*, is ſignified this word *Jehovah*, which is the proper name of God.

4 *That is*, from the holy Ghoſt which proceedeth from the Father and the Son. This Spirit is one in perſon according to his ſubſtance: but in communication of his vertue, and in demonſtration of his divine works in thoſe ſeven churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, every one perfectly working in his own church: wherefore after *Chap.* 5. 6. they are called the ſeven horns and ſeven eyes of the Lamb *as much to ſay*, as his moſt abſolute power and wiſdom: and *Chap.* 3. 1. Chriſt is ſaid to have thoſe ſeven Spirits of God, and *Chap* 4. 5. *it is ſaid*, that ſeven lamps do burn before his throne, which alſo are thoſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For *firſt*, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deity. *Secondly*, he is placed between the Father and the Son, as ſet in the ſame degree of dignity and operation with them, *beſides*, he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeven eyes and ſeven horns of the Lamb; *moreover*, theſe Spirits are never ſaid to adore God, as all other things are. *Finally*, *that is*, the power whereby the Lamb openeth the book, and looſeth the ſeven ſeals thereof, when none could be found amongſt all creatures by whom the book might be opened, *chap.* 5. Of theſe things long ago *Maſter John Luide* of *Oxford* wrote learnedly unto me, Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſs of ſpeech to be uſed concerning Chriſt. d Theſe are the ſeven ſpirits, which are afterward, *chap.* 5. 6. called the horns and eyes of the Lamb, and are now made as a guard waiting upon God 5 A moſt ample and grave commendation of Chriſt, *firſt*, from his offices, the prieſt-hood and kingdom: *ſecondly*, from his benefits, as his love toward us, and waſhing us with his blood, in this *vers*, and communication of his kingdom, and prieſt-hood with us: *thirdly*, from his eternall glory and power, which is always to be celebrated of us, *vers* 6. *Finally*, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the truth, *vers* 7. * 1 *Cor.* 15. 20. *Coloſſ.* 1. 18. * *Hebr.* 9. 14. * *Petr.* 2. 5.

* *Dan.* 7. 13. *Matth.* 24. 30.

e All men.

6 A confirmation of the ſalutation aforegoing, taken from the words of God himſelf: in which he avoucheth his operation in every ſingular creature, the unmutable eternity that is in himſelf, and his omnipotency in all things: and concludeth in the unity of his own eſſence, that Trinity of perſons which was before ſpoken of.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made, and ſhall remain though all they ſhould periſh.

7 The narration, opening the way to the declaring of the authority and calling of Saint John the Euangeliſt in this ſingular Revelation, and to procure faith and credit unto this propheſy. This is the ſecond part of this Chapter, conſiſting of a propoſition, and an expoſition, ſheweth, *firſt* who was called unto this Revelation, in what place, and how occupied, *vers* 9. *Then* at what time, and by what means, *namely*, by the ſpirit, and the word, and that on the Lordsday, which day ever ſince the reſurrection of Chriſt, was conſecrated for Chriſtians unto the religion of the Sabbath: *that is to ſay*, to be a day of reſt, *vers* 10. *Thirdly*, who is the author that calleth him, and what is the ſum of calling. g Patmos is one of the Iſles of Sporas, whither John was baniſhed *as Some writte.* h *That is*, that holy raviſhment expreſſed; wherewith the prophets were raviſhed, & being, as it were, carried out of the world, were converſant with God: and ſo Ezekiel ſaith often, that he was carried from place to place of the Lords ſpirit, & that the ſpirit of the Lord fell upon him. i He calleth it the Lords day, which Paul calleth the firſt day of the week, 1 *Cor.* 16. 2. 8 The expoſition declaring the third and laſt point of the propoſition (for the other points are evident of themſelves) wherein is ſpoken, *firſt*, of the Author of his calling, unto the 17 *verſ. ſecondly*, of the calling it ſelf, unto the *end of the chapter.* And *firſt of all*, the occaſion is noted in this *vers*, in that Saint John turned himſelf towards the viſion: after is ſet down the deſcription of the Author, in the *verſes following*, 13, 14, 15, 16. k To ſee him whoſe voice I had heard. 9 The deſcription of the Author, *which is* Chriſt: by the candleſticks that ſtand about him, *that is*, the churches that ſtand before him, and depend upon his direction in this *vers* by his properties, that he is one furniſhed with wiſdom and dexterity to the archieving of great things, *verſ.* 13. with ancient gravity and moſt excellent ſight of the eye, *verſ.* 14. with ſtrength invincible, and with a mighty word, *verſ.* 15. By his operations that he ruleth the miniſtery of his ſervants in the church, giveth effect thereunto by the ſword of his word, and enlightening all things by his countenance, doth moſt mightily provide for every one by his divine providence, *verſ.* 16. * *Dan.* 10. 5, 6.

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sword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 [10] And when I ſaw him, I fell at his feet as dead: [11] and he laid his right hand upon me, ſaying unto me, Fear not, * [12] I am the firſt and the laſt.

18 I *am* he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 [13] Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter;

20 [14] The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

10 A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.

11 A divine confirmation of this calling, partly by ſigns, and partly by word of power. * *Iſa.* 41. 4. & 44. 6.

12 A moſt elegant deſcription of his calling contained in three things, which are neceſſary unto a juſt vocation: *Firſt:* the authority of him that calleth, for that he is the beginning and end of all things, in this *vers*, for that he is eternall and omnipotent, *verſ.* 18. *Secondly*, the ſum of this propheticall calling and revelation, *verſ.* 13. *Laſtly*, a declaration of thoſe perſons unto whom this prophecy is by the commandment of God, directed in the deſcription thereof, *verſ.* 20. 13 *The ſum of this prophecy*, that the apoſtle muſt write whatſoever he ſhould ſee, adding nothing, not taking away any thing, *verſ.* 2. Hereof there are two parts: one is a narration of thoſe things which are, *that is*, which then were at that time contained in the ſecond and third chapter: the other part is of thoſe things which were to come, contained in the reſt of his book. 14 *That is*, the thing which was myſticall, ſignified by the particulars of the viſion before going. 1 By angels he meaneth the miniſters of the church.

Chap. II.

What is commanded to be written to the angels, that is, the miniſters of the churches of 1 *Epheſus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira: and what is commended, or found wanting in them.*

UNto [1] the angel of the church of Epheſus, write, [2] Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks:

2 [3] I know they works, and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them liars.

3 And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomwhat* [a] againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7 [4] He that hath an ear, let him hear what the ſpirit ſaith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the [5] midſt of the [b] paradiſe of God.

8 [6] And unto the angel of the church in [c] Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive,

1 The former part of this book is comprised in a narration of thoſe things which then were, as S. John taught us, *Chap.* 1. 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe churches which were named before, *Chap.* 1. 11. figured *verſ.* 12. and diſtributed moſt aptly into their paſtors and flocks, *verſ.* 20. which vers of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principall members: an exordium taken from the perſon of the author: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evil: and inſtruction, containing either an exhortation alone, or withall, a diſſwaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine promiſes. And this firſt place is unto the paſtors of the church of Epheſus 2 The exordium, wherein are contained the ſpeciall praiſes of Chriſt Jeſus the author of this prophecy, out of the 4 and 13 *verſes* of the *firſt chapter*. 3 The propoſition, *firſt* commending the paſtor of this church, *verſ.* 2. 3. *then* reproving him, *verſ.* 4. *after* informing him, and withall threatning that he will tranſlate the church to another place, *verſ.* 5. This commination, or threat, Chriſt mitigateth by a kind of correction, calling to mind the particular vertue and piety of that church, which God never leaveth without recompenſe, *verſ* 6. Concerning the Nicolaitans, ſee after upon the 15 *vers.* 2 To deal with thee for. 4 The concluſion, containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a figure, of which *Gen.* 2. 9. 5 *That is*, in Paradiſe after the manner of the Hebrew phraſe. b This Chriſt ſpeaketh as he is Mediator. 6 The ſecond place is unto the paſtors of the church of the Smyrnians. The exordium is taken out of the 17 *and* 18 *verſes* of the *firſt chapter*. c Smyrna was one of the cities of Jonia in Aſia.

9 [7] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt *ſome* of you into priſon, that ye may be tried, and ye ſhall have [8] tribulation ten days: be thou faithfull unto death, and I will give thee a crown of life.

11 [9] He that hath an ear, let him hear what the Spirit ſaith unto the churches, He that overcometh, ſhall not be [10] hurt of the ſecond death.

12 ¶ [11] And to the angel of the church in [d] Pergamos, write, Theſe things ſaith he, which hath the ſharp ſword with two edges:

13 [12] I know thy works, and where thou dwelleſt, *even* where Satans ſeat *is*, and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe [e] days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrin of * Balaam, who taught Balac to caſt a ſtumbling block before the children of Iſrael, to [f] eat things ſacrified unto idols, and to commit fornication.

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18 ¶ [17] And unto the [18] angel of the church in Thyatira, write, Theſe things ſaith the ſon of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs.

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phetess, to teach and to seduce my servants to commit [k] fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I *will* cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches shall know that * I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrin, and which have not known the [l] depths of Satan, as they speak, I will [m] put upon you none other burden:

25 But that which ye have *already*, hold fast till I come.

26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give [21] power over the nations:

27 (* And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the [22] morning-star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

k By fornication, is oftentimes in the scripture idolatry meant.

* *Jer.* 11. 20. & 17. 10.

l He pointeth out the bragging of certain men which boasted of their deep, *that is*, plentiful and common knowledge, which notwithstanding is devilish.

m I will speak no worse thing against you, being content to have shewed you what I require to be in you.

20 The conclusion, wherein Christ assureth unto his servants the communion of his kingdom and glory in this vers, and that following: and commandeth an holy attention in the last vers.

21 *That is*, I will make him a king, by communion with me, and my fellow heir, as it is promised, *Matth.* 19. 28. & 25. 34. *Rom.* 8. 17. & 1 *Corinth* 6. 3. *Ephes.* 2. 6. & 2 *Tim.* 2. 12. & *Apoc.* 3. 21. & 4. 4. * *Psalm* 2. 9. 22 The brightness of greatest glory and honor, nearest approching unto the light of Christ, who is the Son of righteousness, and our head, *Matth.* 4.

Chap. III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia.* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ standeth at the door, and knocketh.*

AND [1] unto the angel of the church in [a] Sardis write, These things saith he that hath the seven spirits of God, and the seven stars, [2] I know thy works, that thou hast a [b] name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou hast received and heard, and hold fast, and repent. *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have [3] not defiled their garments, and they shall walk with me in [4] white: [5] for they are [d] worthy.

1 The fifth place is unto the pastors of Sardis. The Exordium is taken out of the 4 and 16 *verses* of the *first chapter*.

a Sardis is the name of a most flourishing and famous city, where the kings of Lydia kept their courts.

2 The proposition of the proof is in this vers: of exhortation joyned with a threatning in the two verses that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there, *verf.* 4.

b Thou art said to live, but art dead indeed.

c Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith. * 1 *Thess.* 5. 1. 2 *Petr.* 3. 10. 3 *That is*, who have with all religion guarded themselves from sin and contagion, even from the very shew of evil, as Saint Jude exhorteth, *verf.* 23. 4 Pure from all spot, and shining with glory. So it is to be understood always hereafter, as in the next *vers* 5 The conclusion standing upon a promise and a commaudment, as before. d They are meet and fit, *to wit*, because they are justified in Christ, as they have truly shewed it: for he is righteous that worketh righteousness: but so as the tree bringeth forth the fruit, Look *Rom.* 8. 13.

5 He that overcometh; the same shall be clothed in white raiment, and I will not blot out his name out of the * book of life, but I will confess his name before my father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 ¶ [6] And to the angel of the church in Philadelphia write, These things saith he *that is* holy, he *that is* true, he that hath the * key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 [7] I know they works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denyed my name.

9 Behold, I will make them [e] of the synagogue of Satan (which say they are Jews, and are not; but do ly) behold, I will make them to come and [8] worship before thy feet, and to know that I have loved thee.

10 Because thou hast [8] kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will [10] write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the spirit saith unto the churches.

14 ¶ [11] And unto the angel of the church ‡ of the Laodiceans, write, These things saith the [h] Amen, the faithful and true witness, the [i] beginning of the creation of God,

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and [13] poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see.

19 * As many as I love, I rebuke and chasten, be [k] zealous therefore and repent.

20 Behold, I stand at the door, and knock: [14] if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

* *Phil.* 4. 3. *Chap.* 20. 12.

6 The fixt place is unto the pastors of Philadelphia. The Exordium is taken out of the 18 *vers* of the *first chapter*.

e All power of rule in commanding and forbidding in delivering and punishing. And the house of David is the church, and the continuall promise of Davids kingdom belongeth to Christ.

7 The proposition of praise is in this *vers*: of promises, to bring home again them that wander, *verf.* 9. and to preserve the godly, *verf.* 10. and of exhortation, *verf.* 11.

f I will bring them of that race.

8 *That is*, fall down & worship, either thee civilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

g Because thou hast been patient and constant, as I would my servants should be.

9 The conclusion which containeth a promise and commandment.

10 *That is*, The new man shall be termed after his father, mother, and head, Christ.

11 The seventh place is unto the pastors of the church of Laodicea. The exordium is taken out of the 15 *vers* of the *first chapter*.

‡ Or, *in Laodicea*.

h *Amen*, soundeth as much in the Hebrew tongue, as Truly, or Truth it self.

i Of whom all things that are made, have their beginning.

12 The proposition of reproof is in this *vers*. whereunto is adjoyned a threatning, *verf.* 16. with a confirmation declaring the same, *verf.* 17. and of exhortation, unto faith and repentance, *verf.* 18. 19. whereunto is adjoyned a conditionall promise, *verf.* 20.

13 The spirituall misery of men is metaphorically expressed in three points: unto which are matched, as correspondent; those remedies which are offered, *verf.* 18. * *Prov.* 3. 11. *Hebr.* 12. 5.

k Zeal is set against them which are neither hot nor cold.

14 This must be taken after the manner of an allegory, as *John* 14. 23.

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ſword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 [10] And when I ſaw him, I fell at his feet as dead: [11] and he laid his right hand upon me, ſaying unto me, Fear not, * [12] I am the firſt and the laſt.

18 I *am* he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 [13] Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter;

20 [14] The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

10 A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.

11 A divine confirmation of this calling, partly by ſigns, and partly by word ot power. * *Iſa.* 41. 4. & 44. 6.

12 A moſt elegant deſcription of his calling contained in three things, which are neceſſary unto a juſt vocation: *Firſt:* the authority of him that calleth, for that he is the beginning and end of all things, in this *vers*, for that he is eternall and omnipotent, *verſ.* 18. *Secondly*, the ſum of this propheticall calling and revelation, *verſ.* 13. *Laſtly*, a declaration of thoſe perſons unto whom this propheſy is by the commandment of God, directed in the deſcription thereof, *verſ.* 20. 13 *The ſum of this propheſy*, that the apoſtle muſt write whatſoever he ſhould ſee, adding nothing, not taking away any thing, *verſ.* 2. Hereof there are two parts: one is a narration of thoſe things which are, *that is*, which then were at that time contained in the ſecond and third chapter: the other part is of thoſe things which were to come, contained in the reſt of his book. 14 *That is*, the thing which was myſticall, ſignified by the particulars of the viſion before going. 1 By angels he meaneth the miniſters of the church.

Chap. II.

What is commanded to be written to the angels, that is, the miniſters of the churches of 1 *Epheſus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira: and what is commended, or found wanting in them.*

UNto [1] the angel of the church of Epheſus, write, [2] Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks;

2 [3] I know they works, and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them liars.

3 And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomwhat* [a] againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7 [4] He that hath an ear, let him hear what the ſpirit ſaith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the [5] midſt of the [b] paradiſe of God.

8 [6] And unto the angel of the church in [c] Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive,

1 The former part of this book is comprized in a narration of thoſe things which then were, as S. John taught us, *Chap.* 1. 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe churches which were named before, *Chap.* 1. 11. figured *verſ.* 12. and diſtributed moſt aptly into their paſtors and flocks, *verſ.* 20. which vers of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principall members: an exordium taken from the perſon of the author: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evil: and inſtruction, containing either an exhortation alone, or withall, a diſſwaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine promiſes. And this firſt place is unto the paſtors of the church of Epheſus 2 The exordium, wherein are contained the ſpeciall praiſes of Chriſt Jeſus the author of this prophecy, out of the 6 and 13 *verſes* of the *firſt chapter*. 3 The propoſition, *firſt* commending the paſtor of this church, *verſ.* 2. 3. *then* reproving him, *verſ.* 4. *after* informing him, and withall threatning that he will tranſlate the church to another place, *verſ.* 5. This commination, or threat, Chriſt mitigateth by a kind of correction, calling to mind the particular vertue and piety of that church, which God never leaveth without recompenſe, *verſ* 6. Concerning the Nicolaitans, ſee after upon the 15 *vers.* a To deal with thee for. 4 The concluſion, containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a figure, of which *Gen.* 2. 9. 5 *That is*, in Paradiſe after the manner of the Hebrew phraſe. b This Chriſt ſpeaketh as he is Mediator. 6 The ſecond place is unto the paſtors of the church of the Smyrnians. The exordium is taken out of the 17 *and* 18 *verſes* of the *firſt chapter*. c Smyrna was one of the cities of Jonia in Aſia.

9 [7] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt *ſome* of you into priſon, that ye may be tried, and ye ſhall have [8] tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 [9] He that hath an ear, let him hear what the Spirit ſaith unto the churches, He that overcometh, ſhall not be [10] hurt of the ſecond death.

12 ¶ [11] And to the angel of the church in [d] Pergamos, write, Theſe things ſaith he, which hath the ſharp ſword with two edges:

13 [12] I know thy works, and where thou dwelleſt, *even* where Satans ſeat *is*, and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe [e] days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

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21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I *will* caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches ſhall know that * I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrin, and which have not known the [l] dephts of Satan, as they ſpeak, I will [m] put upon you none other burden:

25 But that which ye have *already*, hold faſt till I come.

26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give [21] power over the nations:

27 (* And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the [22] morning-ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

k By fornication, is oftentimes in the ſcripture idolatry meant.

* *Jer.* 11. 20. & 17. 10.

l He pointeth out the bragging of certain men which boaſted of their deep, *that is*, plentiful and common knowledge, which notwithſtanding is deviliſh.

m I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.

20 The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdom and glory in this vers, and that following: and commandeth an holy attention in the laſt vers.

21 *That is*, I will make him a king, by communion with me, and my fellow heir, as it is promiſed, *Matth.* 19. 28. & 25. 34. *Rom.* 8. 17. & 1 *Corinth* 6. 3. *Epheſ.* 2. 6. & 2 *Tim.* 2. 12. & *Apoc.* 3. 21. & 4. 4. * *Pſalm* 2. 9. 22 The brightneſs of greateſt glory and honor, neareſt approching unto the light of Chriſt, who is the Son of righteouſneſs, and our head, *Matth.* 4.

Chap. III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of* Philadelphia. 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admoniſhed to be more zealous.* 20 *Chriſt ſtandeth at the door, and knocketh.*

AND [1] unto the angel of the church in [a] Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars, [2] I know thy works, that thou haſt a [b] name that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. *If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis, which have [3] not defiled their garments, and they ſhall walk with me in [4] white: [5] for they are [d] worthy.

1 The fifth place is unto the paſtors of Sardis. The Exordium is taken out of the 4 and 16 *verſes* of the *firſt chapter.*

a Sardis is the name of a moſt flouriſhing and famous city, where the kings of Lydia kept their courts.

2 The propoſition of the proof is in this vers: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there, *verſ.* 4.

b Thou art ſaid to live, but art dead indeed.

c Other things, whoſe ſtate is ſuch, that they are now going, and unleſs they be confirmed, will periſh forthwith. * 1 *Theſſ.* 5. 1. 2 *Petr.* 3. 10. 3 *That is*, who have with all religion guarded themſelves from ſin and contagion, even from the very ſhew of evil, as Saint Jude exhorteth, *verſ.* 23. 4 Pure from all ſpot, and ſhining with glory. So it is to be underſtood always hereafter, as in the next *vers* 5 The concluſion ſtanding upon a promiſe and a commaudment, as before. d They are meet and fit, *to wit*, becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh righteouſneſs: but ſo as the tree bringeth forth the fruit, Look *Rom.* 8. 13.

5 He that overcometh; the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the * book of life, but I will confeſs his name before my father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 ¶ [6] And to the angel of the church in Philadelphia write, Theſe things ſaith he *that is* holy, he *that is* true, he that hath the * key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth;

8 [7] I know they works: behold I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name.

9 Behold, I will make them [e] of the ſynagogue of Satan (which ſay they are Jews, and are not; but do ly) behold, I will make them to come and [8] worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt [g] kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will [10] write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the ſpirit ſaith unto the churches.

14 ¶ [11] And unto the angel of the church ‡ of the Laodiceans, write, Theſe things ſaith the [h] Amen, the faithful and true witneſs, the [i] beginning of the creation of God,

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art luke warm, and neither cold nor hot, I will ſpue thee out of my mouth.

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and [13] poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 * As many as I love, I rebuke and chaſten, be [k] zealous therefore and repent.

20 Behold, I ſtand at the door, and knock: [14] if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

* *Phil.* 4. 3. *Chap.* 20. 12.

6 The ſixt place is unto the paſtors of Philadelphia. The Exordium is taken out of the 18 *vers* of the *firſt chapter.*

e All power of rule in commanding and forbidding in delivering and puniſhing. And the houſe of David is the church, and the continuall promiſe of Davids kingdom belongeth to Chriſt.

7 The propoſition of praiſe is in this *vers:* of promiſes, to bring home again them that wander, *verſ.* 9. and to preſerve the godly, *verſ.* 10. and of exhortation, *verſ.* 11.

f I will bring them of that race.

8 *That is*, fall down & worſhip, either thee civilly, or Chriſt religiouſly at thy feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verily ſhall fulfill his word.

g Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.

9 The concluſion which containeth a promiſe and commandment.

10 *That is*, The newe man ſhall be termed after his father, mother, and head, Chriſt.

11 The ſeventh place is unto the paſtors of the church of Laodicea. The exordium is taken out of the 15 *vers* of the *firſt chapter.*

‡ Or, *in Laodicea.*

h *Amen*, ſoundeth as much in the Hebrew tongue, as Truly, or Truth it ſelf.

i Of whom all things that are made, have their beginning.

12 The propoſition of reproof is in this *vers.* whereunto is adjoyned a threatning, *verſ.* 16. with a confirmation declaring the ſame, *verſ* 17. and of exhortation, unto faith and repentanſe, *verſ.* 18. 19. whereunto is adjoyned a conditionall promiſe, *verſ.* 20.

13 The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are matched, as correſpondent; thoſe remedies which are offered, *verſ.* 18. * *Prov.* 3. 11. *Hebr.* 12. 5.

k Zeal is ſet againſt them which are neither hot nor cold.

14 This muſt be taken after the manner of an allegory, as *John* 14. 23.

15 The conclusion consisting of a promise, as *chap.* 2. *vers.* 26. and of an exhortation, hitherto hath been the first part of the book of the Apocalyps.

21 15 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

2 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship him that sat on the throne.*

1 Hereafter followeth the second part of this book, altogether prophetical, foretelling those things which were to come, as was said before, *chap.* 1. 19. This is divided into two histories: one common unto the whole world, unto the 9 *chapter*: and another singular of the church of God thence unto the 22 *chap.* and these histories are said to be described in severall books, *chap.* 5. 1. and 10. *vers.* 2. Now this *first vers.*, is as it were a passage from the former part unto the second: where it is said, that the heaven was opened, *that is*, that heavenly things were unlocked, and that a voice of a trumpet sounded in heaven, to stir up the apostle, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in this and the next *chapter*. Another of the acts done in the next four *chapter*. The principall causes according to the distinction of persons in the unity of the divine essence, and according to the economie or dispensation thereof, are two: one the beginning which none shall approach unto, *that is*, God the father, of whom is spoken in this *chapter*. The other, the Son, who is the

AFter [1] this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And [2] immediately I was in the [a] spirit: [3] and behold, a throne was set in heaven, and *one* sat on the throne.

3 [4] And he that sat, was to look upon like a jasper, and a sardin stone: and *there was* a rain-bow round about the throne, in sight like unto an emerald.

4 [5] And round about the throne *were* four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voices: and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God.

6 [7] And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the [b] four beasts had each of them six wings about him, and *they were* full of eyes within, and † they rest not [8] day and night, saying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give [c] glory, and honour, and thanks to him that sat on the throne, who liveth for ever, and ever,

10 [9] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [10] * Thou art worthy, O Lord, to [11] receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

10 The sum of their speech: that all glory must be given unto God: the reason, because he is the eternal beginning of things, from whose onely will they have their being, and are governed: add finally, in all respect are that which they are. * *Chap.* 5. 12. 11 *That is*, that thou should'st challenge the same of thy self alone, But as for us we are unworthy, that even by thy goodness we should be made partakers of this glory. And hitherto hath been handled the principal cause unapproachable, which is God.

CHAP. V.

1 *The book sealed with seven seals:* 5, 6, 7 *which onely the Lamb that was slain is worthy to open.* 8 *Therefore the elders praise him,* 9 *and confess that he redeemed them with his blood.*

AND [1] I saw in the [2] right hand of him that sat on the throne, a [3] book written within, and on the backside sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

3 [4] And no *man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no *man* was found worthy to open, and to read the book, neither to look thereon.

5 [5] And one of the elders saith unto me, Weep not: behold, * the [6] lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the [7] midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 [8] And he came and took the book out of the right hand of him that sat upon the throne.

8 [9] And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them [10] harps, and golden vials full of ‡ odours, which are the [a] prayers of saints.

9 And they sung a [b] new [11] song, saying, [12] Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed

1 A passing unto the second principall cause, which is the Son of God, God and man, the Mediator of all, as the eternal Word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first 4 *verses*. Another the history of the Revelation of Christ, thence unto the end of the chapter.

2 *That is*, in the very right hand of God.

3 Here are shewed the occasions for which the principall cause, and this Revelation was also necessary: the same are three, the first a present vision of the book of the counsels of GOD, concerning the government of this whole world, which book is said to be laid up with the Father as it were in his hand: but shut and unknown to all creatures, in this vers. The second is a religious desire of the angels of God to understand the mysteries of this book, *vers.* 2. whereof see 1 *Petr.* 1. 12. The third is a lamentation of S. John and all the godly, moved by

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mean cause, easy to be approached unto, in respect that he is God & man in one person, of whom, *Chap.* 5. 2 The manner of Revelation, as before, 1. 10. a Look *chap.* 1. 10. 3 A description of God the father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company, attendance, effect, instruments, and events that follow afterwards In this vers he is presented in office a Judge, as Abraham said, *Gen* 18. which is declared by his throne, as an ensign of judgement, and his sitting thereupon. 4 By his nature, in that he is the father, most glorious in his own person, and with his glory overshining all other things. 5 By the company attending about him in that, as that most high Judge, he is accompanied with the most honorable attendance of prophets & apostles, both of the old & new church, whom Christ hath made to be priests and kings, *Chap.* 1. 6. & 5. 10. 6 By effects, in that most mightily he maketh all things by his voice, and word, as *Psal.* 29. 3. and with the light of his spirit and prudence perviseth and passeth through all. 7 By instruments used, in that he both hath a most ready treasury, and as it were a work-house excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, *Chap.* 15. 2. & hath also the angels most ready administrators of his counsels and pleasure, unto all parts of the world, continually watching (in this vers) working by reason, otherwise than the instruments without life last mentioned, courragious as lions, mighty as buls, wise as men, swift as eagles, *vers* 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits always in continual motion, *vers* 8. b Every beast had six wings ‡ Or, *they have no rest.* 8 By events, in that for all the causes before mentioned, God is glorified, both of angels, as holy, Judge, omnipotent, eternal, and immutable *vers.* 8. and also after their example, he is glorified of holy men, *vers* 9. in sign and in speech, *vers.* 10. 12. * *Isa.* 6. 3. c God is said to have glory, honour kingdom, and such like given unto him, when we godly and reverently set forth that which is properly and onely his. 9 Three signs of divine honour given unto God: prostration or falling down, adoration and casting their crowns before God: in which the godly, though made kings by Christ, do willingly empty themselves of all glory, moved with a religious respect of the majesty of God.

the same desire, *vers.* 4. when they saw that it was a thing unpossible for any creature to effect: which is declared in *vers.* 5. 4 Thus neither of them that are in heaven, nor of them which are in the earth, &c, And this I like better. Now this enumeration of parts is sufficient to the denying of the whole: For of the creatures, one sort is in heaven, above the earth: another in the earth, and another under the earth in the sea, as is afterward declared, *Pers.* 13. 5 The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first an history, of the manner how God prepared S. John to understand this Revelation, in this vers *Secondly*, the Revelation of the Son himself, unto the 7 *vers. Thirdly*; the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech, in this vers: another within, by opening the eyes of S. John (which before were held) that he might see, in the vers following. * *Gen.* 49. 9. 6 *That is*, the most mighty and most approved prince: according to the use of the Hebrew speech. 7 The sum of this Revelation, Christ the mediator taketh and openeth the book, *vers.* 6. 7. Therefore in this Revelation is described the person of Christ, in this vers. His fact in the next vers. The person is thus described: Christ the mediator between God, angels, and men, as the eternall word of God, and our redeemer; as the Lamb of God, standing as slain, and making intercession for us by the vertue and merit of his everlasting sacrifice, as armed with the spirit of God in his own person, *that is*, with the power and wisdom of God effectually unto the government of this whole world. 8 The fact of Christ the Mediator: that he cometh unto the throne of the father, of which *chap.* 4. and taketh the book out of his hand to open it. For that he opened it, it is first expressed, *chap.* 6. 1. &c. 9 Now follow in the end the accidents of the Revelation last spoken of: that all the holy angels and men did sing unto him: both the chief, *vers.* 9. 10. and the common order of angels, *vers.* 11, 12. and of all things created, *vers.* 13. the princes of both sorts agreeing thereunto, *vers.* 14. 10 The symbol, or signs of praise, sweet in favour and acceptable unto God, see *chap.* 8. 3. ‡ Or, *incense*, c Look *chap.* 8. 3. b No common song 11 *That is*, composed according to the present matter, the Lamb having received the book as it were with his feet, and opened it with his horns, as it is said in the Canticle. 12 The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ, and confirmation of the same from his benefits, both which we have received of himself (as are the sufferings of his death, our redemption upon the cross by his bloud, in this vers: and our communion with him in kingdom and priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, in the vers following.

deemed

deemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 * And hast made us unto our God kings and priests, and we shall reign on the earth.

11 ¶ [13] And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, [14] and the number of them was [c] ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lamb that was slain, to [d] receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 [15] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, & honour, & glory, & power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 [16] And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

The opening of the seals in order, and what followed thereupon, containing a prophesy to the end of the world.

AND [1] I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the fout beasts, saying, Come, and see.

2 And I saw, and [2] behold, a white horse, and he that sat on him had a bow: and a crown was given unto him, and he went forth conquering, and to conquer.

3 [3] And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 [4] And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ‡ [a] A measure of wheat for a peny, and three measures of barley for a peny, and see thou hurt not the [5] oil and the wine.

7 [6] And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given ‡ unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 [7] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And [8] white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they *were*, should be [b] fulfilled.

12 [9] And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as [c] sackcloth of hair, and the moon became as blood:

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her ‡ untimely figs when she is shaken of a mighty wind.

14 * And the heaven departed as a scroll when it is rolled together, & every mountain and island were moved out of their places:

15 [10] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, [11] Fall on us: and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come: and who shall be able to stand?

CHAP. VII.

3 *An angel sealeth the servants of God in their foreheads.* 4 *The number of them that were sealed: of the tribes of Israel a certain number,* 9 *of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were washed in the blood of the Lamb.*

AND [1] after these things, I saw four angels standing on the [a] four corners of the

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* 1 *Pet.* 2. 9.

13 The consent of the common order of angels, answering in melody unto their princes that stood by the throne.

14 A number finite, but almost infinite, or one infinite indeed, as *Dan.* 7. 10.

c By this is meant a great number.

d To have all praise given to him as to the mightiest and wisest, &c.

15 The consent of all the common multitude of the creatures.

16 A confirmation of the praise before going, from the contestation of the nobles, expressed in word and signs, as once or twice before this.

1 This is the second part of this first history (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the fore signifying, the caution, and the execution of all the evils, which God poureth out upon this world, which hath most hardly deserved of him. The foresignifying is set down in this chapter, the caution for preserving the church is in the next chapter, and the execution is described, *chap.* 8. 9. In every part of the foresignifying, there are three branches: the several and express calling of Saint John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals: the sign, and the word expounding the sign; and albeit the express calling of S. John, be used onely in four of the signs, yet the same is also to be understood in the rest that follow. The author of the fore-signifyings, is the lamb, as that word of the father made the Mediator, opening the seals of the book. The instruments are the angels in most of the visions, who expound the sign and the words thereof. Now this first vers containeth an express calling of S. John to mark the opening of the first seal 2 The first sign joyned with declaration is that God for the sins and horrible rebellion of the world, will invade the same: and first of all, will, as afar off, with his dart of pestilence most suddenly, mightily, and gloriously, beat down the same as Judge, and triumph over it as conqueror. 3 The second sign joyned with words of declaration (after the express calling of S. John as before) is, that God being provoked unto wrath by the obstinacy and hard-heartedness of the world, not repenting for the former plague; as setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third sign with declaration, is, that God will destroy the world with famin, withdrawing all provision: which is by the figure *synecdoche* comprehended in wheat, barley, wine, and oil. ‡ *The word* choenix *signifieth a measure containing one wine quart, and the twelfth part of a quart.* a Hereby is signified what great scarcity of corn there was, for the word here used, is a kind of measure of dry things, which is quantity but the eight part of a bushel, which was an ordinary portion used to be given to servants for their stint of meat one day. 5 I had rather distinguish and read the words thus, *and the wine and the oil: thou shalt not deal unjustly.* In this sense likewise the oil and the wine shall be sold a very little for a peny. Thou shalt not deal unjustly, *namely*, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, That who withholdeth the corn, shall be cursed of the people, *Prov.* 11. 26. 6 The fourth sign joyned with words of declaration is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these are also added the wild and cruel beasts of the earth, out of *Lev.* 26. 22. Thus doth God according to, his wisdom, dispense the treasures of his power, justly towards all, mercifully toward the good and with patience or long sufferance toward his enemies.

† Or, *to him.*

7 The fifth sign is, that the holy martyrs which are under the altar, whereby they are sanctified, *that is*, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeal to advance his kingdom, and not of any private perturbation of the mind, in this and the next vers, and that God will indeed sign, and work comfort in them, *vers* 11.

8 As before 3, 4.

b Until their number be fulfilled.

9 The sixth sign, the narration where of hath two parts the sign and the event. The sign is, that the earth, heaven, and the things that are in them, for horrour of the sins of the world upon these most heavy foretellings of God, and complaint of the Saints shall be shaken most vehemently, trembling in horrible manner, and losing their light, in this vers: falling from one high, *vers* 13. withdrawing themselves, and flying away for the greatness of the trouble, *vers.* 14. So holily do all creatures depend upon the will of God, and content themselves in his glory.

c So they called in old time those woven works that were of hair.

‡ Or, *green figs.*

* *Isa.* 34. 4.

10 The event of the sign aforegoing: that there is no man that shall not be astonished at that general commotion, flee away for fear, and hide himself, in this vers, and wish unto himself most bitter death, for exceeding horrour of the wrath of God, and of the Lamb: at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the psalmist speaketh, *Psa.* 17. 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that wordly sorrow that bringeth death, 2 *Cor.* 7. 9. as their wishings do declare: for this history of the whole world, is severed from the history of the church, as I have shewed before, *Chap.* 1. 11 These are words of such as despair of their escape: of which despair there are two arguments, the presence of God, and of the lamb provoked to wrath against the world, in this vers: and the conscience of their own weakness, whereby men feel that they are no way able to stand in the day of the wrath of God, *vers.* 17. as it is said, *Isa.* 14. 27. *Lam.* 3. 30.

1 The second member of this part, is a preventing of danger, as were distinguished the same before, *Chap.* 6. 1. *that is*, of the caution whereby God took care before hand and provided for his, that after the example of the Israelites of old, *Exod.* 9. 22. the faithful might be exempted from that plague of this wicked world. This whole place is a certain interlocution and bringing in for this whole chapter by occasion of the prediction and argument of the sixth seal. For first, that evil is prevented in the elect, unto the 9 *verse*. Then, thanks are given by the elect for that, *vers.* 10, 11, 12. Lastly, the accomplishment of the things is set forth unto the end of the chapter. The *first verse* is a transition, speaking of the angels which keep the inferiour parts from all evil, until God do command. For (as it is excellently figured by *Ezek.* 1. *vers.* 11, 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth not out of the way, *that is*, they depart not so much as a foot breadth from that path commanded them or God. a On the four quarters or coasts of the earth.

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earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea [2] nor on any tree.

2 [3] And I saw [4] another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed, [5] an hundred *and* forty *and* four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. [6] Of the tribe of [b] Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of [c] Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After this I beheld, and lo, a great multitude, which [7] no man could number, of all nations, and kindreds, and people, and tongues, [8] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 [9] And cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

10 [10] And one of the elders answered, saying unto me, What are these which are arayed in white robes? and whence came they?

14 And I said unto him. Sir, thou knowest. And he said to me, [11] These are they which came out of great tribulation, & have washed their robes, and made them white in the bloud of the Lamb.

15 Therefore are they before the throne of God, and serve him [d] day and night in his temple: and he that sitteth on the throne shall * dwell [e] among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

27 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: * and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 *At the opening of the seventh seal,* 2 *seven angels had seven trumpets given them.* 6 *Four of them sound their trumpets, and great plagues follow.* 3 *Another angel putteth incense to the prayers of the saints on the golden altar.*

AND [1] when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 [2] And I saw the seven angels which [a] stood before God, and to them were given seven trumpets.

3 [3] And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should ‡ offer *it* with the prayers of all saints upon the golden altar, which *was* before the throne.

4 And the smoke of the incense *which came* with the prayers of the saints, [b] ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 [4] And the seven angels which had the seven trumpets, prepared themselves to sound.

7 [5] The first angel sounded, & there followed hail, and fire mingled with bloud, and they were cast upon the earth, and the third part

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2 *That is*, neither into the air, into which the tops of trees are advanced.
3 Now God provideth against the danger of his elect, by his commandment, *vers.* 2. & 3. and by sign or figure, both for those of the nation of the Jews, thence unto the 8 *verse*, and also of the Gentiles, *vers.* 9.
4 Not onely another, or differing in number from the common angels of God, but also in essence, office and operation exceeding all angels, that is, *Christ Jesus* the eternall angel or word of God, and mediator of the covenant. So hereafter *chap.* 8. 3. & 10. 1.
5 *That is*, of the Jews, a number certain in it self before God, and such as may be numbred of us: for which cause also the same is here set down as certain. But of the elect, which are of the Gentiles, the number indeed is in it self certain with God, but of us not possibly to be numbered; as God, *Gen.* 15. 5. and often elsewhere, and Esau figured most excellently, *chap.* 49. & 50. This therefore is spoken with respect, when a certain number is put for an uncertain.
6 Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made priests with them in Christ by his priest-hood, *chap.* 1. 6. & 5. 10. *Rom.* 12. 1. & 1 *Pet.* 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, unto the part of the Gentiles: which evil many ages before Jacob foresaw, *Gen.* 49. *vers.* 18. for which cause also there is no mention made of this tribe in the first book of the Chronicles.
7 See before upon the 4 verse.
8 As priests, kings, and glorious conquerours by martyrdom: which things are noted by their proper signs in this verse.
9 The praise of God, celebrated first by the holy men in this verse, then by the heavenly angels, in the two verses following.
10 A passage over unto the expounding of the vision, of which the angel enquireth of S. John to stir him up withall, in this verse, and John in the form of speech, both acknowledgeth his own ignorance, attributing knowledge unto the angel, and also in most modest manner requesteth the expounding of the vision.
11 The exposition of the vision, wherein the angel telleth first the Acts of the Saints, *that is*, their sufferings and work of faith in Christ Jesus, in this verse. Secondly, their glory, both present, which consisteth in two things, that they minister unto God, and that God protecteth them, *vers.* 15. and to come in their perfect deliverance from all annoyances, *vers.* 16. and in participation of all good things, which even the memory of former evils shall never be able to diminish, *vers.* 17. The cause efficient, and which containeth all these things, is onely one, even the Lamb of God, the Lord, the Mediator, and the Saviour Jesus Christ.

d He alludeth to the Levites, which served day and night, for else there is no night in heaven.
* *chap.* 21. 3.
e Or, *upon them*, whereby is meant Gods defence and protection, as it were, toward them, who are as safe, as men in the Lords tents.
* *Isa.* 49. 10.
* *Isa.* 25. 8. *chap.* 21. 4.

1 He returneth to the history of the seals of the book, which the Lamb opened. The seventh seal is the next fore signification, and a precise commandment of the execution of the most heavy judgements of God upon this wicked world, which foresignification being understood by the seal, all things in heaven are silent, and in horrors through admiration, untill commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member, of which I spake before in *chap.* 6. *vers.* 1. which is of the execution of those evils wherewith God most justly determined to afflict the word.
2 Now followeth the third branch of the common history, as even now I said: which is the execution of the judgements of God upon the world. This is the first, generally prepared unto the 6 *vers.*: then by severall parts expounded according to the order of those that administred the same unto the end of the chapter following. Unto the preparation, of this execution, are declared these things: first, who are the administers and instruments thereof in this vers. *Secondly*, what is the work both of the prince and angels, giving order for this execution, thence unto the 5 *vers.*, and of his administers in the 6 *vers.* The administers of the execution are said to be seven angels: their instruments, trumpets, whereby they should, as it were, sound the alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece meal, and in slow order, and as with an unwilling mind to exercise his judgements upon his creatures so long called upon both by word and figures, if happily they had learned to repent.
a Which appeareth before him as his ministers
3 This is that great Emperour the Lord Jesus Christ, our king and Saviour, who both maketh intercession to God the father for the Saints, filling the heavenly sanctuary with most sweet odour, and offering up their prayers, as the calves and burnt sacrifices of their lips, in this vers: in such sort as every one of them (so powerful is that sweet savour of Christ, and the efficacy of his sacrifice) are held in reconcilement with God and themselves, made most acceptable unto him, *vers.* 4. And then also out of his treasury, and from the same sanctuary poureth forth upon the world the fire of his wrath, adding also divine tokens thereunto: and by that means (as of old the heralds of Rome were wont to do) he proclaimeth war against the rebellious world. ‡ Or, *add it to the prayers.* b Our prayers are nothing worth unless that true and sweet savour of that onely oblation be especially and before all things with them, *that is to say*, unless we being first of all justified through faith in his Son be acceptable unto him.
4 This is the work of the administers. The angels the administers of Christ, onely by sounding trumpet and voice (for they are onely as heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the angels six in number wrought in their order, set out in the 19 verse of the next chapter, and is concluded with the declaration of the event which followed upon these things done in the worlds end, in the 10 & 11 chapters.
5 The first execution at the sound of the first angel, upon the earth, *that is*, the inhabitants of the earth (by *metonymy*) and upon all the fruits thereof: as the comparing of this verse with the second member of the 9 verse doth not obscurely declare.

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of trees was burnt up, and all green grass was burnt up.

6 The second execution upon the sea, in this verse, and all things that are therein, in the next verse.

8 [6] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became bloud:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

7 The third execution upon the flouds and fountains, *that is*, upon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.

10 [7] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

8 This is spoken by a metaphor, of the name of a most bitter herb, and commonly known: unless perhaps a man following those that note the derivation of words had rather expound it adjectively, for that which by reason of bitterness cannot be drunk, or which maketh the liquor into which it is powred more bitter, than that any man can drink the same.

11 And the name of the star is called [8] Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

9 The fourth execution upon these lightsom bodies of heaven, which minister unto this inferiour world.

12 [9] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, [10] Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

10 A lamentable prediction or foretelling of those parts of the divine execution which yet are behind, which also is a passage unto the argument of the next chapter. Of all these things in a manner, Christ himself expressly foretold in the 21 chapter of S. Luke, *vers.* 24, &c. and they are common plagues generally denounced, without particular note of time.

Chap. IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless. pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first wo past.* 13 *The sixth trumpet soundeth.* 14 *Four angels are let loose, that were bound.*

1 The fifth execution upon the wicked men inhabiting the earth (as a little before the angel said) wrought by the infernal powers, is declared in this place unto *vers.* 11. and after the sixth executing thence unto *vers.* 19. And lastly, is shewed the common event that followed the former in the two last verses.

AND [1] the fifth angel sounded, and I saw a [2] star fall from heaven unto the earth: and [3] to him was given the key of the [2] bottomless pit.

2 [4] And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit.

2 *That is*, that the angel of God glittering with glory, as a star fell down from heaven. whether thou takest him for Christ, who hath the keys of hell of himself, and by princely authority, *Chap.* 1. *vers.* 18. or whether for some inferiour angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministery here, and *chap.* 21. so the word, falling is taken, *Gen.* 14. 10. & 24. *vers.* 46. & *Heb.* 6. 6. 3 The key was given to this star. For those powers of wickedness are thrust down into hell, and bound with chains of darkness; and are there kept unto damnation, unless God for a time do let them loose, 2 *Pet.* 2. 4. *Jude* 6. and of this book, *Chap.* 21. 20. the history of which chapters hath agreement of time with this present chapter. 2 By the bottomless pit, he meaneth the deepest darkness of hell. 4 Unto this is added, the smoke of the hellish and infernal spirits, all dark and darkening all things in heaven and in earth, the spiritual darknesses are the causes of all disorder and confusion. For the devil at a certain time (whereof verse the fifth) sent these darknesses into his kingdom, that he might at once and with one impression overthrow all things, and pervert, if it were possible the elect themselves. By this darkness, all spiritual light, both active as of the sun, and passive, as of the air which is lightened by the sun, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.

3 [5] And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

5 A description of the malignant spirits invading the world, taken from their nature, power, from, and order. Form their nature, for, that they are like unto certain locusts, in quickness, subtilty, hurtfulness, number, and such like, in this vers. From their power, for that they are as the scorpions of the earth of secret force to do hurt: for our battel is not here with flesh and bloud, but with powers, &c. *Ephes.* 6. 12. This place of the power of the devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 [6] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but onely those men which have not the seal of God in their foreheads.

6 Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God: both because they hurt not all men, but onely the reprobate (for the godly and elect in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not have sealed, in this verse: and also because they neither had all power, nor at all times, no not over those that are their own, but limited in manner and time, by the prescript of God, *vers.* 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was prescribed unto them, that they should not slay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty days, *that is*, for so many years, in which the devils have indeed mightily perverted all things in the world: and yet without that publick and unpunished licence of killing, which afterwards they usurped, when the sixth angel had blown his trumpet, as shall be said upon *vers.* 13. Now this space is to be accounted from the end of the thousand years, mentioned *chap.* 20. 3. and that is from the Popedom of that *Gregory the* 7. a most monstrous necromancer, who before was called *Hildebrandus Senensis*: for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the Emperour Henry the fourth, went about by all manner of treachery to set up and put down Empires and kingdoms as liked himself, and doubted not to set Rodolph the Sweden over the Empire in stead of Henry before named, sending unto him a crown, with this verse annexed unto it: *Petra dedit Petro, Petrus diadema Rodolpho:* That is, *the rock to Peter gave the crown, and Peter Rodolph doth renown.* Finally, he so finally, bestirred himself in his affairs, as he miserably set all Christendom on fire, and conveyed over unto his successors the burning brand of the same: who enraged with like ambition, never ceased to nourish that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdoms set together by the ears amongst themselves by most expert cut throats, came to ruin, whiles they miserably wounded one another. This term of an hundred and fifty years, taketh end in the time of *Gregory the* 9. or *Hugolinus Anagninensis* (as he was before called) who caused to be compiled by one Raimond his chaplain and confessour, the body of decretals, and by sufferance of the kings and princes, to be published in the Christian world, and established for a law: for by this slight at length the Popes arrogated unto themselves licence to kill whom they would, whiles others were unwares: and without fear established a butchery out of many of the wicked canons of decretals, which the trumpet of the fifth angel had expressly forbidden, and had hindered until this time. The effects of these bloudy actions are declared upon the sixth verse: that the miserable world languishing in so great calamities, should willinglie run together unto death, and prefer the same before life, by reason of the grievousness of the miseries that oppressed them. 7 The form of these hellish spirits and administers is shadowed out by signs and visible figures in this sort: that they are very expert and swift: that whersoever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and skill in this verse: that making shew of mildness and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to do hurt, *vers.* 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authority of privilege: that they fill all things with horrour, verse the 9. that they are fraudulent: that they are venemous and extremely noysom, though their power be limited, *vers.* 10. All which things are properly in the infernal powers, and communicated by them unto their ministers and vassals. 8 The order of powers of maliciousness: that they are subject to one infernal king, whom thou mayest call in English, *The destroyer:* who driveth the whole world both Jews and Gentiles into the destruction that belongeth unto himself. And I cannot tell whether this name have respect unto the Etymological interpretation of *Hildebrand*, by a figure often used in the holy scripture: which albeit it may otherwise be turned of the Germans (as the sence of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldest call him, The firebrand, *that is*, he that setteth on fire those that be faithful unto him. ‡ That is to say, *a destroyer.*

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12 [9] One wo is paſt, *and* behold there come two wo's more hereafter.

13 [10] And the ſixth angel ſounded, and I [11] heard a voice from the [b] four horns of the golden altar, which is before God,

14 Saying to the ſixth angel ¶ which had the trumpet, [12] Looſe the four angels which are bound in the great river Euphrates.

15 [13] And the four angels were looſed, which were prepared ‡ for an hour, and a day, and a moneth, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſmen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone, and the heads of the horſes *were* as the heads of lions, and out of their mouths iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails, [14] for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 [15] And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, * and idols of gold and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

9 A paſſage unto the next point and the hiſtory of the time following.

10 The ſixth execution done upon the world by the tyranical powers thereof, working in the four parts of the earth, *that is*, in moſt cruel manner executing their tyrannous dominion through the whole world: and killing the miſerable people without puniſhment, which before was not lawful for them to do in that ſort, as I ſhewed upon the fourth verſe. This narration hath two parts: a commandment from God, in the 15 vers, and an execution of the commandment, in the verſe following.

11 The commandment given by Chriſt himſelf, who is governour over all.

b He alludeth to the altar of incenſe, which ſtood in the court which the prieſts were in over againſt the ark of the covenant, having a vail betwixt them.

12 As if he ſhould have ſaid, theſe hitherto have been ſo bound by the power of God, that they ſhould not freely run upon all men as themſelves luſted, but were ſtayed and reſtrained at that great floud of Euphrates, *that is*, in their ſpiritual Babylon (for this is a periphraſis of the ſpiritual Babylon, by the limits of the viſible Babylon long ſince overthrown): that they might not commit thoſe horible ſlaughters, which they long breathed after. Now, goto, let looſe thoſe four angels, *that is*, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the four quarters of the world: ſtir them up, and give them the bridle, that ruſhing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyranny, as God hath ordained. This was done when Gregory the ninth by publique authority ſtabliſhed for law, his own decretals, by which he might freely lay trains for the life of ſimple men. For who is that ſeeth not the laws decretals, moſt of them as ſnares to catch ſouls withal? Since that time (O good God) how great ſlaughters have been? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandment is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are moſt prompt unto all aſſays, in this verſe, as their multitudes both moſt copious of which a number certain is named for a number infinite, *verſ.* 16. and in themſelves by all means fully furniſhed to hide and to hurt, verſe the 17. as being armed with fire, ſmoke and brimſtone, as appeareth in the colour of this armour, which dazleth the eyes of all men, and have the ſtrength of lyons to hurt withal, from which (as out of their mouth) the fiery, ſmoky, and ſtinking darts of the Pope are ſhot out, *verſ.* 18. The other point is, that theſe butchers have effected the commandment of God by fraud and violence, in the two verſes following. ‡ Or, *at* 14 *That is*, they are harmful every way: on what part ſoever thou purſt thine hand unto them, or they touch thee, they do hurt. So the former are called ſcorpions, *verſ.* 3. 15. Now remaineth the event (as I ſaid upon the firſt verſe) which followed of ſo many and ſo grievous judgements in the moſt wicked world, *namely*, an impenitent obſtination of the ungodly in their impiety and unrighteouſneſs, though they feel themſelves moſt vehemently preſſed with the hand of God, for their obſtinate ungodlineſs is ſhewed in this verſe: and their unrighteouſneſs in the vers following. Hitherto hath been the general hiſtory of things to be done univerſally in the whole world which becauſe it doth not ſo much belong to the church of Chriſt, is therefore not ſo expreſſly diſtinguiſhed by certainty of, time, and other circumſtances, but is woven, *as they ſay*, with a ſlight hand. Alſo there is none other cauſe why the hiſtory of the ſeventh angel is paſſed over in this place, than for that the ſame more properly appertaineth unto the hiſtory of the church But this is more diligently ſet out according to the time thereof, *chap.* 11. & 6. as ſhall appear upon thoſe places. * *Pſal.* 115. 4. & 135. 15.

Chap. X.

1 A mighty ſtrong angel appeareth with a book open in his hand. 6 He ſweareth by him that liveth for ever, that there ſhall be no more time. 9 John is commanded to take and eat the book.

AND [1] I ſaw [2] another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand [3] a little book open. and he ſet his right foot upon the ſea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, [a] Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things *that* therein *are*, and the earth and the things *that* therein *are*, and the ſea and the things *which are* therein, [5] that there ſhould be [c] time no longer:

7 But in the days of the [6] voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 ¶ [7] And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, * Take *it*, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in they mouth ſweet as honey.

10 And I took the little book out of the angels hand, and eat it up, and it was in my mouth ſweet as honey, and aſſoon as I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

1 Now S. John paſſeth unto the other propheticall hiſtory which is of the church of God, as I ſhewed that this book ſhould be diſtinguiſhed, *chap.* 4. *verſ.* 1. This ſtory reacheth hence, unto the two and twentieth chapter. And this whole chapter is bur a tranſition from the common hiſtory of the world unto that which is particular of the church. There are in this tranſition or paſſage, two preparatives, as it were, unto the church-ſtory compriſed in this whole chapter. One is the authority of Chriſt, revealing his myſteries, and calling his ſervant, unto the ſeventh verſe. The other is, S. John his calling proper unto this place, and repeared from before unto the end of this chapter. Authority is given unto this Revelation, by theſe things: firſt, by the appearing from heaven in this habit and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotency, *verſ.* 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, ſet forth unto the eye, to ſignify the ſame unto the ſea, and land, as the Lord over all, *verſ.* 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets do) but crying our with a loud voice unto them which ſleep, and with a lioniſh & terrible noiſe rouzed up the ſecure: the very thunders themſelves giving teſtimony thereunto, *verſ.* 3. Laſtly, for that he confirmed all by an oath, *verſ.* 5, 6, 7. Chriſt Jeſus, ſee chapter 7. *verſ.* 2. 3 *Namely*, a ſpecial book of the affairs of Gods church: For the book that containeth things belonging unto the whole world, is ſaid to be kept with the Creator, chapter 5. *verſ.* 1. but the book of the church, with the Redeemer: and out of this book is taken the reſt of the hiſtory of this Apocalypſe. 4 A godly care is laudable, but muſt be joyned with knowledge: Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly. a Keep them cloſe. b This was a geſture uſed of one that ſweareth, which men do now a days uſe. 5 Neither time it ſelf, nor the things that are in time: but that the world to come is at hand which is altogether of eternity, and beyond all times. c There ſhall never be any more time. 6 Whereof *chap.* 11. 15. & 16. 17. 7 The other part of this chapter, concerning the particular calling of S. John to the receiving of the propheſy following, which is enjoyned him, firſt by ſign, in three verſes, then in plain words in the laſt verſe. Unto the ſetting down of the ſign belong theſe things: That S. John is taught from heaven to demand the book of the prophecy in this verſe, for theſe motions and deſires God doth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe whereof is expounded verſe the ninth, (as in the ſecond chapter of Ezekiel, and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that S. John at the commandment of Chriſt took the book, and found by experience, that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that it foretelleth the afflictions of the church, it was moſt bitter unto his ſpirit. * *Ezek.* 2. 8. & 3 3. 8 A ſimple and plain declaration of the ſign before-going, witneſſing the divine calling of S. John, and laying upon him the neceſſity thereof.

CHAP. XI.

3 *The two witnesses prophesy:* 6 *they have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and an half rise again.* 14 *The second wo is past.* 15 *The seventh trumpet soundeth.*

1 The authority of the intended revelation being declared, together with the necessity of that calling which was particularly imposed upon S. John: hereafter followeth the history of the estate of Christ his church, both conflicting or warfaring, and overcoming in Christ. For both the true church of Christ is said to fight against that which is falsly so called, over the which antichrist ruleth, Christ Jesus overthrowing antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously, untill he shall slay the antichrist by the appearance of his coming, as the apostle excellently teacheth, 2 *Thess.* 2. 8. So this history hath two parts: one of the church conflicting with the temptations, unto the 16 *chap.* the other of the state of the same church obtaining victory, thence unto the 20 *chap.* The first part hath two members most conviently distributed into their times, whereof the first contaieth an history of the Christian church for 1260 years, what time the Gospel of Christ was as it were taken up from amongst men into heaven: the second containeth an history of the same church unto the victory perfected. And these two members are briefly, though distinctly, propounded in this chapter, but are both of them more at large discoursed after in due order. For we understand the state of the church conflicting, out of *chapters* 12 & 13. and of the same growing out of afflictions, out of the 14. 15. and 16 *chapters*. Neither did S. John at unawares joyn together the history of these two times in this chapter, because here is spoken of prophesy, which all confess to be but one just and immutable in the church, and which Christ commanded to be continual. The history of the former time reacheth unto the 14 *vers:* the latter is set down in the rest of this chapter. In the former are shewed these things, the calling of the servants of God in 4 verses: the conflicts which the faithful must undergo in their calling for Christ and his church, thence unto the 10 *vers*, and their resurrection, and receiving up into heaven, unto the fourteenth vers. In the calling of the servants of God are mentioned two things: the begetting and setling of the church in two verses, and the eduction there of in two verses. The begetting of the church is here commended unto S. John by sign, and by speech: the sign is a measuring rod, and the speech a commandment to measure the temple of God, *that is*, to reduce the same unto a new form: because the Gentiles are already entred into the temple of Jerusalem, and shall shortly defile and overthrow the same utterly. 2 Either that of Jerusalem, which was a figure of the church of Christ, or that heavenly exemplar whereof *vers.* 19. but the first liketh me better and the things following do all agree thereunto. The sense thereof is, Thou seest all things in Gods house, almost from the passion of Christ, to be disordered: and that not onely the city of Jerusalem, but also the court of the temple is trampled under foot of the nations, and of profane men whether Jews or strangers, and that onely the temple, *that is*, the body of the temple, with the altar, and a small compagy of good men which truly worship God, do now remain, whom God doth sanctify and confirm by his presence. Measure therefore this, even this true church, or rather the true type of the true church, omitting the rest, and so describe all things from me, that the true church of Christ may be as it were a very little center, and the church of antichrist as the circle of the center, every way in length and breath compassing about the same, that by way of prophesy thou mayest so declare openly, that the state of the temple of God, and the faithful which worship him, *that is*, of the church, is much more straight than the church of antichrist. 3 As if he should say, It belongeth nothing unto thee, to judge those which are without, 1 *Cor.* 5. 12. which are innumerable: look unto those of the houshold onely, or unto the house of the living God. 4 He speaketh of the outer court which was called the peoples court, because all might come into that † Gr. *cast out*, b *That is*, counted to be cast out, which in measuring is refused as profane 4 To profane persons, wicked and unbelievers, adversaries unto the church. 5 Or a thousand two hundred and threescore days, as is said in the next vers, *that is*, a thousand two hundred and threescore years, a day for a year, as often in Ezechiel and Daniel, which things are noted before 2. 10. The beginning of these thousand two hundred and threescore years, we account from the passion of Christ, whereby (the partition wall being broken down) we were made, of two, one, *Ephes* 2. 14 I say, one flock, under one shepherd, *John* 10. 16. and the end of these years precisely falleth into the popedom of Boniface the eight, who a little before the end of the year of Christ, a thousand two hundred nimety four, entred the popedom of Rome in the feast of Saint Lucy (as Bergomensis saith having put in prison his predecessor Celestinus, whom by fraud under colour of oracle he deceived: for which cause that was well said of him, *Intravit ut vulpes, regnavit ut leo, mortuus est ut canis*: That is, *He entred like a fox, reigned like a lion, and died like a dog*. For if from a thousand two hundred ninety four years, thou shalt take the age of Christ, which he lived on the earth, thou shalt find there remaineth just one thousand two hundred and threescore years, which are mentioned in this place and many others. 6 I had rather translate it *illud* than *illam*, the temple, than the city: for God saith, I will give that temple, and commit it unto my two witnesses, *that is*, unto the ministers of word, who are few in deed, weak and contemptible: but yet two, *that is*, of such a number as one of them may help another, and one confirm the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 2 *Corinth.* 13. 1. ‡ Or, *I will give unto my two witnesses that they may prophesy*. 7 They shall exercise their office enjoyned by me, by the space of those thousand two hundred and sixty years, in the midst of afflictions though never so lamentable, which is figuratively shewed by the mourning garment. * *Zech.* 4. 3, 11, 14. 8 *That is*, the ordinary and perpetual instruments of spiritual grace, peace, and light in my church, which God by his onely power preserved in this temple. 9 The power and efficacy of the holy ministery, and which is truly evangelical, is declared both in earth and in heaven, protecting the administrators thereof, & destroying the enemies, in this vers, vertue indeed divine, most mightily shewing it self forth in heaven, earth, and the sea, *vers.* 6. as it is described, 2 *Corinth.* 10. 4. according to the promise of Christ, *Mark* 16. 17. And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to be overcome and killed, *vers.* 7. After the slaughter, follow these things, that the carcases of the godly are laid a broad, *vers.* 8. being unburied, are made a matter of scorn, together of curling and bitter exercration, *vers.* 9. and that therefore gratulations are publickly and privately made, *vers.* 10.

3 And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and [2] measure the temple of God, and the altar, and them that worship therein.

2 [3] But the [a] court which is without the temple † [b] leave out, and measure it not: for it is given unto the [4] Gentiles, and the holy city shall they tread under foot forty *and* [5] two moneths.

3 [6] And † I will give *power* unto my two witnesses, and they shall [7] prophesy a thousand two hundred *and* threescore days clothed in sackcloth.

4 * [8] These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to bloud, and to smite the earth with all plagues, as often as they will.

7 [10] And when they shall have [c] finished their testimony, [11] the beast that ascendeth out of the bottomless pit, shall make war against them, and shall [12] overcome them, and kill them.

8 And their dead bodies *shall lie* in the [13] street of the great city, which [d] spiritually is called Sodom and Egypt, [14] where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies [15] three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall [16] rejoyce over them, and make merry, and shall send gifts one to another, because these two prophets [17] tormented them that dwelt on the earth.

11 [18] And after [19] three days and an half, the [20] Spirit of life from God entred into them: and [21] they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, [22] Come up hither. And they

10 *That is*, when they have spent those thousand two hundred and sixty years, mentioned *vers.* 2. & 3. in publishing their testimony according to their office.

c When they have don their message.

11 Of which, after, *chap.* 13. &c. That beast is the Roman empire, made long ago of civil, ecclesiastical: the chief head whereof was then Boniface the eight, as I said before: who lifted up himself in so great arrogancy, (saith the authour of *Fasciculus temporum*) that he called himself, Lord of the whole world, as well in temporal causes, as in spiritual. There is an extract of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *Cap. Unam sanctam extra de majoritate & obedientia*. And in the sixt of the Decretals (which is from the same author) many things are found of the same argument. 12 He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with curfings, both their name and writings. And that this was done to very many godly men, by Boniface, and others, the histories do declare, especially, since the time that the odious, and condemned name amongst the multitude, first, of the brethren *Waldenses* or *Lugdunenses*, then also of the *Fraticels*, was pretended, that good men might with more approbation be massacred. 13 *That is*, openly at Rome where at that time was a most great concourse of people, the year of jubile being then first ordained by Boniface unto the same end, in the year of Christ 1300. example whereof is read *chap.* 1. *Extra, de penitentiis & remissionibus*. So by one act he committed double injury against Christ, both abolishing his truth, by the restoring of the type of the jubile, and triumphing over his members by most wicked superstition. O religious heart: Now that we should understand the things of Rome, S. John himself is the authour, both after in the 17 chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great city (as *chap* 17. 18. he calleth it) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify spiritual wickedness: the latter signifieth the shew and pretence of good, *that is*, of Christian and sound religion. Sodom signifieth most licentious impiety and injustice: Egypt, most cruell persecution of the people of God: and Jerusalem signifieth the most confident glorying of that city as it were in true religion. being yet full of falshood and ungodliness. Now who is ignorant that these things do rather and more agree unto Rome, than unto any other city? The commendations, of the city of Rome for many years past, are publickly notorious, which are not for me to gather together. This onely I will say, that he long since did very well see what Rome is, who taking his leave thereof, uted these verses:

Rome vale, vidi, satis est vidisse: revertar
Cum lena, meretrix, scurra, cinaedus ero.

Now farewell Rome, I have thee seen, it was enough to see:
I will return when as I mean, bawd, harlot, knave to be.

d After a more secret kind of meaning and understanding. 14 *Namely*, in this members, as also he said unto Saul, *Acts* 9. 5. 15 *That is*, for three years and a half: for so many years Boniface lived after his jubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the jollity of their jublile. 17 The gospel of Christ is the affliction of the world, and the ministery thereof, the savour of death unto death, to those that perish, 2 *Cor.* 2. *vers.* 16. 18 The third place, as I noted before, is of the rising again of the prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this vers: their calling and lifting up into heaven, in the vers following. 19 *That is*, what time God shall destroy that wicked Boniface. 20 *That is*, the prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit: *that is*, in the power and efficacy of their ministery, which S. John expressed before, *vers.* 5. and 6. And so the prophesy that is spoken of Elias, is interpreted by the angel to be understood of John Baptist, *Luke* 1. 17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministery sheweth and exhibiteth) devoured, and died miserably in prison, by the endeavour of *Sarra Columnensis* and *Nogaretus* a French knight, whom *Philip the fair* king of France sent into Italy, but with a very small power. 21 *That is*, the most grievous heat of afflictions and persecutions shall stay for a while, for the great amaze that shall arise upon the sudden and unlooked for judgement of God. 22 They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which also lyeth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was unworthy, *Heb.* 11. 38. For the church of the wicked is by comparison called the earth, or the world, and the church of the godly, heaven. So in ancient time amongst the godly Israelites: so amongst the Jews in the days of Manasses, and other kings, when the earth refused theirs of heaven we read that they lay hidden as heaven in the earth.

they

238 they ascended up to heaven in a cloud, [23] and their enemies beheld them.

23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, *Psal.* 83. 3.) but that they went on forward in his work.

13 [24] And the same hour was there a great earth-quake, and the tenth part of the city fell, & in the earth-quake were slain † of men seven thousand: and the remnant were affrighted, [25] and [e] gave glory to the God of heaven.

24 Bergomensis saith, in the year of our Lord, 1201. this year a blazing star foretelling great calamity to come, appeared in heaven: in which year upon the feast of S. Andrew, so great an earthquake arose, as never before: which also continuing by times, for many days, overthrew many stately houses. This saith he of the year next following the Jubite, which S. John so many ages before, expressed word for word.

† Or, *names of men.*

14 [26] The second wo is past, *and* behold, the third wo cometh quickly.

25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to have done.

e Glorified God by confessing his name.

15 ¶ [27] And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become [28] *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

26 He passeth unto the second history, which is the second part of this chapter. S. John calleth these the second and third wo's, having respect unto *chap.* 9. *vers.* 22.

16 [29] And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

27 Of whose sounding the trumpet, Christ expressly foretold, *chap.* 10. 7. and this is the second part of this chapter, containing a general history of the Christian church, from the time of Boniface 3. unto the consummation of the victory declared by voice from heaven. In this history there are three branches, a preparation by the sound of the angels trumper: a narration by the voices of heavenly angels and elders, and a confirmation by sign, 28 The narration hath two parts, an acclamation of the heavenly creatures in this vers, and both an adoration by all the elders, *vers.* 16. and also a most ample thanksgiving, *vers.* 17. 18. The sence of the acclamation is: Now the Lord is entred on his kingdom, and hath restored his church, in which most mightily recovered from the profanation of the Gentiles, he may glorify himself, *namely*, that, which the Lord ordained when first he ordained his church, that the faith of the Saints doth now behold as accomplished. 29 As before, 7. 11. This giving of thanks is altogether of the same content with the words going before. 30 A speech of the Hebrew language, *as much to say*, as the Gentiles being angry, thine inflamed wrath came upon them, and shewed it self from heaven, occasioned by their anger and fury. ‡ Or, *corrupt*, 31 This is the confirmation of the next prophecy before going, by signs exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and testifying the glorious presence of God, and the lightnings, others apprehended by ear such dull sence, which bear witness in heaven and earth to the truth of the judgemenis of God.

18 [30] And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which ‡ destroy the earth.

19 And the temple of God was [31] opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earth-quake, and great hail.

Chap. XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

1 Hitherto hath been the general prophecy, comprehended in two parts, as I shewed upon *chap.* 11. Now shall be declared the first part of this prophecy, in this and the next chapter, and the latter part in the 14. 15. & 16. *chap.* Unto the first part, which is of the conflicting or militant church, belong two things. The beginning and the progress of the same in conflicts and Christian combats. Of which two, the beginning or up-spring of the church is described in this chapter, and the progress thereof in the chapter following. The beginning of the Christian church we define to be from the first moment of the conception of Christ, until that time wherein this church was as it were weaned and taken away from the breast or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgement of God. So we have in this chapter the story of 40 years and upwards. The parts of this chapter are three. The first, is the history of the conception and bearing in womb, in 4 verses. The second, an history of the birth from the 5 vers unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And these several parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in womb in two verses: and another of the laying in wait of the dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, *vers.* 1. and the dolours of childbirth, *vers.* 2. all shewed unto John from heaven. ‡ Or, *sign.* 2 A type of the true holy church which then was in the nation of the Jews. This church (as is the state of the holy church Catholique) did in it self shine about with glory given of God, *trod under feet*, mutablity and changeableness, and possessed the kingdom of heaven as the heir thereof.

AND [1] there appeared a great ‡ wonder in heaven, [2] a woman clothed with the sun, and the moon under her feet, and upon her heard a crown of twelve stars:

2 And [3] she being with child, cried, travailing in birth, and pained to be delivered.

3 For this is that barren woman that brought not forth of the which *Esa.* 54. 1. and *Gal.* 4. 27. she cried out for good cause, and was tormented at that time, when in the judgement of all she seemed near unto death, and in manner ready to give up the ghost, by reason of her weakness and poverty.

3 And there appeared another ‡ wonder in heaven, [4] and behold, a great red dragon: having [5] seven heads, and ten [6] horns, and seven crowns upon his heads.

‡ Or, *sign.*

4 [7] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon [8] stood before the woman which was ready to be delivered, for [9] to devour her child assoon as it was born.

4 *That is*, the devil or Satan (as is declared, *vers.* 9.) mighty, angry and ful of wrath.

5 [10] And she brought forth a [11] man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

5 Thereby to withstand those seven churches spoken of, *that is*, the Catholick church, and that with kingly furniture and tyrannical magnificence: signified by the crowns set upon his heads, as if the same without controversy belonged unto him by the proper right: as also he boasted unto Christ, *Matt.* 4. 9. see after upon *Chap.* 13. 1.

6 [12] And the woman fled into the wilderness where she hath a place prepared of God, that [13] they should feed her there a thousand two hundred *and* threescore days.

6 More than are the horns of the Lamb, or than the churches are: so well furnished, doth the tyrant brag himself to be unto all manner of mischief.

7 And there was war in heaven, [14] Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 [15] And prevailed not, neither was their [a] place found any more in heaven.

7 After the description of Satan, followeth this action, *that is*, his battel offered unto the church, partly, to that which is visible, wherein the wheat is mingled with the chaff, and the good fish with that which is evil: a good par thereof though in appearance it shined as the stars shine in heaven,

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice, saying, [16] in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the bloud of the Lamb, and by the word of their testimony, and they [b] loved not their lives unto the death.

he is said to be thrust down out of heaven, and to pervert: for if it were possible he would pervert even the elect, *Matt.* 24. 24. and partly, to the elect members of the holy Catholike church in the second part of this vers. Many therefore of the members of this visible church (saith S. John) he overthrew and triumphed upon them. 8 He withstood that elect church of the Jews which was now ready to bring forth the Christian church, and watched for that she should bring forth. For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon *Gen.* 7. 6. 9 Christ mysticall (as they call him) *that is*, the whole church, consisteth of the person of Christ as the head, and of the body united thereunto by the spirit, so is the name of Christ taken, 1 *Corinth.* 12. 12. 10 The second history of this church delivered of child: in which first the consideration of the child born, and of the mother is described in two verses: secondly, in 3 verses following: last of all, is sung a song of victory, into the 12 vers. Now S. John in consideration of the child born, noteth two things: for he describeth him, and his station or place in this vers. 11 *That is*, Christ the head of the church joyned with his church (the beginning, root, and foundation whereof is the same Christ) endowed with kingly power, and taken up into the heaven out of the jaws of Satan (who as a serpent did bite him upon the cross) that sitting upon the celestical throne, he might reign over all. 12 The church of Christ which was of the Jews, after his assumption into heaven, hid it self in the world as in a wilderness, trusting in the onely defence of God, as witnesseth S. Luke in the Acts of the apostles. 13 *Namely*, the apostles and servants of God ordained to feed with the word of life, the church collected both of the Jews and Gentiles, unless that any man will take the word *alteretur* impersonally, after the use of the Hebrews, in stead of *alteretur*: but I like the first better. For he hath respect unto those two prophets, of whom *chap.* 11. 3. as for the meaning of the 1260 days, look the same place. 14 Christ is the prince of angels, and the head of the church, who beareth that iron rod, *vers* 5. See the notes upon Daniel, *chap.* 12. 1. In this vers a description of the battel, and of the victory in the 2 verses following. The Psalmist had respect unto his battel, *Psal.* 68. 19. and Paul, *Ephes.* 4. 8. & *Col.* 2. 15. 15 The description of the victory, by denying of one thing in this vers, and by affirming the contrary in the next verses. As that Satan gained nothing in heaven, but was by the power of God thrown down in the world whereof he is prince, Christ himself and his elect members standing still by the throne of God. a They were cast out so, that they were never seen any more in heaven. 16 The song of victory or triumph, containing, first a proposition of the glory of God and of Christ shewed in that victory: Secondly, it containeth a reason of the same proposition, taken from the effects, as that the enemy is overcome in battel, in this vers, and that the godly are made conquerors (and more than conquerors, *Rom.* 8. 37.) *vers.* 11. Thirdly, a conclusion wherein is an exhortation unto the angels, and to the saints, and unto the world, a prophesy of great misery, and of destruction procured by the devil against mankind, least himself should shortly be miserable alone, *vers.* 12. b He is said in the Hebrew tongue, to love his life, that esteemeth nothing more precious than his life: and on the other side, he is said not to love his life, who doubteth not to hazard it, whersoever need requireth.

12 Therefore rejoyce, ye heavens, and ye that dwel in them: wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when [17] the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child*.

14 [18] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her [c] place: where she is nourished for [19] a time, and times, and half a time, from the face of the serpent.

15 [20] And the serpent cast out of his mouth water as a floud, after the woman: that he might cause her to be carried away of the floud.

16 [21] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 [22] And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

17 The third part: an history of the woman delivered, consisting of two members, the present battel of Satan, against the church of the Jewish nation, in four *verses*: and the battel intended against the seed thereof, *that is*, against the church of the gentiles, which is called holy, by reason of the gospel of Christ, in the *two last verses*.

18 *That is*, being strengthened with divine power: and taught by oracle, shee fled swiftly from the assault of the devil, and from the common destruction of Jerusalem, and went into a solitary city beyond Jordan called *Pella*, as *Eusebius* telleth in the 5 *chap.* of the 4 *book* of his *ecclesiasticall history*: which place God had commanded her by revelation

19 *That is*, for three years and an half; so the same speech is taken, *Dan* 7.25. This space of time is reckoned in manner from that last and most grievous rebellion of the Jews, unto the destruction of the city and temple; for their defection or falling away began to the twelfth year of *Nero*, before the beginning whereof, many sore signs and predictions were shewed from heaven, as *Josephus* writeth, *lib.*7 *chap.*12. and *Hegesippus*, *lib.*5 *chap.*44. amongst which this is very memorable, that in the feast of pentecost not onely a great sound and noise was heard in the temple, but also a great voice was heard of many out of the sanctuary, which cried out unto all, *Let us depart hence*. Now three years and a half after this defection was begun of the Jews, and those wonders happened, the city was taken by force, the temple overthrown, and the place forsaken of God: and this compass of time S: John noted in this place. 20 *That is*. he inflamed the Romans and nations, that they persecuting the Jewish people with cruell armies, might by the same occasion invade the church of Christ, now departed from Jerusalem, and out of Juda. For it is an usuall thing in scripture, that the raging tumults, of the nations should be compared unto waters. 21 *That is*, there was offered in their place other Jews, unto the Romans and nations raging against that people, and it came to pass thereby, that the church of God was saved whole from that violence, that most raging floud of persecution, which the dragon vomited out, being altogether spent in the destruction of those other Jews. 22 Being set on fire by this means, he began to be more mad, and because he perceived that his purpose against the Christian church of the Jewish remnant was come to nought, he resolved to fall upon her seed, *that is*, the church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, *as I said upon the thirteenth vers*, in which the purpose of Satan is shewed, *vers.* 17. and his attempt, *vers.* 18.

c Into that place which God had appointed for her

Chap. XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth,* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

23 *That is*, a most mighty tempest that he rushed upon the whole world (whose prince he is) to raise the flouds, and provoke the nations, that they might with their furious bellows toss up and down, drive here and there, and finally, destroy the church of Christ with the holy members of the same. But the providence of God resisted his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The rest of this story of the dragon is excellently prosecuted by the apostle S. John here after in the 20 *chapter*. For here the dragon endeavouring to do mischief, was by God cast into prison. 1 The apostle having declared the springing up of the Christian church, and the estate of the church from which ours taketh her beginning, doth now pass unto the story of the progress thereof, as I shewed in the entrance of the former chapter And this history of the progress of the church and the battels thereof, is set down in *this chapter*, but distinctly in two parts, one is of the civil Roman empire, unto *vers.*10. Another of the body ecclesiasticall or propheticall, thence unto *the end of the chapter*. In the former part are shewed these things, *First*, the state of that empire, *in* 4 *verses*: *then* the acts thereof in 3 *verses*: *after* the effect, which is exceeding great glory, *vers.* 8. And *last of all*, is commended the use, and the instruction of the godly against the evils that shall come from the same, *vers.*9,10. The history of the state containeth a most ample description of the beasts first entry, *vers.*1, 2. and then restored after hurt, *vers.*3,4. 2 On the land whereon stood the devil practising new tempests against the church, in *the vers next before going*: what time the empire of Rome was endangered by domesticall dissensions, and was mightily tossed, having ever and anon new heads, and new emperours. *See in the* 17 *chap and vers.* 8. 3 Having the same instruments of power, providence, and most expert government which the dragon is said to have, in the 12 *chapter* and the *third verse*. 4 We read in the *twelfth chapter* aud 3 *verse*, that the dragon had 7 crowns set upon 7 heads, because the chief avoucheth himself to be proper lord and prince of the world, but this beast is said to have ten crown set upon severall, not heads but horns: because the beast is beholden for all unto the dragon, *vers.*2. and doth not otherwise reign, than by law of subjection given by him, *namely* that he employ his horns against the church of God. The speech is taken from the ancient custom and form of dealing in such case. by which they that were absolute kings did wear the diadem upon their heads: but their vassals, and such as reigned by grace from them, wore the same upon their hoods: for so they might commodiously lay down their diadems when they came into the presence of their soveraigns: as also their elders are said when they adored God which sat upon the throne, to have cast down their crowns before him, *chap.*4. *vers.*10.

23 And I stood upon the sand of the sea, and [1] saw a beast rise [2] up out of the sea, having seven heads, and ten [3] horns, and upon his horns ten crowns, [4] and upon his heads the ‡ [5] name of blasphemy.

2 And the beast which I saw was [6] like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: [7] and the dragon gave him his power, and his seat, and great authority.

3 [8] And I saw one of his heads, as it were †wounded to death, and his deadly wound was healed: & all the world wondred after the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 [9] And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him [10] † to continue forty *and* two moneths.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, [13] whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 [14] If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: * He that killeth with the

‡ Or, *names*.

5 Contrary to that which God of old commanded should be written in the head-piece of the high priest, that is, *Sanctitas Jehova*, Holiness unto the Lord. The name of blasphemy imposed by the dragon, is (as I think) that which S. Paul saith in the *second chapter of* his 2 *epistle to the Thessalonians*, *the fourth vers*: He sitteth as God, and boasteth himself to be God. For this name of blasphemy both the Roman emperours did then challenge unto themselves, as *Suetonius* and *Dion* do report of *Caligula* and *Domitian*: and after them the popes of Rome did with full mouth profess the same of themselves, when they challenged unto themselves soveraignty in holy things: of which kind of sayings the *first book of the decretals*, *as Clementes and the extravagants*, are very full. For these men were not content with that which *Angelicus* wrote in his *Poetria*, the beginning whereof is, *Papa stupor mundi*. *The pope is the wonder of the world, Nec Deus es, nec homo, sed neuter es, inter utrumque: Thou art not God, neither art thou man, but neuter mixt of both*: as the *gloss* witnesseth upon the *first book*: But they were bold to take unto themselves the very name of God: and to accept it given of others: according as almost an hundred and twenty years since, there was made for *Sixtus the fourth*, when he should first enter into Rome in his dignity papal, a pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous vers:

Oraculo vocis mundi moderaris habenas,
Es merito in terris credaris esse Deus.

That is,

By oracle of thine own voice, the world thou governest all,
And worthily a god on earth men think and do thee call.

These and six hundred the like, who can impute unto that modesty whereby good men of old would have themselves called, the servants of the servants of God? Verily either this is a name of blasphemy, or there is none at all. 6 Swift as the leopard, easily clasping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion. 7 *That is*, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the angel, and cast into the bottomless pit, *Chap.* 20. yet did not he abandon the same utterly from himself, but that he might use it as long as he could. 8 This is the other place that appertaineth to the description of the beast of Rome: that, besides that natural dignity, and amplitude of the Romane empire, which was shadoweth in the *two former verses*, there was added this also as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven in the sight of all men. This head was *Nero* the emperour, in whom the race of the *Cæsars* fell from the imperial dignity, and the government of the common weal was translated unto others: in whose hands the empire was so cruel and recovered unto health, as it seemed unto all so much the more deeply rooted and grounded fast, than ever before: and hence followed those effects, which are next spoken of: *First*: an admiration of certain power, as it were, sacred and divine, sustaining the empire and governing it: *secondly*, the obedience and submission of the whole earth, *in this vers. Thirdly*, the adoration of the dragon, and most wicked worshipping of devils, confirmed by the Roman emperours: *Lastly*, the adoration of the beast himself, which grew into so great estimation, is that both the name and worship of a god was given unto him, *vers the fourth*. Now there were two causes which brought in the minds of men to this religion: the shew of excellency, which bringeth with it reverence: and the shew of power invincible, which bringeth fear, who is like (say they) unto the beast? who shall be able to fight with him? Or, *slain*. 9 The second member containing an history of the acts of the beast, *as I said vers.*1. The history of them is concluded in two points; the beginning, and the manner of them. The beginning as the gift of the dragon, who put and inspired into the beast both his impiety against God, and his inhumanity and injustice against all men, especially against the godly, and those that were of the houshold of faith, *vers the fifth*. The manner of the actions don, is of two sorts, both impious in mind, and blasphemous in speech against God, his church, and the godly, *vers the sixt*: and also most cruel and injurious in deeds, even such as were don of most raging enemies, and of most insolent and proud conquerours, *vers the seventh*. 10 *Namely*, his actions, and manner of dealing. As concerning those two and forty moneths, I have spoken of them before in the 12 *chapter*, *and second vers.* † Or. *to make war.* 11 *That is*, the holy church, the true house of the living God. 12 *That is*, the godly in several who hid themselves from his cruelty. For this bloudy beast surcharged those holy souls most falsly with innumerable accusations for the name of Christ, as we read in *Justin martyr*, *Tertullianus*, *Arnobius*, *Minutius*, *Eusebius*, *Augustin*, *and others*: which examples the latter times followed most diligently, in destroying the flock of Christ: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, see in the 11 *chapter and in the* 12 *vers.* 13 *That is*, such as were not from everlasting, elected in Christ Jesus For this is that Lamb slain, of which *chap.* 5. *vers* 6. These words I do with *Aretas* distinguish in this manner: whose names are not written from the laying of the foundation of the world, in the book of life of the Lamb slain. And this distinction is confirmed by a like place hereafter, *chap.* 17. 8. 14 The conclusion of this speech of the first beast, consisting of two parts: An exhortation to attentive audience, *in this vers*: and a foretelling, which partly containeth threatnings against the wicked, and partly comforts for those which in patience and faith shall wait for that glorious coming of our Lord and Saviour Christ, *vers the tenth*. * *Matt.*26. 52.

sword,

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sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 ¶ [15] And I beheld another beast coming up out of the earth, [16] and he had two horns like a lamb, and he spake as a dragon.

12 [17] And he exerciseth all the power of the first beast before him, and causeth the earth, & them which dwell therein, [18] to worship the first beast, whose deadly wound was healed.

13 [19] And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an [20] image to the [21] beast which had the wound by a sword, and did live.

15 [22] And he had power to give † life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 [23] And he caused all both small and great, rich and poor, free and bond, ‡ to receive [24] a [b] mark in their right hand, or in their foreheads.

17 And that no man might [25] buy or sell save he that had the [26] mark, or the name of the beast, or the number of his name.

18 [27] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the [28] number of a man, and his number *is* six hundred threescore *and* six.

15 The second member of the vision, concerning the ecclesiastical dominion, which in Rome succeded that which was politick, and is in the power of the corporation of false prophets, and of the forgers of false doctrin. Wherefore the same beast, and the same body, or corporation is called by S. John by the name of false prophet, *Chap.* 16. *vers.* 13. & 19. *vers.* 20. The form of this beast is first described in *this vers*, then his acts in the verses following: and the whole speech is concluded in the *last vers.* This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject state

16 *That is*, in shew he resembled the Lamb (for what is more mild or more humble, than to be the servant of the servants of God?) but indeed he played the part of the dragon, and of the wolf, *Matt.* 10. 16. For even Satan changeth himself into an angel of light, 2 *Cor.* 11. 14. & what should his honest disciples and servants do? 17 The history of the acts of this beast containeth in sum, three things, hypocrisy, the witness of miracles, and tyranny: of which the first is noted in *this vers*, the *second* in the 3 *verses following*, the *third in the sixteenth and seventeenth verses.* His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world: in that, albeit he hath by his cunning, and as it were by little, made of the former beast a most miserable *skeleton* or anatomy, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself to, as if he honoured him with most high honour, and in very good truth caused him to be reverenced of all men. 18 For unto this beast of Rome, which of a civil empire is made an ecclesiasticall hierarchy, are given divine honours, and divine authority so far, as he is believed to be above the scriptures, which the *glose upon the decretals* declareth by this devilish *vers*?

Articulos solvit, synodumque facit generalem.
That is:
He changeth the articles of faith, and giveth authority to general councels.

Which is spoken of the papal power. So the beast is by birth, foundation, seat, and finally substance, one: onely the pope hath altered the form and manner thereof, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, *Whose deadly wound was cured*, are put here for distinction sake as also somtimes afterward: that even at that time the godly readers of this prophecy, might by this sign be brought to see the things as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again. 19 The second point of the things don by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impiety: of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, *in this vers.* Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls: which part Saint John setteth forth beginning (as they say) at that which is last, in this manner: *First*, the effect is declared in the words: He deceiveth the inhabitans of the earth *Secondly*, the common manner of working, in two sorts, one of miracles: For the signs which were given him to do in the presence of the beast: the other of the words added to the signs, and teaching the idolatry by those signs, Saying unto the inhabitans of the earth, that they should make an image unto the beast, which, &c. *Tourdly*, a speciall manner is declared. That it is given unto him to put life unto the image of the beast: and that such a kind of quickening, that the same both speaketh by answer unto those that ask counsel of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the devil, have been effected and wrought in images. The histories of the papists are full of examples of such miracles, the most of them fained, many also don by the devil in images, as of old in the Serpent, *Genesis the third chapter, and the first vers.* By which examples is confirmed not the authority of the beast, but the truth of God and these prophets. 20 *That is*, images, by enallage or change of the number: for the worship of them ever since *the second counsel of Nice*, hath been ordained in the church by publick credite and authority, contrary to the law of God. 21 In the Greek, the word is of the Dative case, *as much to say*, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudoprophetical beast doth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast. 22 And of the images of the beast, (*that is*, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgement, or rather marvellously, by the fraud of the false prophets, the papists books are full fraughted. † Or, *breath* a To give life, as Jannes and Jambres imitated the wonders that Moses wrought. 23 The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, *in this vers*: and over their goods and actions, in *the next vers.* For he is said both to bring upon all persons a tyrannous servitude, so that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in natural and civil private and publick contracts, wherein all good faith ought to have place. ‡ Or, *to give.* 24 *That is*, their crism, by which in the Sacrament (as they call it) of confirmation, they make servile unto themselves, the persons and doings of men, signing them in their forehead and hands, and as for the sign left by Christ. (Of which *chapter* 7. 3.) and the holy sacrament of baptism they make as void. For whom Christ hath joyned unto himself by baptism, this beast maketh challenge unto them by his greasy crism, which he doubteth not to prefer before baptism, both in authority and in efficacy. b The mark of the name of the beast.

25 *That is*, have any traffique or entercourse with men, but they onely which have this anointing and consecrating of clerkly tonsure, as they call it, *Read Gratian, De consecratione, distinctione tertia c. omnes spiritus sanctus*, &c. of these matters. 26 Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the name. *The meaning is*, that man that hath not their first anointing, and clerical tonsure or shaving: *secondly*, holy orders, by receiving whereof is communicated the name of the beast: or *finally*, hath not attained that high decree of pontificall knowledge, and of the law (as they call it) Canonicall, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the *next vers.* 27 *That is*, in the number of the beast consisteth that popish wisdom, which unto them seemeth the greatest of all others. In these words Saint John expoundeth that saying, which went before of the number of the beast, what it hath above his mark or cognisance and his name. These things, saith Saint John, the mark and the name of the beast do easily happen unto any man, but to have the number of the beast, is wisdom: *that is*, onely the wise and such as have understanding, can come by that number: for they must be most illuminate doctors that attain thereunto, as the words following do declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, Saint John declareth in these words. Dost thou demand how great it is? it is so great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attain unto it. Askest thou of what denomination it is? verily it standeth of six throughout, and perfectly riseth of all the parts thereof in their several denominations (as they term them:) it standeth of six by unites, tens, hundreds, &c so as there is no one part in learning and order pontifical, which is not either referred unto the head, and at is were, the top thereof, or contained in the same: so fitly do all things in this hierarchy agree one with another, and with their head, Therefore that cruel beast *Bonifface the eight*, doth commend by the number of those *six* decretals which he perfected, in the *proeme of the sixt book.* Which book (saith he) being to be added to five other books of thy same volum of decretals, we thought good to name *Sextum*, *the sixt*: that the same volum be addition thereof containing a senary, or the number of six books (which is a number perfect) may yeeld a perfect form of managing all things, and perfect disciplin of behaviour. Here therefore is the number of the beast, who poureth from himself all his parts, and bringeth them all back again unto himself by his disciplin in most wise and cunning manner. If any man desire more of this, let him reade *the glose upon that place.* I am not ignorant that other interpretations are brought upon this place: But I thought it my duty, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken, as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a publick mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from this property and condition of that number: whether you respect the name *Latinus*, or *Titan*, or any other. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these, but reproveth them: and hateth them that think so of this number, with an hatred greater than that of *Vatinius.*

25 *That is*, have any traffique or entercourse with men, but they onely which have this anointing and consecrating of clerkly tonsure, as they call it, *Read Gratian, De consecratione, distinctione tertia c. omnes spiritus*

Chap. XIV.

1 *The Lamb standing on mount Sion with his company:*
6 *an angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and wine-press of the wrath of God.*

And I looked, & lo, a Lamb [1] stood on the mount Sion, and with him [2] an hundred forty *and* four thousand, having his Fathers [3] name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lamb whithersoever

1 The history of the church of Christ being finished for more than a thousand and three hundred years, at which time *Bonifface the eight* lived, as before hath been said: there remaineth the rest of the history of the conflicting or militant church, from thence unto the time of the last victory in *three chapters.* For *first of all*, as the foundation of the whole history is described, the standing of the lamb with his army and retinue in *five verses*, after his worthy acts which he hath don, and yet doth, in most mighty manner, whilest he overthroweth Antichrist with the spirit of his mouth, in the *rest of this chapter*, and in the *two following.* Unto the description of the Lamb, are propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the *first chapter.* 2 As ready girt to do his office (as *Acts* 7. 56) in the midst of the church, which aforetime mount Sion did prefigure. 3 This retinue of the Lamb is described *first* by divine mark (as before 7. 2.) in *this vers.* *Then* by divine occupation, in that all and every one in his retinue most vehemently and sweetly (*vers.* 2.) do glorify the Lamb with a speciall song before God and his elect angels: Which song flesh and blood cannot hear, nor understand, *vers.* 3. *Lastly*, by their deeds don before, and their sanctification in that they were virgins pure from spiritual and bodily fornication, *that is*, from impiety and unrighteousness, that they followed the Lamb as a guid unto all goodness, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicity of Christ they have exercised all these things, sanctimony of life, the direction of the Lamb, a thankfull remembrance of redemption by him; *finally*, (to conclude in a word) that they are blameless before the Lord, *vers.* 4. 5.

he

† Gr. *were bought.*

he goeth: these † were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guil: for they are without fault before the throne of God.

4 The other part (as I said on the first vers.) is of the acts of the Lamb, the manner whereof is delivered in two sorts, of his speech and of his facts, His speeches are set forth unto the 13 verse of this chapter, and his facts unto the 16 *chap.* In the speech of the Lamb, which is the word of the gospel, are taught in this place these things: The service of the godly consisting inwardly of reverence towards God, and outwardly of the glorifying of him: the visible sign of which is adoration, *vers.* 7. The overthrowing of wicked Babylon, *vers.* 8. and the fall of every one of the ungodly which worship the beast, *vers.* 9, 10, 11. Finally, the state of the holy servants of God, both present, *vers.* 12. and to come, most blessed, according to the promise of God, *vers.* 13.

6 [4] And I saw [5] another angel flie in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 [6] Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: * and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the [a] wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, [7] If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

5 This angel is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the 8. hath raised up to the publishing of the gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Cassiodoris an Italian; after, Alnold de villa nova, a Frenchman, then Occam, Dante, Petrach, after that, Johannes de Rupe casa, a Franciscan: after again, John Wickliffan Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his church.

12 [8] Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die [b] in the Lord, ‡ from henceforth: yea, saith the Spirit, that they may rest from their labours; and their [c] works do follow them.

14 [9] And I looked, and behold, a [10] white cloud, and upon the cloud *one* sat like unto the Son of man, [11] having on his head a golden crown, and in his hand a [12] sharp sickle.

15 [13] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, * Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ‡ ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 [14] And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, [15] and bloud came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

Finally, the state of the holy servants of God, both present, *vers.* 12. and to come, most blessed, according to the promise of God, *vers.* 13.

Christ is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the 8. hath raised up to the publishing of the gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Cassiodoris an Italian; after, Alnold de villa nova, a Frenchman, then Occam, Dante, Petrach, after that, Johannes de Rupe casa, a Franciscan: after again, John Wickliffan Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his church.

11 As one that shall reign from God, and occupie the place of Christ in this miserable execution.

12 *That is*, A most fit and commodious instrument of execution, destroying all by hewing & thrusting through: for who may stand against God?

13 Christ giveth a commandment in this verse, and the angel executeth it in the next verse.

* *Joel.* 3. 13.

‡ Or, *dried.*

14 The other type (as I said *vers.* 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape-gathering is more exact in seeking out every thing than is the harvest-labour. This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence.

15 *That is*, It overflowed very deep, and very far and wide, the speech is hyperbolicall or excessive, to signifie the greatness of the slaughter. And these be those pleasant fruits forsooth, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blind world doth at this time reap.

CHAP. XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND [1] I saw another sign in heaven, great and marvellous, seven [2] angels having the seven last plagues, for in them is filled up the wrath of God.

2 [3] And I saw [4] as it were a sea of glass, mingled with fire, and [5] them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, [6] stand on the sea of glass, having the harps of God.

3 And they sing [7] the song of Moses the [a] servant of God, and the song of the Lamb, saying, [8] Great and marvellous *are* thy works, Lord God Almighty, * just and true *are* thy [b] ways, thou King of saints.

4 * Who shall not fear thee, O Lord, and glorifie thy name? for *thou* onely *art* holy: for all nations shall come and worship before thee, for thy judgements are made manifest.

1 This is that other place of the acts of Christ, as I noted before on 14. 14. Now therefore is shewed a singular work of the judgement of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this chapter: and the execution in the next. The preparation is first set down generally, and in type in this verse: and is after particularly set forth in the rest of the chapter.

2 Of which *chap.* 8. 9. in pouring forth the plagues of the world: for even these plagues do for the most part agree with those.

3 There are two parts of the narration: one, the confession of the Saints, glorifying God, when they saw the preparation of the judgements of God, unto the 4 *vers:* another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgements, in four other verses. 4 This part of the vision alludeth unto that sea, or large vessel of brass, in which the priests washed themselves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called *vers.* 5.) is said to have been a sea of glass, most lightsom and clear, unto the commoditie of those mixt with fire, *that is*, As containing the treasury of the judgements of God, which he bringeth forth and dispenseth according to his own pleasure: for out of the former, the priests were cleansed of old and out of this the ungodly are destroyed now, *chap.* 4. 6. 5 *That is*, The godly martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before, *chap.* 13. 17. & 14. 9, 10. 6 Glorifying God, from the particular observation of the weapons and instruments of Gods wrath, floating in the sea of glass. 7 That song of triumph, which is *Exod.* 15. 1, &c. a So is Moses called for honours sake, as it is set forth, *Deut.* 34. 10. 8 This song hath two parts: one a confession, both particular, in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it self, and most present unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (*that is*, Out of the wicked ones and unbelieving: as *chap.* 11. 2.) were to be brought unto the same state of happiness by the magnificence of the judgements of God in the next verse. * *Psal.* 145. 17. b Thy doings. * *Jer.* 10. 7.

4 [a] *That is*, Shall not worship God alone, but shall transfer his divine honour unto this beast, whether he do it with his heart, or counterfeiting in shew: For he (saith Christ) that denieth me before men, him will I deny before my Father and his angels, *Matt.* 10. 33. And this is that voice of the holy ministrie, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found out the publick obstinacie of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terrour (as S. Jude speaketh) and to pluck them out of the publick flame: or else by vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unawares, unless in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jesus, and charge them to give light by their good exemple, of good life unto others. 8 The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall in the heavenly fellowship of God and his angels. b *That is*, for the Lord. ‡ Or, *from hence forth saith the Spirit, yea.* c By works, is meant the reward which followeth good works. 9 The second part of this chapter, as I said *vers.* 1. of the Acts and doings of Christ, in overthrowing of Antichrist and his church by the Spirit of his divine mouth: seeing that having been called back by word both publickly and privately unto his duty, and admonished of his most certain ruin; he yet ceaseth not to maintain and protect his own adherents, that they may do him service; and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are 2 kinds: one common or generall in the rest of this chap. another particular against that savage & rebellious beast and his worshippers, *chap.* 15. 16. That common kind is the calamity of wars spread abroad through the whole earth, and filling all things with bloud, and that without respect of any person. This is figured or shadowed our in 2 types, of the harvest and vintage. Since the time that the light of the gospel began to shine out, and since propheeie or preaching by the grace of God was raised up again, how horrible wars have been kindled in the word! how much human flesh hath been thrown to the earth by this divine reaping? how much bloud (alas for wo) hath overflown for these 100 years? all histories do cry out, and this our age (if ever before) is now in horror by reason of the rage of that sickle which Antichrist called for. In this place is the first type, *That is*, Of the harvest. 10 Declaring his fiercenes by his colour, like unto that which is in the white or milk-circle of heaven.

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5 [9] And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the [10] seven plagues, clothed in [11] pure and white linen, and having their breasts [12] girded with golden girdles.

7 And one of the [13] four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power, [14] and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

9 The second part of the narration (as was noted *vers.*2.) wherein *first*, the authoritie of the whole argument and matter thereof is figured, by a forerunning type of a temple opened in heaven, as *Chap.* 11.19. *namely*, that all those things are divine and of God, that proceed from thence, in this *vers. secondly*, the administers or executers come forth out of the temple, *vers.*6. *Thirdly*, they are furnished with instruments of the judgements of God, and weapons fit for the manner of the same judgements, *vers.*7. Finally, they are confirmed by testimony of the visible glorie of God, in the last verse. A like testimony whereunto was exhibited of old in the law, *Exod.*40.34. 10 *That is* commandments to inflict those seven plagues. Here is the figure called *Metonymia.* 11 Which was in old time a sign of the kindly or princely dignitie 12 This girding was a sign of diligence, and the girdle of gold was a sign of sincenitie, and trustines in taking in charge the commandments of God. 13 Of these before, *Chap.*4.7. 14 None of those 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

Chap. XVI.

2 *The angels powr out their vials full of wrath.* 6 *The plagues that follow thereupon.* 15 *Christ cometh as a thief. Blessed are they that watch.*

1 In the former chapter was set down the preparation unto the work of God: here is delivered the execution thereof. And in this discourse of the execution, is a generall commandment in this verse, then a particular recital in order of the execution done by every of the seven angels, in the rest of the chapter. This special execution against antichrist and his crew, doth in manner agree unto that which was generally done upon the whole world, *chap.*8. and 9. and belongeth (if my conjecture fail me not) unto the same time: Yet herein they do differ one from another, that this was particularly effected upon the princes and ringleaders of the wickednes of the world, the other generally against the whole world being wicked. And therefore these judgements are figured more grievous than those.

AND [1] I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

2 [2] And the first went, and poured out his vial upon the earth, and there fell a noisom and grievous sore upon the men which had the mark [3] of the beast, and *upon* them which worshipped his image.

3 [4] And the second angel poured out his vial upon the sea: and it [a] became as the blood of a dead man: and every living soul died in the sea.

4 [5] And the third angel poured out his vial upon the rivers and fountains of waters, and they became bloud.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, & wast, and shalt be, because thou hast judged us:

6 For they have shed the bloud of the saints and prophets, and thou hast given them blood to drink, for they are worthy.

7 [6] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

8 [7] And the fourth angel poured out his vial upon the sun, and *power* was given unto him to scorch men with fire.

9 And men were ‡ scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

2 The history of the first angel whose plague upon the earth is described almost in the same words with that sixth plague of the Egyptians, *Exod.*9.9 But it doth signifie a spiritual ulcer, and that torture or butchery of conscience, feared with an hot Iron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath now so long shined forth) and by bitternes stirreth up and forceth out the sword of Gods wrath. 3 See *chap.*13.16. 4 The history of the second angel, who troubleth and molesteth the seas, that he may stir up the consciences of men sleeping in their wickednes. See *chap.*8.8. a It was turned into rotten and filthy blood, such as is in dead bodies. 5 The story of the third angel striking the rivers in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men, with the punishment of God: which is common to this place, and that which went before, wherefore also this praising is attributed to the angel of the waters, a name common to the second and third angels, according as both of them are said to be sent against the waters, albeit the one of the sea, the other of the rivers, in two verses. 6 A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another angel, *chap.*7.2, 3. and 10.1. 7 The story of the fourth angel, who throweth the plague upon the heaven and upon the sun, of which, *Luk.*21.26. the effects whereof are noted two The one peculiar, that is shall scorch men with heat in this verse, The other proceeding accidentally from the former, that their fury shall so much the more be enraged against God, in the next verse: when yet (O wonderfull mercie and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things before going do declare. ‡ Or, *burned.*

10 [8] And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 [9] And the sixth angel poured out his vial upon the great river [10] Euphrates, and [11] the water thereof was dryed up, [12] that the way of the kings of the east might be prepared.

13 And I saw [13] three unclean spirits [14] like frogs *come* out of the mouth of the [15] dragon, and out of the mouth of the [16] beast, and out of the mouth of the [17] false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 * [18] Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, least he walk naked, and they see his shame.

16 [19] And he gathered them together into a place called in the Hebrew tongue, [20] Armageddon.

17 [21] And the seventh angel poured out his vial into the [22] air, and there came a great voice out of the temple of heaven, from [23] the throne, saying, [24] it is done.

18 [25] And there were voices, and thunders, & lightnings: & there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 [26] And the great city was divided into three parts, and the cities [27] of the nations fell: and great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fiercenes of his wrath.

20 And every island fled away, and the mountains [29] were not [b] found.

8 The story of the fifth angel, who striketh the kingdom of the beast with two plagues, abroad with darknes, within with biles and dolours most grievous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacie of the idolaters: whereof arose perturbation, and thence a furious indignation and desperate madnes, raging against God, and hurtfull unto it self.

9 The story of the sixth angel, divided into his act, and the event thereof. The act is, that the angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest flouds, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, the meer madnes wherewith the wicked are inraged that they may scorn the judgements of God, and abuse them furiously to serve their own turn, land to the executing of their own wicked outrage.

10 The bound of the spirituall Babylon, and to the fortresses of the same, *Chap.*9.14.

11 So the church of the ungodly, and kingdom of the beast, is said to be left naked, all the defences thereof in which they put their trust, being taken away from it.

12 *That is*, That even they which dwell further off, may with more commoditie make haste unto that sacrifice which the Lord hath appointed 13 *That is*, Every of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction, all kings, princes and potentates of the world, cursedly bewiched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in the next *vers.*7. 15 *That is*, The devil, as *chap.*11.5. 16 Whereof *chap.*13.1. 17 *That is*, Of that other beast, of which *chap.*13.11. for so is he called also *chap.*19.20. & 20.10. * *Matth.* 24.43. 18 A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserably unprepared at the coming of the Lord, so *Matth.*24.29. & 25.. 19 *Namely*, The angel, who holily according to the commandment of God, was to do sacrifice: notwithstanding that those impure spirits do the same wickedly, as servants, not unto God, but unto the beast that hath seven heads. 20 *That is*, (to say nothing of other expositions) the mountain it self, or mountain places of Megiddon. Now it is certain by the holy scriptures, that Megiddon is a citie and territorie in the tribe of Manasses, bordering upon Issachar and Asher, and was made famous by that lamentable overthrow of king Josias, whereof 2. *Reg.*23.30. & 2. *Chron.*35.22. & *Zach.*12.11. In this mountain-countrey God saith by figure, or type, that the kings of the peoples which serve the beast, shall meet together: because the Gentiles did always cast that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were perswaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly. But God here pronounceth, that that reproach of the church, and confidence of the ungodly, shall by himself be taken away, in the self-same place where the nations perswaded themselves, they should mightily exult and triumph against God and his church. 21 The story of the seventh angel unto the end of the chapter, in which first is shewed by sign and speech, the argument of this plague, in this verse, and then is declared the execution thereof in the verses following. 22 From whence he might move the heaven above, and the earth beneath. 23 *That is*, from him that sitteth on the throne, by the figure called *Metonymia.* 24 *That is*, Babylon is undone, as is shewed *vers.*19. and in the chapters following. For the first onset (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victory, is described in those that follow. 25 Now is declared the execution (as is said in *vers.*17.) and the things that shall last come to pass in heaven and in earth before the overthrow of the beast of Babylon: both generally, *vers.* 18. and particularly in the cursed city, and such as have any familiaritie therewith, in the three last verses. 26 The seat or standing place of antichrist. 27 Of all such as clave unto antichrist, and fight against Christ. 28 That harlot, of whom in the next chapter following. Now this phrase, *to come into remembrance*, is after the common use of the Hebrew speech, borrowed from men, and attributed unto God. * *Jer.*25.15. 29 *That is*, were seen no more, or were no more extant. A borrowed Hebraism. b Appeared not, which the Hebrews utter after this sort, were not, *Gen.*5.24.

21 [30] And

21 [30] And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a [c] talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

30 The manner of the particular execution, moſt evidently teſtifying the wrath of God by the originall and greatneſs thereof. the event thereof is the ſame with that which is *Chap.* 9. 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, *that is to ſay*, An incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, *verſe* 9. & 11. c As it were, about the weight of a talent, and a talent was threeſcore pound, *that is*, ſix hundred groats, whereby is ſignified a marvellous and ſtrange weight.

CHAP. XVII.

3, 4 *A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt,* 5 *Which is great Babylon the mother of all abominations.* 9 *The interpretation of the ſeven heads,* 12 *and the ten horns.* 14 *The victory of the Lamb.* 16 *The puniſhment of the whore.*

AND [1] there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew [2] unto thee the [a] judgement of the great whore, that ſitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 [3] So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a [b] ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the [4] woman was arayed [5] in purple, and ſcarlet colour, and † decked with gold and precious ſtones and pearls, having [6] a golden cup in her hand, full of abominations and filthineſs of her fornication.

5 [7] And upon her forehead *was* a name written, MYSTERY, [8] BABYLON THE GREAT, AND MOTHER OF ‡ HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 [9] And I ſaw the woman drunken with the bloud of the ſaints, and with the bloud of the martyrs of Jeſus, [10] and when I ſaw her, I wondred with great admiration.

7 [11] And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

1 The ſtate of the church militant being declared, now followeth the ſtate of the church, overcoming and getting victory: as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in four chapters. As in the place beforegoing I noted, that in that hiſtory the order of time was not always exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt, is delivered the ſtory of Babylon deſtroyed in this and the next chapter, (for this Babylon, out of all doubt, ſhall periſh before the two beaſts and the dragon) ſecondly, is delivered the deſtruction of both the two beaſts, *chap.* 19. And laſtly, of the dragon, *chap.* 20. In the ſtory of the ſpiritual Babylon, are diſtinctly ſet forth the ſtate thereof in this chapter, and the overthrow done from God, *chap.* 18. In this verſe and that which followeth, is a tranſition or paſſage unto the firſt argument; conſiſting of the particular calling of the prophet (as often herefore) and a generall propoſition. 2 *That is*, that damnable harlot, by a figure called *hypallage*. For ſaint John as yet had not ſeen her. Although another interpretation may be born, yet I like this better. a The ſentence that is pronounced againſt this harlot. 3 Henceforth is propounded the type of Babylon and the ſtate thereof, in four verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things, the beaſt (of whom the chapter 13) in the 3 verſe & the woman that ſitteth upon the beaſt, *verſ.* 4. 5, 6. The beaſt in proceſs of time hath gotten ſomewhat more than was expreſſed in the former viſion. Firſt, in that it is not read before, that he was apparelled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy onely in his heads. So God did teach that this beaſt is much increaſed in impiety and injuſtice, and doth in this laſt age, triumph in both theſe more inſolently and proudly than ever before. b A ſcarlet colour, *that is*, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour. 4 That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attire, profeſſion and deeds. 5 In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous † Gr. *gilded.* 6 In profeſſion, the nouriſher of all, in this verſe, and teaching her myſteries unto all, *verſ.* 5. ſetting forth all things moſt magnificently: but indeed moſt perniciouſly beſotting miſerable men with her cup, and bringing upon them a deadly giddineſs. 7 Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not bear. 8 An expoſition in which S. John declareth what manner of woman this is ‡ Or, *fornications*, 9 In manner of deeds: She is with bloud, and ſhedded it moſt licenciouſly, and therefore is coloured with the bloud of the ſaints; as on the contrary part, Chriſt is ſet forth imbrewed with the bloud of his enemies, *Eſai* 63. 1. 10 A paſſage unto the ſecond part of this chapter, by occaſion given of S. John, as the words of the angel do ſhew in the next *verſe*. 11 The ſecond part of this place, as I ſaid *verſe* 1. The ennarration of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14 *verſe*. After, of the harlot, unto the end of the chapter.

8 [12] The beaſt that thou ſaweſt, was, [13] and is not, and [14] ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] *And* here is the mind which hath wiſdom. The [c] ſeven heads [17] are ſeven mountains, on which the woman ſitteth.

10 [18] And there are ſeven kings, [19] five are fallen, [20] and one is, [21] *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 [23] And the beaſt that was, and is not, even he is [23] the eight, and is [24] of the ſeven, [25] and goeth into perdition.

12 [26] And the ten horns which thou ſaweſt, are [27] ten kings, which have received no

12 The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinction of this beaſt from all that ever have been at any time: which diſtinction is contained in this verſe. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, *verſe* 12, 13, 14. This beaſt is that empire of Rome, of which I ſpake *chap.* 13. 13. according to the mutations and changes whereof, which then had already happened, the Holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words: *The beaſt which thou ſaweſt, was; and is not.* For ſo I expound the words of the apoſtle for the evidence ſake, as I will further declare in the notes following. 13 *The meaning is*, That beaſt which thou ſaweſt before (*chap.* 13. 1.) and which yet thou haſt now ſeen, was, (was I ſay) even from Julius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner and ſtock, from the houſe of Julius: and yet is not now the ſame, if thou look'ſt unto the houſe and ſtock: for the dominion of his family was tranſlated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beaſt: but exceedingly varied by kindreds, families, and perſons. It was therefore (ſaith S. John) in the kindred or houſe of Julius, and now it is not in that kindred, but tranſlated unto another. 14 As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, *chap.* 13. 1.) *that is*, ſhall be a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or run and periſh: and ſo ſhall ſucceſſively new princes or emperours come and go, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many mutations: verily no empire that ever was toſſed with ſo many changes, and, as it were, with ſo many tempeſts of the ſea, ever continued ſo long. 15 *That is*, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvell at theſe grievous and often changes: when they ſhall conſider the ſelf-ſame beaſt, which is the Roman empire, to have been, and not to be, and to be, and ſtill moleſted with perpetual mutation, and yet in the ſame to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place, confirmed by the event of the things themſelves. Although the laſt change alſo, by which the empire, that before was civill, became eccleſiaſticall, is obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the ſaints: the other alſo upon their ſouls: the firſt by human order and policy, the other under the colour of the law of God, and of religion, raged and imbrewed it ſelf with the bloud of the godly. 16 An exhortation, preparing unto audience by the ſame argument with that of Chriſt: *He that hath ears to hear, let him hear*, wherefore for mine own part, I had rather read in this place, *Let there be here a mind, &c.* So the angel paſſeth fully unto the ſecond place of this deſcription. c Very children know what the ſeven-hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reported, *And compaſſeth ſeven towers in one wall*: that citie it is, that when John wrote theſe things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, but it is declining unto deſtruction. 17 This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. John endeavoured to deſcribe the ſame, that he might be both known of the godly in that age, and be further obſerved and marked of the poſterity afterwards This delineation hath one type, *that is*, His heads, but a double deſcription or application of the type: one permanent; from the nature it ſelf, the other changeable, by the working of men The deſcription permanent, is by the ſeven hils, in this verſe; the other that fleeteth, is from the ſeven kings, *verſ.* 10, 11. And here it is worthy to be obſerved, that one type hath ſomtime two or more applications, as ſeemeth good to the Holy Ghoſt to expreſs, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, *chap.* 1. 4. Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, *heptalophos*, *that is*, Of ſeven tops or creſts; and of Varro, *ſepticeps*, *that is*, Of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemollis*, *that is*, Standing upon ſeven hills. 18 The beginning of theſe kings or emperours, is almoſt the ſame with the beginning of the church of Chriſt, which I ſhewed before, *chap.* 11. 1. *Namely*, from the year 25, after the paſſion of Chriſt, what time the temple and church of the Jews was overthrown. In which year it came to paſs by the providence of God, that that ſaying, *The beaſt was, and is not*, fulfilled before the deſtruction of the Jews, immediately following, came to paſs. That was the year from the building of the citie of Rome, 809. from which year S. John both numbreth the emperours which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe, that when this particular prediction or fortelling of things to come, ſhould take effect, the truth of all other predictions in the church, might be the more confirmed, which ſign God of old mentioned in the law, *Deut.* 18. and Jeremie confirmed, *chap* 28. 8. 19 Whoſe names are theſe, the firſt, *Servius Sulpitius Galba*, who was the ſeventh Emperour of the people of Rome, the ſecond, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſon, of his own name. 20 *Flavius Domitian*: ſon of the firſt *Veſpaſian*. For in the latter end of his days, S. John wrote theſe things, as witneſſeth Ireneus, *Lib. 5. adverſus hæreſes.* 21 Nerva, the Empire being now tranſlated from the family of *Flavius*. This man reigned onely one year, four moneths, and nine days, as the hiſtory-writers do tell. 22 This is ſpoken by the figure *ſynathœcha*, *as much to ſay as*, that head of the beaſt which was and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed, How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third verſe of the thirteenth chapter. 23 Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth. 24 Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head: For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life 25 *Namely*, To moleſt with perſecutions the churches of Chriſt, as the hiſtories do accord, and I have briefly noted, *chap* 2. 10. 26 The third place of his deſcription, as I ſaid *verſ.* 8. is a propheticall prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdom*, &c. For there is an antitheſis or oppoſition between theſe kings, and thoſe that went before. And firſt the perſons are deſcribed in this verſe, then their deeds in the two verſes following. 27 *That is*, Ariſing with their kingdoms out of the Roman beaſts: at ſuch times as that political empire began, by the craft of the popes, greatly to fall.

kingdom as yet: but receive power as kings [28] one hour with the beast.

13 [29] These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the [30] Lamb, and the Lamb shall overcome them: * for he is Lord of lords, and King of kings, and they that are with him, *are* called, and chosen, and faithfull.

15 [31] And he saith unto me, The waters which thou saweſt, where the whore sitteth, [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] horns which thou saweſt upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou saweſt, is that [35] great city which reigneth over the kings of the earth.

28 *Namely*, with that second beast, whom we called before a false prophet, which beast ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said, *chap.* 14. 11, 12. For when the politicall empire of the West began to bow downwards, there both arose those ten kings, and the second beast took the opportunitie offered, to usurp unto himself all the power of the former beast. These kings long ago, many have numbred and described to be ten, and a great part of the events plainly testifieth the same in this our age.

29 *That is*, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their storie is divided into three parts, counsels, acts, and events. The counsels, some of them consist in communicating of judgements and affections: and some in communicating of power, which they are said to have given unto this beast, in this verse. 30 With Christ and his church, as the reason following doth declare, and here are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father toward those that are called, elected, and are his faithfull ones in Christ. * *Tim.* 6. 15. *Chap.* 19. 16.

31 This is the other member of the narration, as I said *verse* 7. belonging unto the harlot shewed in the vision, *vers.* 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificency, in this verse, what is her fall, & by whom it shall happen unto her in the 2 verses following: and lastly, who that harlot is, in the last verse. This place, which by order of nature should have been the first, is therefore made the last, because it was more fit to be joyned with the next chapter. 32 *That is*, as unconstant and variable as are the waters. Upon this foundation sitteth this harlot as queen, a vain person, upon that which is vain.

33 The ten kings, as *vers.* 12. The accomplishment of this fact and event is daily increased in this our age, by the singular providence and most mighty government of God: wherefore the facts are propounded in this verse, and the cause of them in the verse following. 34 A reason rendred from the chief efficient cause, which is the providence of God, by which alone Saint John by inversion of order affirmeth to have come to pass both that the kings should execute upon the harlot that which pleased God and which he declared in the verse next before going: and also that by one consent and counsel, they should give their kingdom unto the beast, *&c.* *vers.* 13. 14. for as these being blinded have before depended upon the beck of the beast that lifteth up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God. 35 *That is*, Rome, that great city, or onely city (as Justinian calleth it) the king and head whereof was then the Emperour, but now the pope, since that the condition of the beast was changed.

CHAP. XVIII.

1 *Babylon is fallen.* 5 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The saints rejoyce for the judgments of God upon her.*

AND [1] after these things, I saw another [2] angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And he cried mightily with a strong voice, [3] saying, * Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‡ abundance of her delicacies.

1 The second place (as I said before *chap.* 17. 1.) of the historie of Babylon is, of the wofull fall and ruin of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plain and simple foretelling of her ruin, in 3 verses. The second a figurative prediction by the circumstances, thence unto the 20th *verse*. The third, a confirmation of the same by sign or wonder, unto the end of the chapter.

2 Either Christ the eternall word of God the Father (as often elsewere) or a created Angel, and one deputed unto this service, but throughly furnished with greatness of power, and with light of glory, as the ensign of power. 3 The prediction or foreshewing of her ruin, containing both the fall of Babylon in this verse, and the cause thereof uttered by way of allegorie concerning her spiritual and carnall wickedness, *that is*, her most great impiety and injustice, in the next verse: her fall is first simply declared of the angel, and then the greatness thereof is shewed here, by the events, when he saith it shall be the seat and habitation of devils, of wild beasts, and of cursed fowls, as of old, *Isa.* 13. 21. and often elsewhere. * *Chap.* 14. 8. ‡ Or, *power*.

4 [4] And I heard another voice from heaven, saying, [5] Come out of her, my people, that ye [6] be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have [a] reached unto heaven, and God hath remembred her iniquities.

6 [7] Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith [b] in her heart, I sit a * queen, and am [c] no widow, and shall [d] see no sorrow.

8 Therefore shall her plagues come in [e] one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong *is* the Lord God who judgeth her.

9 And [8] the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgement come.

11 [9] And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‡ thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‡ slaves, and souls of men.

14 [10] And the [f] fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, thas was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 [11] For in one hour so great riches is come

4 The second prediction, which is of the circumstances of the ruin of Babylon, of these there are two kinds, one going before it, as that, beforehand, the godly are delivered, unto the ninth verse: the other following upon her ruin, *namely*, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth verse.

5 Two circumstances going before the ruin, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned *chap.* 12. 10. have been done in time past, before the destruction of Jerusalem: this charge is given here, and in the next verse. The other is, that every one of them occupie themselves in their own place in executing the judgement of God, as it was commanded the Levites of old, *Exod.* 32. 27. and that they sanctifie their hands unto the Lord, *vers.* 29.

6 Of this commandment there are two causes; to avoid the contagion of sin, and to shun the participation of those punishments that belong thereunto.

a He useth a word which signifieth the following of sins one after another, and rising one upon another in such sort that they grew at length to such an heap, that they came up even to heaven.

7 The provocation of the godly, and the commandment of executing the judgements, of God, stand upon three causes which are here expressed, the unjust wickedness of the whore of Babylon, in this verse, her cursed pride, opposing it self against God, which is the fountain of all evil actions, *vers.* 7. and her most just damnation by the sentence of God *vers* 8.

b With her self.

* *Isa.* 47. 8.

c I am full of people & mighty.

d I shall taste of none.

e Shortly, and at one instant.

8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, *vers.* 4) are two: *Namely*, The lamentation of the wicked, unto the 19 *verse*. and the rejoycing of the godly, *vers.* 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is, the mournings of the kings and mighty men of the earth, in two verses: The second is, the lamentation of the merchants that traffick by land, thence unto the 16 *verse*. The third is, the wailing of those that merchandise by sea, *vers.* 16, 17, 18. In every of those the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them. 9 The lamentation of those that trade by land, as I distinguished immediatly before. ‡ Or, *sweet*. ‡ Or, *bodies*, 10 An apostrophe or turning of the speech by imitation: used for more vehemencie, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and overthrown. So *Esai.* 21. 9. and in many other places. f By this is meant that season which is next before the fall of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for. The manner of mourning used by them that trade by sea.

to nought. And every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off,

18 And cryed, when they ſaw the ſmoke of her burning, ſaying, What *city* is like unto this great city?

19 And they caſt duſt on their head, and cryed, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs, for in one hour is ſhe made deſolate.

12 The other conſequent upon the other ruin of Babylon is the exultation or rejoycing of the godly in heaven and in earth, as was noted *verſ.* 9.

20 [12] Rejoyce over her, thou heaven, and ye holy apoſtles and prophets, for God hath avenged you on her.

13 The third prediction, as I ſaid *verſ.* 1. ſtanding of a ſign, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt by a ſimple propounding of the thing it ſelf, in this verſe, and then by declaration of the events, in the verſes following.

21 [13] And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

14 The events are two, the one of them oppoſite unto the other, for amplification ſake, There ſhall be, ſaith he, in Babylon no mirth nor joy at all, in this and the next verſe, but all heavy and lamentable things from the bloody ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame.

22 [14] And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee: and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more at all in thee.

23 And the light of a candle ſhall ſhine no more at all in thee: and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived.

24 And in her was found the [15] blood of prophets, [16] and of ſaints, and of all that were ſlain upon the earth.

15 *That is*, Shed by bloudy maſſacres, and calling for vengeance. 16 *That is*, proved and found out, as if God had appointed a juſt enquiry concerning the impiety, unnaturalneſs, and injuſtice of theſe men.

Chap. XIX.

1 God is praiſed in heaven for judging the great whore, and avenging the blood of his ſaints. 7 The marriage of the Lamb. 10 The angel will not be worſhipped. 17 The fowls called to the great ſlaughter.

1 This chapter hath in ſum, two parts, one tranſitory, or of paſſage unto the things that follow, unto the tenth verſe: another hiſtoricall, of the victory of Chriſt gotten againſt both the beaſts, unto the end of the chapter: which I ſaid was the ſecond hiſtory of this argument, *chap.* 17. 1 The tranſition hath two places, one of praiſing God for the overthrow done unto Babylon in 4 verſes: and another likewiſe of praiſe, and prophetical for the coming of Chriſt unto his kingdom, and his moſt royal marriage with his church thence unto the 10 verſe. The former praiſe hath three branches, diſtinguiſhed after the ancient manner of thoſe that ſing, *proſphoneſis*, *that is*, an invitation or provokement in two verſes, *antiphonia*, a reſponſe or anſwer in the third verſe: and *ſymodia*, cloſe or joyning together in harmony: all which I thought good of purpoſe to diſtinguiſh in this place, leaſt any man ſhould, with *Porphyrius*, or other like dogs, object unto Saint John or the heavenly church, a childiſh and idle repitition of ſpeech. a Praiſe the Lord. 2 The propoſition of praiſe with exhortation in this verſe, and the cauſe thereof, in the next verſe. 3 The ſong of the antiphonie or reſponſe, containing an amplification of the praiſe of God, from the perpetuall and moſt certain teſtimony of his divine judgement, as was done at Sodom and Gomorrha, *Gen.* 19. 4 The ſecond place of praiſe, as I ſaid *verſe.* 1. which firſt is commanded from God in this verſe: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that kingdom of Chriſt to come, which moſt they deſire, *verſe* 6. & alſo becauſe they ſee that the church is called forth to be brought home into the houſe of her husband by holy marriage, unto the fellowſhip of this kingdom, *verſe* 7, 8. wherefore Saint John is commanded to write in a book the epiphonema or acclamation joyned with a divine teſtimony, *verſe* 9. 5 Out of the temple from God, as 11, 19.

and ye that fear him, both ſmall and great.

6 And I heard [6] as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluja: for the Lord God omnipotent reigneth.

6 Without the temple in heaven.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath [7] made her ſelf ready.

7 *Namely*, unto the holy marriage, both her ſelf in perſon in this verſe, and alſo furniſhed of her ſpouſe with marriage-gifts princely and divine, is adorned and prepared, in the next verſe.

8 And to her was granted, that ſhe ſhould be arayed in [8] fine linen, clean and white: for the fine [9] linen is the [b] righteouſneſs of ſaints.

8 As an enſign of kingly and prieſtly dignity: which dignity Chriſt beſtoweth upon us, *Chap.* 1. 6.

9 This is a gift given by the huſband for marriage ſake, and a moſt choiſe ornament which Chriſt beſtoweth upon us, as upon his ſpouſe.

b Good works which are lively teſtimonies of faith.

9 [10] And he ſaith unto me, Write, * Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

* *Matth.* 22. 2.

10 *Namely*, the angel, as appeareth by the next verſe.

10 [11] And I fell at his feet to worſhip him: and he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the [c] teſtimonie of Jeſus, worſhip God, for the teſtimonie of [d] Jeſus is the ſpirit of propheſie.

11 The particular hiſtory of this verſe is brought in by occaſion, & as it were beſides the purpoſe, that Saint John might make a publick example of his own infirmity, and of the modeſt ſanctimony of the angel, who both renounced for himſelf the divine honours, and recalled all the ſervants of God unto the worſhip of him alone, as alſo 22. 8, 9.

c Which are commanded to bear witneſs of Jeſus.

d For Jeſus is the mark that all the propheſies ſhoot at.

11 [12] And I ſaw [13] heaven opened, and behold a white horſe, and he that ſat upon him *was* called faithfull and true, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he him ſelf.

13 * And he *was* clothed with a veſture dipt in blood, and his name is called, The word of God.

12 The ſecond place of this chapter (as I ſaid *verſe* 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which, firſt, Chriſt is deſcribed, as one ready to fight unto the 16. *verſe*, then is ſhewed the battell to be begun, thence unto the 18. *verſe*. Laſtly, is ſet forth the victory, unto the end of the chapter. In this place do ſhine forth moſt excellent

14 [14] And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 [15] And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.

16 [16] And he hath on his veſture, and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

17 [17] And I ſaw an angel ſtanding in the [18] ſun, and he cried with a loud voice, ſaying to all the fowls that flie in [19] the midſt of heaven, Come and gather your ſelves together unto the ſupper of the great God:

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 [20] And I ſaw the beaſt, & the kings of the earth, and their armies gathered together to

properties of Chriſt, as our heavenly judge and revenger, according to his perſon, company, effects and names. 13 Properties belonging to his perſon, that he is heavenly, judge, faithfull, true, juſt, in this verſe, ſearching out all things, ruling over all, to be ſearched out of none, *verſe* 12. the triumpher, and the very eſſentiall word of God, *verſe* 13. *Iſa* 63. 2. 14 The company or retinue of Chriſt, holy, innumerable, heavenly, judiciall, royall, and pure. 15 The effect of Chriſt prepared unto battel, that with his mouth he ſtriketh the gentiles, ruleth and deſtroyeth. 16 The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrews. * *Chap.* 17. 14. 17 The ſecond member, as I ſaid *verſe* 11. A reproachfull calling forth of his enemies unto battel: in which not themſelves (for why ſhould they be called forth of the King of the world, or provoked being his ſubjects, for that were not comely) but in their hearing the birds of the air are called to eat their carcaſes 18 *That is*, Openly, and in ſight of all, as *Num.* 25. 4. and 2 *Sam.* 12. 11. 19 *That is*, through this inferiour heaven, and which is nearer unto us: an Hebrew phraſe. 20 The third member (as was ſaid *verſe* 11.) of the victory obtained by Chriſt. Unto this appertaineth two things: his buckling with the beaſt and his forces, in this verſe: and the event moſt magnificent, deſcribed after the manner of men, in the verſes following. All theſe things are plain.

make war against him that sat on the horse, and against his army.

20 And the beast [21] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the [22] mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him thar sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Chap. XX.

2 *Satan bound for a thousand years.* 6 *The first resurrection: they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and generall resurrection.*

AND [1] I saw an angel come down from heaven, having the key [2] of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him [3] a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations [4] no more, till the thousand years should be fulfilled: and after that he must be loosed [5] a little season.

4 [6] And I saw * thrones, and they sat upon them, and [7] judgement was given unto them; and I *saw* the souls of them that were [8] beheaded for the witness of Jesus, and for the word of God, and which [9] had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 [10] But the rest of the dead [11] lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the [12] second death hath no power, but they shall be priests of God, and of Christ, [13] and shall reign with him a thousand years.

7 [14] And when the [15] thousand years are expired, Satan shall be loosed out of his prison,

8 [16] And shall go out to deceive the nations, which are in the four quarters of the earth, * Gog and Magog, to gather them together to battel: the number of whom *is* as the sand of the sea.

9 And they went up on the [b] breadth of the earth, and compassed the camp of the saints about, and the beloved citie: and [17] fire came down from God out of heaven, and devoured them.

10 [18] And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

11 [19] And I saw a great [20] white throne, and him that sat on it, [21] from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before [22] God: and the [23] books were opened: and another * book was opened which is *the book* [24] of life: and the dead were judged out of those things which were written in the books, according to their works.

13 [25] And the sea gave up the dead which *were* in it: and death and ‡ hell delivered up the dead which *were* in them: and they were judged every man according to their works.

14 [26] And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

Chap. XXI.

1 *A new heaven and a new earth.* 16 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND * [1] I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 [2] And I John saw the holy citie, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 [3] And

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21 *Namely*, that beast with seven heads, of which before *chap.* 13. 1. and 17. 2.

22 *That is*, That beast with two heads, of which 13. 11. Look more, *chap.* 16. 14.

1 Now followeth the third place of the propheticall history, which is of the victory whereby Christ overcame the dragon, as I noted, *chap.* 7. 1. This place must necessarily be joyned with the end of the 12 chapter, and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto the 10 *verse.* the other of the resurrection and last judgement, unto the end the chapter. The story of the dragon is doubled: First, of the first victory, after which he was bound by Christ, unto the 6 *verse.* The second is of the last victory, whereby he was thrown down into everlasting punishment, thence unto the 16 *verse.* This first history hapned in the first time of the Christian church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the church in the earth, *chap.* 12.

16 The work, or act of Satan (which is the first member, as I distinguished in the verse before going) to deceive the whole world, even unto the uttermost nations thereof; to arm them against the people of God in this verse, and to besiege and oppress the church with his whole strength, in the verse following.

17 The wrath of God consuming the adversaries, and overthrowing all their enterprises, *Heb.* 10. 27. And this is the second member mentioned, *vers.* 7 the overthrow of Satan.

18 The third member, eternall destruction against those that are overcome: as I noted in the same place.

19 The second part of this chapter, in which is described the judge, in this verse, and the last judgement in the vers. following.

20 *That is*, A tribunal seat most princelike and glorious: for so doth the Greek word also signifie.

21 *That*, *is* Christ, before whom when he

27. 12. For which cause I gave warning, that this story of the dragon must be annexed unto that place. 2 *That is*, of hell whither God threw down the angels which had sinned, and bound them in chains of darkness to be kept unto damnation, 2 *Pet.* 2. 4. *Jude* 6. 3 The first whereof (continuing this history with the end of the 12 chapter) was in the 36 year from the passion of Christ, when the church of the Jews being overthrown, Satan assayed to invade the Christian church gathered of the Gentiles, and to destroy part of her seed, *chap.* 12. 17. The thousanth year falleth precisely upon the times of that wicked Hildebrand, who was called Gregorie the seventh, a most damnable necromancer and sorcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecution, and the whole world with dissentions and most bloudy wars: as Benno the Cardinal reporteth at large. And this is the first victory gotten over the dragon in the earth. 4 *Namely*, with that publick and violent deceit which he attempted before. *Chap.* 12. and which after a thousand yeats (alack for wo) he most mightily procured in the Christian world. 5 which being once expired, the second battel and victory shall be, of which *vers.* 7, 8. 6 A description of the common state of the church of Christ in the earth, in that space of a thousand years, for which the devil was in bonds: in which, first, the authoritie, life, and common honour of the godly is declared, *vers.* 4. Secondly, newness of life is preached unto others by the gospel, after that space, *vers.* 5. Finally, he concludeth with promise, *vers.* 6. a For judgement was committed to them, as to members joyned to the head: not that Christs office was given over to them. 7 This was a type of the authority of the good and faithfull servants of God in the church, taken from the manner of men. 8 Of the martyrs which suffered in those first times. 9 Of the martyrs which suffered after that both the beasts were now risen up, *Chap.* 15. for there these things are expounded. 10 Whosoever shall lie dead in sin, and not know the truth of God. 11 They shall not be renewed with that newness of life by the enlightning of the gospel of the glory of Christ. For this is the first resurrection, by which the souls of the dead do rise from their death, in the second resurrection their bodies shall rise again. 12 That whereby both body and soul, *that is*, the whole man is addicted and delivered unto eternall death, See *chap.* 2. 11. 13 A return unto the intended historie, by resuming the words which are in the end of the fourth *vers.* 14. The second historie, of the latter victory of Christ, as was said *vers.* 1. In which are summarily described the work, overthrow, and eternall punishment of Satan. 15 Of which I spake, *vers.* 2. Then therefore shall be given unto him liberty to rage against the church, and to molest the Saints for the sins of men: unto whom the faithfull shall have associated themselves more than was meet, tasting with them of their impuritie of doctrin and life.

cometh unto judgement heaven and earth shall perish for the greatness of his majesty, 2 *Pet.* 3. 7, 30. *&c.* 22 *That is*, Christ the judge, 2 *Cor.* 5. 10. *Dan.* 7. 10. 23 As it were his books of reckoning or accompts, *That is*, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men. * *Chap.* 3. 5. 24 The book of the eternall decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shall be heirs of life. This is also spoken according to the manner of men. 25 This is a prevention or an answer to an objection; for happily some men will say, but they are dead, whom the sea, death and the grave hath consumed, how shall they appear before the judge? S. John answereth, By resurrection from death whereunto all things (how soever repugnant) shall minister and serve at the commandment of God, as *Dan.* 12. Or, *grave.* 26 The last enemie which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 *Cor.* 15. 26. and death shall feed upon the reprobate in hell for evermore, according to the righteous judgement of God in the next verse.

* *Isa.* 65. 17. 2 *Pet.* 3. 13.

1 Now followeth the second part of the history propheticall (as I said *chap.* 1. and 11. 1.) of the future estate of the church in heaven after the last judgement, unto the fifth verse of the next chapter. In this are two things briefly declared: The station, seat, or place thereof, *vers.* 1. Then her state and condition, in the verses following before the state of the church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as *Isa.* 65. 17. and 66. 22. and 2 *Pet.* 3. 13. and this is the seat or place of the church, in which righteousness shall dwell. 2 The state of this glorious church, is first described generally, unto the 8 *verse*, and then specially, and by parts, in the verses following. The generall description consisteth in a vision, shewed afar off, *vers.* 2. and in speech spoken from heaven. In the generall, these things are common, that the church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory in this verse.

3 The church is described by speech, first of an angel, in two verses, then of God himself, in four verses. The angels speech describeth the glorie of the church by a most familiar cohabitation of God therewith, by communication of all manner of good things according to the covenant, in this verse: and by removing or putting far away of all evil things, in the verse following.
* *Chap.* 7. 17.
4 In the speech of God himself describing the church, is first a certain exordium, or entrance, verse. 5 Then followeth a magnificent description of the church by the present and future good things of the same, in three verses following. In the exordium God challengeth unto himself the restoring of all the creatures, of which verse 1. and witnesseth the calling of Saint John unto the writing of these things, in this verse.
* 2 *Cor.* 5. 17.
5 The description of the church is of three sorts, by abolishing of old things, by the being of present things in God, *that is*, Of things eternall: and by the communication of good things with the godly, verse 6. If so be they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8.
* *Chap.* 1. 8. & 22. 13.
* *Isa.* 55. 1.
a Their lot, and inheritance as it were
6 A transition unto the particular describing of the heavenly church, by the express calling of S. John in this verse, and his rapting up by the Spirit, in confirmation of the truth of God in the verse following.
7 He meaneth the place and stately seat of the church, shadowed out in a mountain.
8 A type of that church which is one, ample, or Catholick, holy, celestiall, built of God, in this verse: and glorious, in the verse following. This type propounded generally, is after particularly declared, *vers.* 12. &c. 9 A particular description (as I noted *vers.* 2.) of the celestiall church. First, by the essentiall parts of the same, under the similitude of a citie, unto *vers.* 22. Secondly, by the forrain accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted, the matter and the form in the whole work: of these the superficies and foundation of the wall are entire parts (as they use to be called) which parts are first described in figure, unto the 14. *vers.* afterwards more exactly. 10 According to the number of the tribes, of which *chap.* 7. For here the outward part is attributed unto the old Testament, and the foundation to the new Testament. 11 He meaneth the prophets, who are messengers of God, and watchmen of the church. 12 *That is*, Foundation-stones, according to the number of the gates, as is shewed, *vers.* 19. 13. A transition unto a more exquisite description of the parts of the church, by finding out of the measure of the same, by the angel that measured them. 14 The measure and form most equall, in two verses. b A four-square figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

3 [3] And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 * And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 [4] And he that sat upon the throne, said, * Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

6 And he said unto me, [5] It is done: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearfull, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their [a] part in the lake which burneth with fire and brimstone: which is the second death.

9 [6] And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.

10 And he carried me away in the spirit to a great and [7] high mountain, and shewed me [8] that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: And her light *was* like unto a stone most precious, even like a jasper stone, clear as crystall;

12 [9] And had a wall great and high, *and* had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 [13] And he that talked with me, had a golden reed to measure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] four-square, and the length is as large as the breadth: and he measured the citie with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* fourtie *and* four cubits, according to the measure of a man, that is, of the [c] angel.

18 [15] And the building of the wall of it was of Jasper, and the citie *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the citie *were* garnished with all manner of precious stones. The first foundation *was* jasper, the second saphire, the third a chalcedonie, the fourth an emerald,

20 The fifth sardonix, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysophrasus, the eleventh a jacinct, the twelfth an amethyst.

21 And the twelve gates *were* twelve pearls, every severall gate was of one pearl, and the [d] street of the citie *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 * [16] And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 * And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 * And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs * book of life.

c He addeth this because the angel had the shape of a man.
15 The matter most precious and glittering, which the presence of God maketh most glorious.
d By street, he meaneth the broadest places of the citie.
* *Isa.* 60. 19.
16 The second form of particular description (as I said *vers.* 12.) from forrain and outward accidents which are these: Light from God himself in this verse? glory from men, *vers.* 24. perfect securitie from all harm, *vers.* 25. Finally, such truth and incorruption of glory (*vers.* 26.) as can bear and abide with it, but nothing that is inglorious, verse the last.
* *Isa.* 60. 3.
* *Isa.* 60. 11.
* *Phil.* 4. 3. *Chap.* 3. 5. & 20. 12.

CHAP. XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken there from.*

AND [1] he shewed me a pure river of water of life, clear as crystall, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every moneth: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name *shall be* in their foreheads.

5 * And there shall be no night there, and

1 Here is absolved and finished the description of the celestiall church (as I shewed before, *chap.* 21. 12.) by the effects in 5. *verses*, and then the book is concluded in the rest of the chap. The effects proceeding from God, who dwelleth in the church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as *Chap* 2 7. the several fruits which the godly bring forth unto God, themselves and others, *vers.* 2. freedom and immunitie from evil, God himself taking pleasure in his servants, and they likewise in their God, *vers.* 3. The beholding and sight of God, and sealing of the faithfull from all eternitie, *vers* 4 the light of God, and an everlasting kingdom and glory, *vers.* 5.
* *Chap.* 21. 23.

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they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

6 [2] And he said unto me, These sayings *are* faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, * See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 [3] And he saith unto me, [4] Seal not the sayings of the prophesie of this book: for the time is at hand.

11 [5] He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

12 [6] And behold, I come quickly, and my reward *is* with me, * to give every man according as his work shall be.

13 I am Alpha and Omega, * the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, [7] that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [8] I Jesus have sent mine angel to testifie unto you these things in the churches. I am the root and the off-spring of David, *and* the bright and morning-star.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 [9] For I testifie unto every man that heareth the words of the prophesie of this book, * If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 [10] He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

21 [11] The grace of our Lord Jesus Christ *be* with you all. Amen.

* *Rom.* 2.6.

* *Isa.* 41.4. & 44.6.

7 The blessednes of the godly set down by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation (as I said *vers.*6.) is the speech of Christ, ratifying the vocation of S. John, and the authority of his calling and testimonie, both from the condition of his own person, being God and man, in whom all the promises of God are Yea and Amen, 2 *Cor.* 1.20. and also from the testification of other persons, by the acclamation of the Holy Ghost, who here is at it were an honourable assistant of the marriage of the church as the spouse, and of every of the godly as members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, *vers.*17.

* *Isa.* 55.1.

2 This whole book is concluded and made up by a confirmation and a salutation. The confirmation hath three places: The words of the angel unto the 15 *vers*, the words of Christ, *vers.* 16, 17. and the obtestation made by Saint John from divine authority, thence unto the 20. *vers.* By the speech of the angel this prophecie is confirmed, unto the 8 *vers*, and then he speaketh of the use of this book in the verses following. The prophecie is first confirmed by the angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause both principall which is God, and instrumentall, which is the angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, *vers.*7. Fourthly, from the testification of Saint John himself, *vers.* 8. The rest of the speech of the angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him in the same vers: which the angel forbidding, teacheth him that adoration must be given not to him, but onely to God: as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, *Chap.*19.10. * *Chap.*19.16. 3 The angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this and the next verse: and in respect of God for declaration of this truth, thence unto the 15 *vers.* 4 *That is*, propound this prophecie openly unto all, and conceal no part of it. The contrary whereunto is commanded, *Isa.*8.16. & *Dan* 8.26. 5 An objection prevented, But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith: what then? saith the angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more and more vile in themselves whom this scripture doth not please: yet others shall be further confirmed thereby unto righteousnes, and true holines. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others. 6 The second place belonging unto the use of this book, as I said, *vers.*10. Also (saith God by the angel) though there should be no use of this book unto men; yet it shall be of this unto me, that it is a witnes of my truth unto my glory, who will come shortly, to give and execute just judgement, in this *vers*: who have taught that all these things have their being in me, in the 13 *vers*, and have denounced blessednes unto my servants in the church, *vers.* 14. and reprobation unto the ungodly, *vers.*15.

9 The obtestation of S. John (which is the third place of the confirmation, as was noted *vers.*6.) joyned with a curse of execration, to preserve the truth of this book intire and uncorrupted in two verses. * *Deut.*4.2. *Prov.*30.6. 10 A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denoucing his coming against all those that shall put their sacrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation apostolicall, which is the other place of the conclusion, as I said *vers* 6. and is the end almost of every epistle; *which* we wish unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, untill his coming to judgement. *Come Lord Jesus*, and do it. Amen, again Amen!

FINIS.

THE WHOLE BOOK OF PSALMS:

Collected into English Meeter,

BY

Thomas Sternhold, John Hopkins,

and others.

Set forth and allowed to be ſung in all churches, of all the people together, before and after morning and evening prayer, and alſo before and after ſermons: And moreover in private houſes, for their godly ſolace and comfort, laying apart all ungodly ſongs and ballads, which tend onely to the nouriſhing of vice, and corrupting of youth.

JAMES 5.13.

If any be afflicted, let him pray: and if any be merry, let him ſing Pſalms.

COLOSSIANS 3.16.

Let the word of God dwell plenteouſly in you in all wiſdom; teaching and exhorting one another in Pſalms, Hymns, and Spiritual ſongs, ſinging unto the Lord with grace in your hearts.

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LONDON,

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THE PSALMS OF DAVID IN MEETER.

Beatus vir. Pſal. j. *T. S.*

THe man is bleſt that hath not bent,
to wicked read his ear:
Nor led his life as ſinners do,
nor ſat in ſcorners chair:
2 But in the Law of God the Lord
doth ſeth his whole delight:
And in that law doth exerciſe
himſelf both day and night.

3 He ſhall be like the tree that grows
faſt by the river ſide,
Which bringeth forth moſt pleaſant fruit
in his due time and tide.
Whoſe leaf ſhall never fade nor fall,
but flouriſh ſtill and ſtand:
Even ſo all things ſhall proſper well,
that this man takes in hand.

4 So ſhall not the ungodly men,
they ſhall be nothing ſo:
But as the duſt which from the earth
the wind drives to and fro.
5 Therefore ſhall not the wicked men
in judgment ſtand upright:
Nor yet the ſinners with the juſt
ſhall come in place or ſight.

6 For why? the way of godly men
unto the Lord is known:
And eke the way of wicked men
ſhall quite be overthrown.

Quare fremuerunt? Pſal. ij. *T. S.*

WHy did the Gentiles tumults raiſe?
what rage was in their brain?
Why did the Jewiſh people muſe,
ſeing all is but vain?
2 The kings and rulers of the earth
conſpire and are all bent
Againſt the Lord and Chriſt his ſon,
which he among us ſent.

3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law
let us reject the yoke.
4 But he that in the heaven dwels,
their doings will deride:
And make them all as mocking-ſtocks,
throughout the world ſo wide.

5 For in his wrath the word will ſay
to them upon a day:
And in his fury trouble them,
and then the Lord will ſay,
6 I have anointed him my king
upon my holy hill:
I will therefore, Lord, preach thy law,
and eke declare thy will.

7 For in this wiſe the Lord himſelf
did ſay to me I wot,
Thou art my dear and onely Son,
to day I thee begot.
8 All people I will give to thee,
as heirs at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruiſe even with a mace,
as men under foot trod:
And as the potters ſherds, ſhalt break
them with an iron-rod.
10 Now ye, O kings, and rulers all,
be wiſe therefore and learn'd,
By whom the matters of the world
be judged and diſcern'd.

11 See that ye ſerve the Lord above
in trembling and in fear:
See that with reverence ye rejoyce
to him in like manner.
12 See that ye kiſs and eke embrace
his bleſſed Son, I ſay;
Leſt in his wrath ye ſuddenly
periſh in the mid-way.

13 If once his wrath never ſo ſmall
ſhall kindle in his breaſt:
O then all they that truſt in Chriſt
ſhall happy be and bleſt.

Domine, Quid? Pſal. iij. *T. S.*

OLord how are my foes increas'd,
which vex me more and more?
2 They kill my heart when as they ſay,
God can him not reſtore.
3 But thou, O Lord, art my defence,
when I am hard beſtead:
My worſhip and mine honour both,
and thou hold'ſt up my head.

4 Then with my voice upon the Lord
I did both call and cry:
And he out of his holy hill
did hear me by and by.
5 I laid me down, and quietly
I ſlept and roſe again:
For why? I know aſſuredly
the Lord will me ſuſtain.

6 If ten thouſand had hem'd me in,
I could not be afraid:
For thou art ſtill my Lord and God,
my Saviour and mine aid.
Riſe up therefore, ſave me, my God,
for now to thee I call:
7 For thou haſt broke the cheeks and teeth
of theſe wicked men all.

8 Salvation onely doth belong
to thee, O Lord above:
Thou doſt beſtow upon thy folk
thy bleſſing and thy love.

Cum invocarem. Pſal. iv. *T. S.*

OGod that art my righteouſneſs,
Lord, hear me when I call:
Thou haſt ſet me at liberty
when I was bound and thrall.
2 Have mercy, Lord, therefore on me,
and grant me my requeſt:
For unto thee unceſſantly
to cry I will not reſt.

3 O mortal men, how low long will ye
my glory thus deſpiſe?
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men
the Lord doth take and chuſe:
And when to him I make my plaint,
he doth me not refuſe.

5 Sin not, but ſtand in aw therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelves convert.
6 Offer to God the ſacrifice
of righteouſneſs, I ſay:
And look that in the living Lord
you put your truſt alway.

7 The greater ſort crave wordly goods,
and riches do embrace:
But, Lord, grant us thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my heart
more joyful and more glad,
Then they that of their corn and wine
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep:
For thou onely wilt me, O Lord,
alone in ſafety keep.

Verba mea auribus. Pſal. v. *T. S.*

INcline thine ears unto my words,
O Lord, my plaint conſider:
2 And hear my voice, my King, my God,
to thee I make my prayer.
3 Hear me betime, Lord, tarry not,
for I will have reſpect,
My prayer early in the morn
to thee for to direct.

4 And I will truſt through patience
in thee my God alone:
Thou art not pleas'd with wickedneſs,
and ill with thee dwells none.
5 And in thy ſight ſhall never ſtand
theſe furious fools, O Lord:
Vain workers of iniquity
thou haſt always abhor'd.

6 The liars and the flatterers
thou ſhalt deſtroy them then:
And God will hate the blood-thirſty,
and the deceitful man.
7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee
toward thine holy place.

8 Lord, lead me in thy righteouſneſs,
for to confound my foes:
And eke the way that I ſhall walk
before my face diſcloſe.
9 For in their mouths there is no truth,
their heart is foul and vain:
Their throat an open ſepulchre,
their tongues do gloze and fain.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heaps of ſin,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad always:
And render thanks for thy defence,
and give thy name the praiſe.

12 For thou with favour wilt increaſe
the juſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

Domine, ne in furore. Pſal. vj. *T. S.*

LOrd, in thy wrath reprove me not,
though I deſerve thine ire:
Ne yet correct me in thy rage,
O Lord, I thee deſire.
2 For I am weak, therefore, O Lord,
of mercy me forbear,
And heal me, Lord, for why? thou know'ſt
my bones do quake for fear.

3 My ſoul is troubled very ſore,
and vexed vehemently:
But, Lord, how long wilt thou delay
to cure my miſery!
4 Lord, turn thee to thy wonted grace,
my ſilly ſoul up take:
O ſave me, not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth thee one whit:
Or who ſhall worſhip thee, O Lord,
in the infernal pit?
6 So grievous is my plaint and moan,
that I wax wondrous faint:
All the night long I waſh my bed
with tears of my complaint.

7 My ſight is dim and waxeth old
with anguiſh of my heart,
For fear of thoſe that be my foes,
and would my ſoul ſubvert.
8 But now away from me all ye
that work iniquity:
For why? the Lord hath heard the voyce
of my complaint and cry.

9 He heard not onely the requeſt
and prayer of my heart;
But it received at my hands,
and took it in good part.
10 And now my foes that vexed me
the Lord will ſoon defame:
And ſuddenly confound them all,
to their rebuke and ſhame.

Domine, Deus meus. Pſal. vij. *T. S.*

O Lord my God, I put my truſt
and confidence in thee:
Save me from them that me purſue,
and eke deliver me.
2 Leſt like a lion he me tear
and rend in pieces ſmall,
While there is none to ſuccour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right,
Or elſe if I be found in fault,
or guilty in thy ſight:
4 Or to my friend rewarded ill,
or left him in diſtreſs
Which me purſu'd moſt cruelly,
and hated me cauſleſs:

5 Then let my foes purſue my ſoul,
and eke my life down thruſt
Unto the earth, and alſo lay
mine honour in the duſt.
6 Start up, O Lord, now in thy wrath,
and put my foes to pain:
Perform the kingdom promiſed
to me which wrong ſuſtain.

7 Then ſhall great nations come to thee,
and know thee by this thing,
If thou declare for love of them,
thy ſelf as Lord and King.
8 And as thou art of all men Judge,
O Lord, now judge thou me
According to my righteouſneſs,
and mine integrity.

The Second part.

9 Lord, ceaſe the hate of wicked men,
and be the juſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcri'd.
10 I take my help to come of God,
in all my pain and ſmart,
That doth preſerve all thoſe that be
of pure and perfect heart.

11 The juſt man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
even every day and hour.
12 Except he change his mind, I die;
for even as he ſhould ſmite,
He whets his ſword, his bow he bends,
aiming where he may hit:

13 And doth prepare his mortal darts,
his arrows keen and ſharp,
For them that do me perſecute,
whiles he doth miſchief warp.
14 But lo, though he in travail be
of his dev'liſh forecaſt
And of his miſchief once conceiv'd,
yet brings forth nought at laſt.

15 He digs a ditch, and delvs it deep,
in hope to hurt his brother:
But he ſhall fall into the pit
that he dig'd up for other.
16 Thus wrong returneth to the hurt
of him in whom it bred,
And all the miſchief that he wrought
ſhall fall upon his head.

17 I will give thanks to God therefore
that judgeth righteouſly,
And with my ſong will praiſe the name
of him that is moſt high.

Domine, Deus noſter. Pſal. viij. *T. S.*

O God our Lord, how wonderful
are thy works every where,
Whoſe fame ſurmounts in dignity
above the heavens clear!
2 Even by the mouth of ſucking babes
thou wilt confound thy foes:
For in thoſe babes thy might is ſeen,
thy graces they diſcloſe.

3 And when I ſee the heavens high,
the works of thine own hand;
The Sun, the Moon, and all the Stars,
in order as they ſtand:
4 What thing is man, Lord, think I then,
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt it conſider?

5 For thou haſt made him little leſs
then angels in degree:
And thou haſt crowned him alſo
with glory and dignity.
6 Thou haſt preferr'd him to be lord
of all thy works of wonder:
And at his feet haſt ſet all things,
that he ſhould keep them under.

7 As ſheep, and neat, and all beaſts elſe,
that in the fields do feed:
8 Fowls of the air, fiſh in the ſea,
and all that therein breed.
9 Therefore muſt I ſay once again,
O God that art our Lord,
How famous and how wonderful
are thy works through the world!

Confitebor tibi, Domine. Pſal. ix. *T. S.*

WIth heart and mouth unto the Lord
will I ſing laud and praiſe:
And ſpeak of all thy wondrous works,
And them declare always.
2 I will be glad and much rejoyce
in thee, O God moſt high:
And make my ſongs extol thy name
above the ſtary ſky.

3 For that my foes are driven back
and turned unto flight:
They fall down flat and are deſtroy'd
by thy great power and might.
4 Thou haſt revenged all my wrong,
my grief and all my grudge:
Thou doſt with juſtice heard my cauſe,
moſt like a righteous judge.

5 Thou doſt rebuke the heathen folk,
and wicked ſo confound,
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their towns deſtroi'd:
Thou haſt their fame with them defac'd,
through all the world ſo wide.

7 Know thou, that he which is above
for evermore ſhall reign,
And in the ſeat of equity
true judgement will maintain.
8 With juſtice he will keep and guide
the world and every wight:
And ſo will yeild with equity
to every man his right.

9 He is protector of the poor
what time they be oppreſt:
He is in all adverſity
their refuge and their reſt.
10 And they that know thy holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuit
in their neceſſity.

The Second part.

11 Sing Pſalms therefore unto the Lord
that dwells in Zion hill:
Publiſh among all nations
his noble acts and will.
12 For he is mindful of the blood
of thoſe that be oppreſt:
Forgetting not th'afflicted heart
that ſeeks to him for reſt.

13 Have mercy, Lord, on me poor wretch
whoſe enemies ſtill remain,
Which from the gates of death art wont
to raiſe me up again.
14 In Zion that I might ſet forth
thy praiſe with heart and voice,
And that in thy ſalvation, Lord,
my ſoul might ſtill rejoyce.

15 The heathen ſtick faſt in the pit
that they themſelvs prepar'd,
And in the net that they did ſet
their own feet faſt are ſnar'd.

16 God

16 God ſhews his judgments, which were (good
for every man to mark;
When as ye ſee the wicked man
lie trapt in his own wark.

17 The wicked and deceitful men
go down to hell for ever,
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poor mans grief and pain:
The patient people never look
for help of God in vain.

19 O Lord ariſe, leſt men prevail
that be of worldly might;
And let the heathen folk receive
their judgment in thy ſight.
20 Lord, ſtrike ſuch terrour, fear, and dread
into the hearts of them,
That they may know aſſuredly
they be but mortal men.

Ut quid, Domine. Pſal.x. *T. S.*

WHat is the cauſe that thou, O Lord,
art now ſo far from thine;
And keepeſt cloſe thy countenance
from us this troublous time?
2 The poor do periſh by the proud
and wicked mens deſire:
Let them be taken in the craft
that they themſelvs conſpire.

3 For in the luſt of his own heart
th'ungodly doth delight:
So doth the wicked praiſe himſelf,
and doth the Lord deſpight.
4 He is ſo proud that right and wrong
he ſetteth all apart:
Nay, nay, There is no God, ſaith he,
for thus he thinks in heart.

5 Becauſe his ways do proſper ſtill,
he doth thy laws neglect;
And with a blaſt doth puff againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I have no dread,
leſt mine eſtate ſhould change:
And why? for all adverſity
to him is very ſtrange.

7 His month is full of curſedneſs,
of fraud, deceit, and guile:
Under his tongue doth miſchief ſit,
and travel all the while.
8 He lieth hid in ways and holes
to ſlay the innocent:
Againſt the poor that paſs him by
his cruel eyes are bent.

9 And like a lion privily
lies lurking in his den,
If he may ſnare them in his net,
to ſpoil poor ſimple men.
10 And for the nonce full craftly
he croucheth down, I ſay:
So are great heaps of poor men made,
by his ſtrong power, his prey.

The Second part.

11 Tuſh, God forgetteth this, ſaith he,
therefore I may be bold:
His countenance is caſt aſide,
he doth is not behold.
12 Ariſe, O Lord, O God, in whom
the poor mans hope doth reſt:
Lift up thy hand, forget not, Lord,
the poor that be oppreſt.

13 What blaſphemy is this to thee,
Lord, doſt thou not abhor it,
To hear the wicked in their heart
ſay, Tuſh, thou car'ſt not for it?
14 But thou ſeeſt all their wickedneſs,
and well doſt underſtand
That friendleſs and poor fatherleſs
are left into thy hand.

15 Of wicked and malicious men
then break the power for ever,
That they with their iniquity
may periſh altogether.
16 The Lord ſhall reign for evermore
as King and God alone,
And he will chaſe the heathen folk
out of the land each one.

17 Thou hear'ſt, O Lord, the poor mens
their prayers and requeſt: (plaint,
Their hearts thou wilt confirm, until
thine ears to hear be preſt:
18 To judge the poor and fatherleſs,
and help them to their right;
That they may be no more oppreſt
by men of worldly might.

In Domino confido. Pſal. xj. *T. S.*

IT ruſt in God, how dare ye then
ſay thus my ſoul until,
Flie hence as faſt as any fowl,
and hide you in your hill?
2 Behold, the wicked bend their bows,
and make their arrows preſt
To ſhoot in ſecret, and to hurt
the ſound and harmleſs breaſt.

3 Of worldly hope all ſtays were ſhrunk,
and clearly brought to nought:
Alas, the juſt and righteous man,
what evil hath he wrought?
4 But he that in his Temple is
moſt holy and moſt high,
And in the heavens hath his ſeat
of royal Majeſty.

The poor and ſimple mans eſtate
conſidereth in his mind,
And ſearcheth out full narrowly
the manner of mankind.
5 And with a chearful countenance
the righteous man will uſe:
But in his heart he doth abhor
all ſuch as miſchief muſe:

6 And on the ſinners caſteth ſnares
as thick as any rain,
Fire and brimſtone, and whirlwinds thick,
appointed for their pain.
7 Ye ſee then how a righteous God
doth righteouſneſs embrace,
And to the juſt and upright men
ſhews forth his pleaſant face.

Salvum me fac. Pſal. xij. *T. S.*

HElp, Lord, for good and godly men
do periſh and decay:
And faith and truth from worldly men
is parted clean away.
2 Who ſo doth with his neighbour talk,
his talk is all but vain:
For every man bethinketh how
to flatter, ly, and fain.

3 But flattering and deceitful lips,
and tongues that be ſo ſtout
To ſpeak proud words, & make great brags,
the Lord ſoon cuts them out.

4 For they ſay ſtill, We will prevail,
our tongues ſhall us extol:
Our tongues are ours, we ought to ſpeak;
what lord ſhall us control?

5 But for the great complaint and cry
of poor and men oppreſt,
Ariſe will I now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſilver pure,
that from the earth is tri'd,
And hath no leſs then ſeven times
in fire been purifi'd.

7 Now ſith thy promiſe is to help,
Lord, keep thy promiſe then:
And ſave us now and evermore
from this ill kind of men.
8 For now the wicked world is full
of miſchiefs manifold,
When vanity with worldly men
ſo highly is extol'd.

Uſque quo Domine? Pſal.xiij. *T. S.*

HOw long wilt thou forget me, Lord?
ſhall ne'r be remembred?
How long wilt thou thy viſage hide,
as though thou wert offended?
2 In heart and mind how long ſhall I
with care tormented be?
How long eke ſhall my deadly foes
thus triumph over me?

3 Behold me now, my Lord, my God,
and hear me ſore oppreſt:
Lighten mine eyes, leſt that I ſleep
as one by death poſſeſt:
4 Leſt that mine enemy ſay to me,
Behold I do prevail:
Leſt they alſo that hate my ſoul,
rejoyce to ſee me quail.

5 But from thy mercy and goodneſs
my hope ſhall never ſtart:
In thy relief and ſaving health
right glad ſhall be my heart.
6 I will give thanks unto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiv. *T. S.*

THere is no God, as fooliſh men
affirm in their mad mood:
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heaven high
the whole race of mankind,
And ſaw not one that ſought indeed
the living God to find.

3 They went all wide and were corrupt,
and truly there was none
That in the world did any good:
I ſay there was not one.
4 Is all their judgment ſo far loſt,
that all work miſchief ſtill,
Eating my people, even as bread,
not one to ſeek Gods will?

5 When they thus rage, then ſuddenly
great fear on them ſhall fall:
For God doth love the righteous men,
and will maintain them all.
6 Ye mock the doings of the poor,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call upon his name.

7 But who ſhall give thy people health?
and when wilt thou fulfil
Thy promiſe made to Iſrael
from out of Zion hill?
8 Even when thou ſhalt reſtore again
ſuch as were captive led:
Then Jacob ſhall therein rejoyce,
and Iſrael ſhall be glad.

Domine, Quis? Pſal. xv. *T. S.*

O Lord, within thy tabernacle
who ſhall inhabit ſtill?
2 Or whom wilt thou receive to dwell
in thy moſt holy hill?
The man whoſe life is uncorrupt,
whoſe works are juſt and ſtreight:
Whoſe heart doth think the very truth,
whoſe tongue ſpeaks no deceit.

3 Nor to his neighbour doth none ill
in body, gods, or name,
Nor willingly doth move falſe tales,
which might empair the ſame.
4 That in his heart regardeth not
malicious wicked men:
But thoſe that love and fear the Lord
he maketh much of them.

5 His oath and all his promiſes
that keepeth faithfully,
Although he make his covenant ſo,
that he doth loſe thereby.
6 That putteth not to uſury
his mony and his coyn,
Ne for to hurt the innocent
doth bribe or elſe purloin.

7 Who ſo doth all things as you ſee
that here is to be done,
Shall never periſh in this world,
nor in the world to come.

Conſerva me. Pſal. xvj. *T. S.*

L Ord, keep me, for I truſt in thee,
and do confeſs indeed
Thou art my God, and of my goods,
O Lord, thou haſt no need.
2 I give my goods unto the Saints
that in the world do dwell,
And namely to the faithful flock
in virtue that excel.

3 They ſhall heap ſorrows on their heads
which run as they were mad,
To offer to the idol gods:
alaſs, it is too bad.
4 As for their bloudy ſacrifice
and offerings of that ſort,
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that doſt maintain
my rent, my lot, my chance.
6 The place wherein my lot did fall
in beauty did excel:
Mine heritage aſſign'd to me
doth pleaſe me wondros well.

7 I thank the Lord that cauſed me
to underſtand the right:
For by his means my ſecret thoughts
do teach me every night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Wherefore my heart and tongue alſo
do both rejoyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leave my ſoul in grave,
for, Lord, thou loveſt me:
Nor yet wilt give thy Holy One
corruption for to ſee.

11 But wilt me teach the way to life;
for all treaſure and ſtore
Of perfect joy are in thy face,
and power for evermore.

Exaudi, Domine. Pſal. xvij. *T. S.*

O Lord, give ear to my juſt cauſe,
attend when I complain:
And hear the prayer that I put forth
with lips that do not feign.
2 And let the judgment of my cauſe
proceed always from thee:
And let thine eyes behold and clear
this my ſimplicity.

3 Thou haſt well tri'd me in the night,
and yet could'ſt nothing find
That I have ſpoken with my tongue
that was not in my mind.
4 As for the works of wicked men
and paths perverſe and ill,
For love of thy moſt holy name,
I have refrained ſtill.

5 Then in thy paths that be moſt pure
ſtay me, Lord, and preſerve:
That from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O Lord,
ſurely thou wilt me aid:
Then hear my prayer, and weigh right wel
the words that I have ſaid.

7 O thou the Saviour of all them
that put their truſt in thee,
Declare thy ſtrength on them that ſpurn
againſt thy Majeſty.
8 O keep me as thou wouldeſt keep
the apple of thine eye:
And under covert of thy wings
defend me ſecretly.

The Second part.

9 From wicked men that trouble me,
and daily me annoy;
And from my foes that go about
my ſoul for to deſtroy:
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat,
That in their pride they do not ſpare
to ſpeak they care no what.

11 They lie in wait where I ſhould paſs,
with craft me to confound:
And muſing miſchief in their minds,
to caſt me to the ground.
12 Much like a lion greedily
that would his prey embrace:
Or lurking like a lion's whelp
within ſome ſecret place.

13 Up Lord in haſte, prevent my fo,
and caſt him at thy feet:
Save thou my ſoul from the ill man,
and with the ſword him ſmite.
14 Deliver me, Lord, by thy power,
out of theſe tyrants hands:
Which now ſo long time reigned have,
and kept us in their bands.

15 I mean from worldly men to whom
all wordly goods are rife,
That have no hope nor part of joy
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſure to their mind:
Their children have enough, and leave
to theirs the reſt behind.

17 But I ſhall with pure conſcience
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

Diligam te, Domine. Pſal. xviij. *T. S.*

O God my ſtrength and fortitude,
of force I muſt love thee:
Thou art my caſtle and defence
in my neceſſity.
2 My God, my rock in whom I truſt,
the worker of my wealth:
My refuge, buckler, and my ſhield,
the horn of all my health.

3 When I ſing laud unto the Lord
moſt worthy to be ſerv'd,
Then from my foes I am right ſure
that I ſhall be preſerv'd.
4 The pangs of death did compaſs me,
and bound me every where:
The flowing waves of wickedneſs
did put me in great fear.

5 The ſly and ſubtil ſnares of hell
were round about me ſet:
And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with pain and grief,
did pray to God for grace:
And he forthwith did hear my plaint
out of his holy place.

7 Such is his power, that in his wrath
he made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrils came a ſmoke
when kindled was his ire:
And from his mouth came kindled coals
of hot conſuming fire.

9 The Lord deſcended from above,
and bow'd the heavens high:
And underneath his feet he caſt
the darkneſs of the ſky.
10 On cherubs and on cherubims
full royally he rode:
And on the wings of all the winds
came flying all abroad.

The Second part.

11 And like a den moſt dark he made
his hid and ſecret place:
With waters black and airy clouds
environed he was.
12 But when the preſence of his face
in brightneſs ſhall appear,
Then clouds conſume, and in their ſtead
come hail and coals of fire.

13 The fiery darts and thunder-bolts
diſperſe them here and there:
And with his often lightenings
he puts them in great fear.
14 Lord, at thy wrath and threatnings,
and at thy chiding chear,
The ſprings and the foundations
of all the world appear.

15 And

15 And from above the Lord ſent down
to fetch me from below,
And pluckt me out of waters great
that would me overflow.
16 And me delivered from my foes
that would have made me thrall:
Yea, from ſuch foes as were to ſtrong
for me to deal withall.

17 They did prevent me to oppreſs
in time of my great grief:
But yet the Lord was my defence,
my ſuccour and relief.
18 He brought me forth in open place,
whereas I might be free;
And kept me ſafe becauſe he had
a favour unto me.

19 And as I was an innocent,
So did he me regard,
And to the cleanneſs of my hands
he gave me my reward.
20 For that I walked in his ways.
and in his paths have trod,
And have not ſinned wickedly
againſt my Lord and God.

The Third part.

21 But evermore I have reſpect
to his law and decree:
His ſtatutes and commandments
I caſt not out from me.
22 But pure and clean, and uncorrupt
appear'd before his face,
And did refrain from wickedneſs
and ſin in any caſe.

23 The Lord therefore will me reward,
as I have done aright:
And to the cleanneſs of my hands
appearing in his ſight.
24 For, Lord, with him that holy is
wilt thou be holy too,
And with the good and virtuous men
right virtuouſly wilt do.

25 And to the loving and elect
thy love thou wilt reſerve:
And thou wilt uſe the wicked men,
as wicked men deſerve.
26 For thou doſt ſave the ſimple folk
in trouble when they lie,
And doſt bring down the countenance
of them that look full high.

27 The Lord will light my candle ſo
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkneſs to be light.
28 For by thy help an hoſt of men
diſcomfit, Lord, I ſhall:
By thee I ſcale and overleap
the ſtrength of any wall.

29 Unſpotted are the ways of God,
his word is purely tri'd:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God except the Lord?
for other there is none;
Or elſe who is omnipotent,
ſaving our God alone?

The Fourth part.

31 The God that girdeth me with ſtrength,
is he that I do mean,
That all the ways wherein I walk
did evermore keep clean.
32 That made my feet like to the harts
in ſwiftneſs of my pace,
And for my ſurety brought me forth
into an open place.

33 He did in order put my hands
to battel and to fight:
To break in ſunder bars of braſs
he gave mine arms the might.
34 Thou teacheſt me thy ſaving health,
thy right hand is my tower:
Thy love and familiarity
doth ſtill increaſe my power.

35 And under me thou makeſt plain
the way where I ſhould walk,
So that my feet ſhall never ſlip,
nor ſtumble at a balk.
36 And fiercely I purſue and take
my foes that me annoy'd:
And from the field do not return
till they be all deſtroy'd.

37 So I ſuppreſs and wound my foes,
that they can riſe no more:
For at my feet they fall down flat,
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength
to war in ſuch a wiſe,
That they be all ſcattered abroad
that up againſt me riſe.

39 Lord thou haſt put into my hands
my mortal enemies yoke:
And all my foes thou doſt divide
in ſunder with thy ſtroke.
40 They call'd for help but non gave ear,
nor holp them with relief:
Yea, to the Lord they call'd for help,
yet heard he not their grief.

The Fifth part.

41 And ſtill like duſt before the wind
I drive them under feet,
And ſweep them out like filthy clay
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folk
that ſtill in ſtrife are led:
And thou doſt of the heathen folk
appoint me to be head.

43 A people ſtrange to me unknown,
and yet they ſhall me ſerve:
And at the firſt obey my word,
whereas mine own will ſwerve.
44 I ſhall be irkſom to mine own,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the living Lord,
moſt worthy of all praiſe;
That is my rock and ſaving health,
praiſed be he always.
46 For God it is that gave me power
revenged for to be:
And with his holy word ſubdu'd
the people unto me.

47 And from my foes deliver'd me,
and ſet me above thoſe
That cruel and ungodly were,
and up againſt me roſe.
48 And for this cauſe, O Lord, my God,
to thee give thanks I ſhall,
And ſing out praiſes to thy name
among the Gentiles all.

49 That gaveſt great proſperity
unto the king, I ſay,
To David thine anointed king,
and to his ſeed for ay.

Cœli enarrant. Pſal. xix. *T. S.*

THe heavens and the firmanent
do wondrouſly declare
The glory of God omnipotent,
his works, and what they are.
2 The wondrous works of God appear
by every day's ſucceſs:
The nights likewiſe which their race run,
the ſelfſame thing expreſs.

3 There is no language, tongue, or ſpeech,
where their ſound is not heard:
In all the earth and coaſts thereof.
their knowledge is confer'd.
4 In them the Lord made for the ſun,
a place of great renown,
Who like a bridegroom ready trim'd
doth from his chamber come.

5 And as a valiant champion,
who for to get a prize,
With joy doth haſte to take in hand
ſome noble enterprize.
6 And all the ſky from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the Law of God,
how is his covenant ſure,
Converting ſouls and making wiſe
the ſimple and obſcure!
8 Juſt are the Lords commandments,
and glad both heart and mind;
His precepts pure, and do give light
to eyes that be full blind.

9 The fear of God is excellent,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether:
10 And more to be embrac'd alway
then fined gold, I ſay:
The hony and the hony-comb
are not ſo ſweet as they.

11 By them thy ſervant is forewarn'd
to have God in regard:
And in performance of the ſame
there ſhall be great reward.
12 But, Lord, what earthly man doth know
the errors of his life?
Then cleanſe me from my ſecret ſins
which are in me moſt rife.

13 And keep me that preſumptious ſins
prevail not over me:
And ſo ſhall I be innocent,
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my ſtrength,
O Lord, thou art alone.

Exaudiat te Dom. Pſal. xx. *T. S.*

IN trouble and adverſity
the Lord God hear thee ſtill,
The Majeſty of Jacobs God
defend thee from all ill:

2 And ſend thee from his holy place
his help at every need,
And ſo in Zion ſtabliſh thee,
and make thee ſtrong indeed.

3 Remembring well the ſacrifice
that now to him is done,
And ſo receive right thankfully
thy burnt-offerings each one.
4 According to thy hearts deſire
the Lord grant unto thee,
And all thy counſel and device
full well perform may he.

5 We ſhall rejoyce when thou us ſav'ſt,
and our banners diſplay
Unto the Lord, which thy requeſts
fulfilled hath alway.
6 The Lord will his Anointed ſave,
I know well by his grace,
And ſend him help by his right hand
out of his holy place.

7 In chariots ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that keepeth promiſe juſt.
8 They fall down flat but we do riſe,
and ſtand up ſtedfaſtly:
9 Now ſave and help us, Lord and King,
on thee when we do cry.

Domine in virtute. Pſal. xxj. *T. S.*

O Lord, how joyful is the King
in thy ſtrength and thy power!
How vehemently doth he rejoyce
in thee his Saviour!
2 For thou haſt given unto him
his godly hearts deſire:
To him nothing thou haſt deni'd
of that he did require.

3 Thou didſt preſent him with thy gifts
and bleſſings manifold,
And thou haſt ſet upon his head
a crown of perfect gold.
4 And when he asked life of thee,
thereof thou mad'ſt him ſure,
To have long life, yea ſuch a life
as ever ſhall endure.

5 Great is his glory by thy help,
thy benefit, and aid:
Great worſhip and great honour both
thou haſt upon him laid.
6 Thou wilt give him felicity
that never ſhall decay,
And with thy chearful countenance
wilt comfort him alway.

7 For why? the King doth ſtrongly truſt
in God for to prevail:
Wherefore his goodneſs and his grace
will not that he ſhall quail.
8 But let thine enemies feel thy force,
and thoſe that thee withſtand:
Find out thy foes and let them feel
the power of thy right hand.

9 And like an oven burn them, Lord,
in firy flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou ſhalt root out of the earth
their fruit that ſhould increaſe:
And from the number of thy folk
their ſeed ſhall end and ceaſe.

11 For why? much miſchief did they muſe
againſt thy holy name:
Yet did they fail and had no power
for to perform the ſame.
12 But as a mark thou ſhalt them ſet
in a moſt open place,
And charge thy bow-ſtrings readily
againſt thine enemies face.

13 Be thou exalted, Lord, therefore
in thy ſtrength every hour:
So ſhall we ſing right ſolemnly,
praiſing thy might and power.

Deus, Deus meus. Pſal. xxij. *T. S.*

O God, my God, wherefore doſt thou
forſake me utterly,
And helpeſt not when I do make
my great complaint and cry?
2 To thee my God even all day long
I do both cry and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Even thou that in thy ſanctuary
and holy place doſt dwell,
Thou art the comfort and the joy,
and glory of Iſrael.
4 And he in whom our fathers old
had all their hope for ever:
And when they put their truſt in thee,
thou didſt them ay deliver.

5 They were delivered ever when
they called on thy name:
And for the faith they had in thee
they were not put to ſhame.
6 But I am now become a worm
more like then any man:
An outcaſt whom the people ſcorn
with all the ſpite they can.

7 All men deſpiſe as they behold
me walking on the way:
They grin, they mow, they nod their heads,
and on this wiſe they ſay,
8 This man did glory in the Lord,
his favour and his love,
Let him redeem and help him now,
his power if he will prove.

9 But, Lord, out of my mothers womb
I came by thy requeſt:
Thou didſt preſerve me ſtill in hope
while I did ſuck her breaſt.
10 I was committed from my birth
with thee to have abode:
Since I was in my mothers womb
thou haſt been e'r my God.

The Second part.

11 Then, Lord, depart not now from me
in this my preſent grief,
Since I have none to be my help,
my ſuccour and relief.
12 So many bulls do compaſs me
that be full ſtrong of head:
Yea bulls ſo fat, as though they had
in Baſan field been fed.

13 They gape upon me greedily,
as though they would me ſlay:
Much like a lion roaring out,
and ramping for his prey.
14 But I drop down like water ſhed,
my joynts in ſunder break,
My heart doth in my body melt
like wax againſt the heat.

15 And like a potſherd drieth my ſtrength,
my tongue it cleaveth faſt
Unto my jaws, and I am brought
to duſt of death at laſt.
16 And many dogs do compaſs me,
and wicked counſel eke
Conſpire againſt me curſedly,
they pierce my hands and feet.

17 I was tormented, ſo that I
might all my bones have told;
Yet ſtill upon me they do look,
and ſtill they me behold.
18 My garments they divided eke
in parts among them all:
And for my coat they did caſt lots
to whom it might befall.

19 Therefore I pray thee be not far
from me at my great need:
But rather ſith thou art my ſtrength,
to help me, Lord, make ſpeed.
20 And from the ſword, Lord, ſave my ſoul
by thy might and thy power;
And keep my ſoul thy darling dear,
from dogs that would devour.

21 And from the lions mouth that would
me all in ſunder ſhiver,
And from the horns of unicorns,
Lord ſafely me deliver.
22 Then ſhall I to my brethren all
thy Majeſty record:
And in thy church ſhall praiſe the name
of thee the living Lord.

The Third part.

23 All ye that fear him praiſe the Lord,
thou Jacob honour him:
And all ye ſeed of Iſrael
with reverence worſhip him.
24 For he deſpiſeth not the poor,
he turneth not awry
His countenance when they do call,
but granteth to their cry.

25 Among the folk that the Lord
I will therefore proclaim
Thy praiſe, and keep my promiſe made
for ſetting forth thy name.
26 The poor ſhall eat and be ſuffic'd,
and thoſe that do endeavour
To know the Lord, ſhall praiſe his name,
their hearts ſhall live for ever.

27 All coaſts of th'earth ſhall praiſe the Lord,
and turn to him for grace:
The heathen folk ſhall worſhip him
before his bleſſed face.
28 The kingdom of the heathen folk
the Lord ſhall have therefore:
And he ſhall be their governour
and king for evermore.

29 The rich men of his goodly gifts
ſhall feed and taſte alſo:
And in his preſence worſhip him
and bow their knees full low.
30 And all that ſhall go down to duſt,
of life by him ſhall taſte:
My ſeed ſhall ſerve and praiſe the Lord
while any world ſhall laſt.

31 My ſeed ſhall plainly ſhew to them
that ſhall be born hereafter,
His juſtice and his righteouſneſs,
and all his works of wonder.

Dominus

Dominus regit me. Pſal. xxiij. *W.W.*

THe Lord is onely my ſupport,
and he that doth me feed:
How can I then lack any thing
where of I ſtand in need?
2 He doth me fold in coats moſt ſafe
the tender graſs faſt by:
And after drives me to the ſtreams
which run moſt pleaſantly.

3 And when I feel my ſelf near loſt,
then doth he me home take,
Conducting me in his right paths
even for his own names ſake.
4 And though I were even at deaths door,
yet would I fear none ill:
For with thy rod and ſhepherds crook
I am comforted ſtill.

5 Thou haſt my table richly deckt
in deſpite of my foe:
Thou haſt my head with balm refreſht,
my cup doth overflow.
6 And finally while breath doth laſt
thy grace ſhall me defend:
And in the houſe of God will I
my life for ever ſpend.

Another of the ſame, by T. S.

MY ſhephered is the living Lord,
nothing therefore I need.
2 In paſtures fair with waters calm
he ſets me for to feed.
3 He did convert and glad my ſoul,
and brought my mind in frame
To walk in paths of righteouſneſs,
for his moſt holy name.

4 Yea though I walk in vale of death,
yet will I fear none ill:
Thy rod, thy ſtaff doth comfort me,
and thou art with me ſtill.
5 And in the preſence of my foes
my table thou ſhalt ſpread:
Thou ſhalt, O Lord, fill full my cup,
and eke anoint my head.

6 Through all my life thy favour is
ſo frankly ſhew'd to me:
That in thy houſe for evermore
my dwelling place ſhall be.

Domini eſt terra. Pſal.xxiv. *I. H.*

THe earth is all the Lords, with all
her ſtore and furniture:
Yea His is all the world, and all
that therein doth endure.
2 For he hath faſtly founded it
above the ſeas to ſtand,
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he, O Lord, that ſhall
aſcend into thy hill,
Or paſs into thy holy place,
there to continue ſtill?
4 Whoſe hands are harmleſs, and whoſe heart
no ſpot there doth defile:
His ſoul not ſet on vanity,
who hath not ſworn to guil.

5 Him that is ſuch an one, the Lord
ſhall place in bliſful plight,
And God his God and Saviour
ſhall yield to him his right.
6 This is the brood of travellers,
in ſeeking of his grace:
As Jacob did the Iſraelite,
in that time of his race.

7 Ye Princes, ope your gates, ſtand ope,
the everlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.
8 Who is the King of glorious ſtate?
the Strong and Mighty Lord,
The Mighty Lord in battel ſtout
and trial of the ſword.

9 Ye Princes, ope your gates, ſtand ope,
the everlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.
10 Who is the King of glorious ſtate?
the Lord of hoſts it is:
The kingdom and the royalty
of glorious ſtate is His.

Ad te Domine. Pſal. xxv. *T. S.*

I Lift my heart to thee,
my God and guide moſt juſt:
Now ſuffer me to take no ſhame,
for in thee do I truſt.
2 Let not my foes rejoyce,
nor make a ſcorn of me:
And let them not be overthrown
that put their truſt in thee.

3 But ſhame ſhall them befal,
which harm them wrongfully:
Therefore thy paths, and thy right ways
unto me, Lord, deſcry.
4 Direct me in thy truth,
and teach me, I thee pray:
Thou art my God and Saviour,
on thee I wait alway.

5 Thy mercies manifold,
I pray thee, Lord, remember;
And eke thy pity plentiful,
for they have been for ever.
6 Remember not the faults
and frailty of my youth;
Remember not how ignorant
I have been of thy truth.

Nor after my deſerts
let me thy mercy find:
But of thine own benignity,
Lord, have me in thy mind.
7 His mercy is full ſweet,
his truth a perfect guide:
Therefore the Lord will ſinners teach,
and ſuch as go aſide.

8 The humble he will teach
his precepts for to keep:
He will direct in all his ways
the lowly and the meek.
9 For all the ways of God
are truth and mercy both,
To them that keep his teſtament,
the witneſs of his troth.

The Second part.

10 Now for thy holy name,
O Lord I thee intreat
To grant me pardon for my ſin,
for it is wondrous great.
11 Who ſo doth fear the Lord,
the Lord will him direct
To lead his life in ſuch a way
as he doth beſt accept.

12 His ſoul ſhall evermore
in goodneſs dwell and ſtand:
His ſeed and his poſterity
inherit ſhall the land.
13 All thoſe that fear the Lord
know his ſecret intent:
And unto them he doth declare
his will and teſtament.

14 Mine eyes and eke my heart
to him I will advance,
That pluck'd my feet out of the ſnare
of ſin and ignorance.
15 With mercy me behold,
to thee I make my moan:
For I am poor and deſolate,
and comfortleſs alone.

16 The troubles of my heart
are multipli'd indeed:
Bring me out of this miſery,
neceſſity and need.
17 Behold my poverty,
mine anguiſh and my pain:
Remit my ſin and mine offence,
and make me clean again.

18 O Lord, behold my foes,
how they do ſtill increaſe,
Purſuing me with deadly hate,
that fain would live in peace.
19 Preſerve and keep my ſoul,
and eke deliver me:
And let me not be overthrown,
becauſe I truſt in thee.

20 Let my ſimple pureneſs
me from mine enemies ſhend:
Becauſe I look as one of thine,
that thou ſhould'ſt me defend.
21 Deliver, Lord, thy folk,
and ſend them ſome relief,
I mean thy choſen Iſrael,
from all their pain and grief.

Judica me Domine. Pſal. xxvj. *T. S.*

LOrd, be my judge, and thou ſhalt ſee
my paths be right and plain:
I truſt in God, and hope that he
will ſtrength me to remain.
2 Prove me, my God, I thee deſire
my ways to ſearch and try:
As men do prove their gold with fire,
my reins and heart eſpy.

3 Thy goodneſs laid before my face
I durſt behold always:
For of thy truth I tread the trace,
and will do all my days.
4 I do not liſt to haunt or uſe
with men whoſe deeds are vain:
To come in houſe I do refuſe
with the deceitful train.

5 I much abhor the wicked ſort,
their deeds I do deſpiſe:
I do not once to them reſort
that hurtful things deviſe.
6 My hands I waſh, and do proceed
in works to walk upright:
Then to thine altar I make ſpeed,
to offer there in ſight.

7 That I may ſpeak and preach the praiſe
that doth belong to thee:
And ſo declare how wondrous ways
thou haſt been good to me.
8 O God, thy houſe I love moſt dear,
to me it doth excel:
I have delight and would be near
whereas thy grace doth dwell.

9 O ſhut not up my ſoul with them
in ſin that take their fill;
Nor yet my life among thoſe men
that ſeek much blood to ſpill.
10 Whoſe hands are heapt with craft & guil,
their lives thereof are full:
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteouſneſs intend
my time and days to ſerve:
Have mercy, Lord, and me defend,
ſo that I do not ſwerve.
12 My foot is ſtay'd for all aſſays,
it ſtandeth well and right:
Wherefore to God will I give praiſe
in all the peoples ſight.

Dominus illuminatio. Pſal. xxvij. *I. H.*

THe Lord is both my health and light;
ſhall man make me diſmaid?
Sith God doth give me ſtrength and might,
why ſhould I be afraid?
2 While that my foes with all their ſtrength
begin with me to brawl,
And think to eat me up, at length
themſelvs have caught the fall.

3 Though they in camp againſt me lie,
my heart is not afraid:
In battel pight if they will try,
I truſt in God for aid.
4 One thing of God I do require,
that he will not deny:
For which I pray and will deſire
till he to me apply,

5 That I within his holy place
my life throughout may dwell,
To ſee the beauty of His face,
and view his temple well.
6 In time of dread he ſhall me hide
within His place moſt pure;
And keep me ſecret by his ſide,
as on a rock moſt ſure.

7 At length I know the Lords good grace
ſhall make me ſtrong and ſtout,
My foes to foil and clean deface,
that compaſs me about.
8 Therefore within His houſe will I
give ſacrifice of praiſe:
With pſalms and ſongs I will apply
to laud the Lord always.

The Second part.

9 Lord, hear the voice of my requeſt,
for which to thee I call:
Have mercy, Lord, on me oppreſt,
and ſend me help withall.
10 My heart doth knowledge unto thee,
I ſue to have thy grace:
Then ſeek my face, ſaidſt thou to me;
Lord, I will ſeek thy face.

11 In wrath turn not thy face away,
nor ſuffer me to ſlide:
Thou art my help ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſon forſook,
and caſt me off at large:
And then the Lord himſelf yet took
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right,
For fear of ſuch as watch for me,
to trap me if they might.

14 Do not betake me to the will
of them that be my foes:
For they ſurmiſe againſt me ſtill
falſe witneſs to depoſe.

15 My heart would faint, but that in me
this hope is fixed faſt,
The Lord God's good grace ſhall I ſee
in life that ay ſhall laſt.
16 Truſt ſtill in God whoſe thou art,
his will abide thou muſt;
And he ſhall eaſe and ſtrength thy heart,
if thou in him do truſt.

Ad te Dom. clamabo. Pſal. xxviij. *T. S.*

THou art, O Lord, my ſtrength and ſtay,
the ſuccour which I crave:
Neglect me not, leſt I be like
to them that go to grave.
2 The voice of thy ſuppliant hear,
that unto thee doth cry:
When I lift up my hands unto
thy holy ark moſt high.

3 Repute me not among the ſort
of wicked and pervert,
That ſpeak right fair unto their friends,
and think full ill in heart.
4 According to their handy-work,
as they deſerve indeed,
And after their inventions
let them receive their meed.

5 For they regard nothing Gods works,
his law ne yet his lore:
Therefore will he them and their ſeed
deſtroy for evermore.
6 To render thanks unto the Lord
how great a cauſe have I,
My voyce, my prayer, and my complaint
that heard ſo willingly!

7 He is my ſhield and fortitude,
my buckler in diſtreſs:
My hope, my help, my hearts relief,
my ſong ſhall him confeſs.
8 He is our ſtrength and our defence,
our enemies to reſiſt:
The health and the ſalvation
of his elect by Chriſt.

9 Thy people and thine heritage,
Lord, bleſs, guide, and preſerve:
Increaſe them, Lord, and rule their hearts,
that they may never ſwerve.

Afferte Domino. Pſal. xxix. *T. S.*

GIve to the Lord, ye potentates,
ye rulers of the world,
Give ye all praiſe, honour and ſtrength
unto the living Lord.
2 Give glory to his holy Name,
and honour Him alone:
Worſhip Him in his Majeſty,
within His holy throne.

3 His voice doth rule the waters all,
even as himſelf doth pleaſe:
He doth prepare the thunder-claps,
and governs all the ſeas.
4 The voyce of God is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and moſt magnificent.

5 The voyce of God doth rend and break
the cedar-trees ſo long:
The cedar-trees of Lebanon,
which are moſt high and ſtrong.
6 And makes them leap like as a calf,
or elſe the unicorn:
Not onely trees but mountains great,
whereon the trees are born.

7 His voyce divides the flames of fire,
and ſhakes the wilderneſs:
8 It makes the deſart quake for fear,
that called is Cades.
9 It makes the hinds for fear to calve,
and makes the coverts plain:
Then in his temple every man
his glory doth proclaim.

10 The Lord was ſet above the flouds,
ruling the raging ſea:
So ſhall He reign as Lord and King
for ever and for ay.
11 The Lord will give his people power
in virtue to increaſe:
The Lord will bleſs His choſen flock
with everlaſting peace.

Exaltabo te Domine. Pſal. xxx. *I. H.*

ALl laud and praiſe with heart and voice,
O Lord, I give to thee,
Which didſt not make my foes rejoyce,
but haſt exalted me.
2 O Lord my God, to thee I cri'd
in all my pain and grief:
Thou gav'ſt an ear, and did'ſt provide
to eaſe me with relief.

3 Of thy good will thou haſt call'd back
my ſoul from hell to ſave,
Thou didſt revive when ſtrength did lack,
and kept'ſt me from the grave.
4 Sing praiſe, ye Saints, that prove and ſee
the goodneſs of the Lord:
In memory of his Majeſty
rejoyce with one accord.

5 For why? his anger but a ſpace
doth laſt, and ſlack again:
But in his favour and his grace
always doth life remain.
Though gripes of grief and pangs full ſore
ſhall lodge with us all night,
The Lord to joy ſhall us reſtore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boaſt and ſay,
Tuſh, I am ſure to feel none ill,
this wealth ſhall not decay.
7 For thou, O Lord, of thy good grace
had'ſt ſent me ſtrength and aid:
But when thou turn'dſt away thy face,
my mind was ſore diſmaid.

8 Wherefore again yet did I cry
to thee, O Lord of might:
My God with plaints I did apply,
and pray'd both day and night,
9 What gain is in my bloud, ſaid I,
if death deſtroy my days?
Doth duſt declare thy Majeſty,
or yet thy truth doth praiſe?

10 Wherefore, my God, ſome pity take,
O Lord, I thee deſire:
Do not this ſimple ſoul forſake,
of help I thee require.
11 Then didſt thou turn my grief and wo
into a chearful voice:

The mourning weed thou took'ſt me fro,
and mad'ſt me to rejoyce.
12 Wherefore, my ſoul unceſſantly
ſhall ſing unto thy praiſe:
My Lord, my God, to thee will I
give laud and thanks always.

In te, Domine. Pſal.xxxj. *I. H.*

O Lord, I put my truſt in thee,
let nothing work me ſhame:
As thou art juſt deliver me
and ſet me quite from blame.
2 Hear me, O Lord, and that anon,
to help me make good ſpeed:
Be thou my rock and houſe of ſtone,
my fence in time of need.

3 For why? at ſtones thy ſtrength is tri'd,
thou art my fort and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Pluk thou my feet out of the ſnare
which they for me have laid:
Thou art my ſtrength, and all my care
is for thy might and aid.

5 Into thy hands, Lord, I commit
my ſpirit which is thy due:
For why thou haſt redeemed it,
O Lord, my God moſt true.
6 I hate ſuch folk as will not part
from things to be abhor'd,
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excel:
Thou ſeeſt when ought would me annoy,
and know'ſt my ſoul full well.
8 Thou haſt not left me in their hand
that would me overcharge:
But thou haſt ſet me out of band,
to walk abroad at large.

The Second part.

9 Great grief, O Lord, doth me aſſail,
ſome pity on me take:
Mine eyes wax dim, my ſight doth fail,
my womb for wo doth ake.
10 My life is worn with grief and pain,
my years in wo are paſt,
My ſtrength is gone, and through diſdain
my bones corrupt and waſte.

11 Among my foes I am a ſcorn,
my friends are all diſmaid:
My neighbours and my kinſmen-born
to ſee me are afraid.
12 As men once dead are out of mind,
ſo am I quite forgot:
As ſmall effect in me they find
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray;
How they conſpir'd and went about
to take my life away.
14 But, Lord, I truſt in thee for aid,
not to be over-trod:
For I confeſs and ſtill have ſaid,
Thou art my Lord and God.

15 The length of all my life and age
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſervant, Lord, expreſs
and ſhew thy joyful face:
And ſave me, Lord, for they goodneſs,
thy mercy, and thy grace.

The Third part.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked bear the ſhame,
and in the grave to fall.
18 O Lord, make dumb their lips outright,
which are addict to lies,
And cruelly with pride and ſpight
againſt the juſt deviſe.

19 O how great good haſt thou in ſtore
laid up full ſafe for them
That fear and truſt in thee therefore,
before the ſons of men!
20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide
from all the ſtrife of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far,
Me to defend with watch and ward,
as in a town of war.
22 Thus did I ſay both day and night,
when I was ſore oppreſt;
Lo, I was clean caſt out of ſight,
yet heard'ſt thou my requeſt.

23 Ye ſaints, love ye the Lord, I ſay,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be ſtrong, and God ſhall ſtay your heart,
be bold and have a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

Beati quorum. Pſal.xxxij. *T. S.*

THe man is bleſt whoſe wickedneſs
the Lord hath clean remitted:
And he whoſe ſin and wickedneſs
is hid and alſo covered.
2 And bleſt is he to whom the Lord
imputeth not his ſin:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whil'ſt that I kept cloſe my ſin
in ſilence and conſtraint,
My bones did wear and waſte away
with daily moan and plaint.
4 For night and day thy hand on me
ſo grievous was and ſmart,
That all my bloud and humours moiſt
to drineſs did convert.

5 I did therefore confeſs my fault
and all my ſins diſcover:
Then Thou, O Lord, didſt me forgive,
and all my ſins paſs over.
6 The humble man ſhall pray therefore,
and ſeek thee in due time:
So that the ſtouds of waters great
ſhall have no power on him.

7 When trouble and adverſity
do compaſs me about,
Thou art my refuge and my joy,
and thou doſt rid me out.
8 Come hither and I will thee teach
how thou ſhalt walk aright:
I will thee guide as I my ſelf
have learn'd by proof and ſight.

9 Be no ſo rude and ignorant
as is the horſe and mule,
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain:
But unto him that truſt in God
his goodneſs ſhall remain.

11 Be merry therefore in the Lord,
ye juſt lift up your voice:
And ye of pure and perfect heart,
be glad and eke rejoyce.

Exultate, juſti. Pſal.xxxiij. *I. H.*

YE righteous in the Lord rejoyce;
it is a ſeemly ſight,
That upright men with thankful voyce
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harp and ſong,
in Pſalms and pleaſant things:
With lute and inſtrument among
that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage give him praiſe:
4 For why his word is ever true,
his works and all his ways.
5 To judgment, equity and right
he hath a great good will:
And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens all were wrought:
Their hoſts and powers every one
his breath to paſs hath brought.
7 The waters great gathered hath he
on heaps within the ſhore:
And hid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth both leaſt and moſt,
fear God and keep his law:
Ye that inhabit in each coaſt,
dread him and ſtand in aw.
9 What he commanded wrought it was;
at once with preſent ſpeed:
What he doth will is brought to paſs
with full effect indeed.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitude
of their device and thought.
11 But his decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

The Second part.

12 And bleſt are they to whom the Lord
as God and guide is known:
Whom he doth chuſe of meer accord
to take them as his own.
13 The Lord from heaven caſt his ſight
on men mortal by birth:
14 Conſidring from his ſeat of might
the dwellers of the earth.

15 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame,
For he alone doth know the thought
and working of the same.
16 A king that trusteth in his host,
shall nought prevail at length:
The man that of his might doth boast,
shall fall for all his strength.

17 The troops of horsmen eke shall fall,
their sturdy steeds shall starve:
The strength of horse shall not prevail
the rider to preserve.
18 But lo the eyes of God intend
and wach to aid the just:
With such as fear him to offend,
and on his goodness trust:

19 That he of death and great distress
may set their souls from dread:
And if that dearth their land oppress,
in hunger them to feed.
20 Wherefore our soul doth whole depend
on God our strength and stay:
He is our shield us to defend,
and drive all darts away.

21 Our soul in God hath joy and game,
rejoycing in his might:
For why? in his most holy name
we hope and much delight.
22 Therefore let thy goodness, O Lord,
still present with us be:
As we always with one accord
do onely trust in thee.

Benedicam, Dom. Psal. xxxiv. *T. S.*

I Will give laud and honour both
unto the Lord always,
And eke my mouth for evermore
shall speak unto his praise.
2 I do delight to laud the Lord
in soul and eke in voice:
That humble men and mortifi'd
may hear and so rejoyce.

3 Therefore see that ye magnify
with me the living Lord;
And let us now exalt his name
together with one accord.
4 For I my self besought the Lord;
he answered me again,
And me deliver'd incontinent
from all my fear and pain.

5 Whoso they be that him behold,
shall see his light most clear:
Their countenance shall not be dasht,
they need it not to fear.
6 This silly wretch for some relief
unto the Lord did call;
Who did him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place,
To save all such as fear the Lord,
that nothing them deface.
8 Tast and consider well therefore
that God is good and just:
O happy man that maketh him
his onely stay and trust!

9 Fear ye the Lord, ye holy ones,
above all earthly thing:
For they that fear the living Lord
are sure to lack nothing.

10 The lions shall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack shall be to such.

The Second part.

11 Come near therefore my children dear,
and to my words give ear:
I shall you teach the perfect way,
how ye the Lord should fear.
12 Who is the man that would live long,
and lead a blessed life?
13 See thou refrain thy tongue and lips
from all deciet and strife:

14 Turn back thy face from doing ill,
and do the godly deed:
Inquire for peace and quietness,
and follow it with speed.
15 For why? the eyes of God above
upon the just are bent:
His ears likewise, to hear the plaint
of the poor innocent.

16 But he doth frown and bend his brows
upon the wicked train:
And cuts away the memory
that should of them remain.
17 But when the just do call and cry,
the Lord doth hear them so,
That out of pain and misery
forth with he lets them go.

18 The Lord is kind and straight at hand
to such as be contrite:
He saves also the sorowful,
the poor end meek in sp'rit.
19 Full many be the miseries
that righteous men do suffer:
But out of all adversities
the Lord doth them deliver.

20 The Lord doth so preserve and keep
his very bones alway,
That not so much as one of them
doth perish or decay.
21 The sin shall slay the wicked man,
which he himself hath wrought:
And such as hate the righteous man
shall soon be brought to nought.

22 But they that fear the living Lord,
the Lord doth save them sound:
And who that put their trust in him,
nothing shall them confound.

Judica me Domine. Psal. xxxv. *I. H.*

LOrd plead my cause against my foes,
confound their force and might:
Fight on my part against all those
that seek with me to fight.
2 Lay hand upon the spear and shield,
thy self in armour dress:
Stand up for me, and fight the field,
to help me from distress.

3 Gird on thy sword, and stop the way,
mine enemies to withstand:
That thou unto my soul may'st say,
Lo I thy help at hand.
4 Confound them with rebuke and blame,
that seek my soul to spill:
Let them turn back and flee with shame,
that think to work me ill.

5 Let them disperse and flee abroad,
as wind doth drive the dust:
And that the angel of our God
their might away may thrust.
6 Let all their ways be void of light,
and slippery like to fall:
And send thine angel with thy might,
to persecute them all.

7 For why? without my fault they have
in secret set their grin:
And for no cause have dig'd a cave
to take my soul therein.
8 When they think least and have no care,
O Lord, destroy them all:
Let them be trapt in their own snare,
and in their mischief fall.

9 And let my soul with heart and voice,
in God have joy and wealth:
That in the Lord I may rejoyce,
and in his saving health.
10 And then my bones shall speak and say,
my parts shall all agree:
O Lord, though they do seem full gay,
what one is like to thee?

The Second part.

11 Thou dost defend the weak from them
that are both stout and strong:
And rid the poor from wicked men,
that spoil and do them wrong.
12 My cruel foes against me rise,
to witness things untrue:
And to accuse me they devise
of things I never knew.

13 Where I to them did ow good will;
they quit me with disdain.
That they should pay my good with ill,
my soul doth sore complain.
14 When they were sick I mourn'd therefore,
and clad my self in sack:
With fasting I did faint ful sore,
to pray I was not slack:

15 As they had been my brethren dear,
I did my self behave:
As one that maketh woful chear
about his mothers grave.
16 But they at my disease did joy,
and gather on a rout:
Yea, abject slaves at me did toy,
with mocks and cheeks full stout.

17 The belly-gods and flattering train,
that all good things deride,
At me do grin with great disdain,
and pluck their mouths aside.
18 Lord, why wilt thou so long forbear?
why do'st thou stay and pause?
O rid my soul, mine onely dear,
out of these lions claws.

19 And then will I give thanks to thee
before the church always:
And where most of the people be,
there will I shew thy praise.
20 Let not my foes prevail on me,
which hate me for no fault:
Nor yet them wink, or turn their eye,
that causless me assault.

The Third part.

21 Of peace no word they think or say,
their talk is all untrue:
They still consult and would betray
all those that peace ensue.
22 With open mouth they run at me,
they gape, they laugh, they fleer:

Well,

Well, well, ſay they, our eye doth ſee
the thing that we deſire.

23 But, Lord, thou ſeeſt what ways they take,
ceaſe not this gear to mend:
Be not far off, nor me forſake,
as men that fail their friend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right:
Revenge my cauſe, my Lord, my God,
and aid me with thy might.

25 According to thy righteouſneſs,
my Lord God, ſet me free:
And let them not their pride expreſs,
nor triumph over me.
26 Let not their hearts rejoyce and cry,
There, there, this gear go's trim:
Nor give them cauſe to ſay on high,
we have our will on him.

27 Confound them with rebuke and ſhame,
that joy when I do mourn:
And pay them home with ſpight and blame,
that brag at me with ſcorn.
28 Let them be glad and eke rejoyce
which love mine upright way,
And they all times with heart and voice
ſhall praiſe the Lord, and ſay,

29 Great is the Lord, and doth excell,
for why? he doth delight
To ſee his ſervants proſper well,
that is his pleaſant ſight.
30 Wherefore my tongue I will apply
thy righteouſneſs to praiſe:
Unto the Lord my God will I
ſing laud and praiſe always.

Dixit in juſtus. Pſal. xxxvj. *I. H.*

THe wicked with his works unjuſt
doth thus perſwade his heart,
That of the Lord he hath no truſt;
his fear is ſet apart.
2 Yet doth he joy in his eſtate,
to walk as he began,
So long till he deſerve the hate
of God and eke of man.

3 His words are wicked vile and naught,
his tongue no truth doth tell:
Yet at no hand will he be taught
which way he may do well.
4 When he ſhould ſleep, then doth he muſe
his miſchiefs to fulfil:
No wicked ways doth he refuſe,
nor nothing that is ill.

5 But, Lord, thy goodneſs doth aſcend
above the heavens high:
So doth thy truth is ſelf extend
unto the cloudy ſky.
6 Much more then hills ſo high and ſteep,
thy juſtice is expreſt:
Thy judgments like to ſeas moſt deep;
thou ſav'ſt both man and beaſt.

7 Thy mercy is above all things,
O God, is doth excell:
In truſt whereof, as in thy wings,
the ſons of men ſhall dwell.
8 Within thy houſe they ſhall be fed
with plenty at their will:
Of all delight they ſhall be ſped,
and take thereof their fill.

9 For why, the well of life ſo pure
doth ever flow from thee;
And in thy light we are full ſure
the laſting light to ſee.
10 From ſuch as thee deſire to know
let not thy grace depart:
Thy righteouſneſs declare and ſhow
to men of upright heart.

11 Let not the proud on me prevail,
O Lord, of thy good grace:
Nor let the wicked me aſſail,
to throw me out of place.
12 But they in their device ſhall fall
that wicked works maintain:
They ſhall be overthrown withall,
and never riſe again.

Noli æmulari. Pſal. xxxvij. *W. W.*

GRudge not to ſee the wicked men
in wealth to flouriſh ſtill:
Nor yet envy ſuch as to ill
have bent and ſet their will.
2 For as green graſs and flouriſhing herbs
are cut and wither away:
So ſhall their great proſperity
ſoon paſs, fade, and decay.

3 Truſt thou therefore in God alone,
to do well give thy mind:
So ſhall thou have the Land as thine,
and there ſure food ſhalt find.
4 In God ſet all thy hearts delight,
and look what thou would'ſt have,
Or elſe can'ſt wiſh in all the world,
thou need'ſt it not to crave.

5 Caſt both thy ſelf and thine affairs
on God with perfect truſt,
And thou ſhalt ſee with patience
th'effect both ſure and juſt.
6 Thy perfect life and godly name
he will clear as the light:
So that the ſun even at noon-day
ſhall not ſhine half ſo bright.

7 Be ſtill therefore, and ſtedfaſtly
on God ſee thou wait then,
Not ſhrinking for the proſperous ſtate
of lewd & wicked men.
8 Shake off deſpight, envy, and hate,
at leaſt in any wiſe:
Their wicked ſteps avoid and flee,
and follow not their guiſe.

9 For every wicked man will God
deſtroy both more and leſs:
But ſuch as truſt in him are ſure
the land for to poſſeſs.
10 Watch but a while, and thou ſhalt ſee
no more the wicked train,
No not ſo much as houſe or place
where once he did remain

The Second part.

11 But merciful and humble men
enjoy ſhall ſea and land:
In reſt and peace they ſhall rejoyce,
for nought ſhall them withſtand.
12 The lewd men and malicious
againſt the juſt conſpire:
They gnaſh their teeth at him, as men
which do his bane deſire.

13 But while that lewd men thus do think,
the Lord laughs them to ſcorn:
For why? he ſees their term approach
when they ſhall ſigh and mourn.

14 The wicked have their ſword out drawn,
their bow eke have they bent,
To overthrow and kill the poor,
as he the right way went.

15 But the ſame ſword ſhall pierce their heart
which was to kill the juſt:
Likewiſe the bow ſhall break to ſhivers,
wherein they put their truſt.
16 Doubtleſs the juſt mans poor eſtate
is better a great deal more
Then all theſe lewd and wicked mens
rich pomp and heaped ſtore.

17 For be their power never ſo ſtrong,
God will it overthrow:
Where contrary he doth preſerve
the humble men and low.
18 He ſees by his great providence
the good mens trade and way:
And will give them inheritance
which never ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſtead:
When others ſhall be hunger-bit,
they ſhall be clad and fed.
20 For whoſoever wicked is
and enemy to the Lord,
Shall quail, yea melt, even as lambs greaſe,
or ſmoke that flies abroad.

The Third part.

21 Behold the wicked borrows much,
and never pay's again:
Whereas the juſt by liberal gifts
makes many glad and fain.
22 For they whom God doth bleſs, ſhall have
the land for heritage,
And they whom he doth curſe, likewiſe
ſhall periſh in his rage.

23 The Lord the juſt mans ways doth guide,
and gives him good ſucceſs:
To every thing he takes in hand
he ſendeth good addreſs.
24 Though that he fall, yet is he ſure
not utterly to quail:
Becauſe the Lord puts out his hand
at need, and doth not fail.

25 I have been young and now am old,
yet did I never ſee
The juſt man left, nor yet his ſeed
to beg for miſery:
26 But gives always moſt liberally,
and lends whereas is need:
His children and poſterity
receive of God their need.

27 Flee vice therefore and wickedneſs,
and virtue do embrace:
So God ſhall grant thee long to have
on earth a dwelling place.
28 For God ſo loveth equity,
and ſhews to his ſuch grace,
That he preſerveth them alway,
but'ſtroys the wicked race.

29 Whereas the good and godly men
inherit ſhall the land:
Having as lords all things therein
in their own power and hand.
30 The juſt mans mouth ſhall ever ſpeak
of matters wiſe and high:
His tongue doth talk to edify
with truth and equity.

31 For in his heart the Law of God
his Lord doth ſtill abide:
So that wherever he goes or walks,
his foot can never ſlide.
32 The wicked like a ravening wolf
the juſt man doth beſet,
By all means ſeeking him to kill,
if he fall in his net.

The Fourth part.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend:
Though men againſt him ſentence give,
God would him yet defend.
34 Wait thou on God and keep his way,
he ſhall preſerve thee then
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree.
Flouriſhing in all wealth and ſtore,
as doth the laurel-tree.
36 But ſuddenly he paſt away,
and lo he was quite gone:
Then I him ſought but could not find
the place where dwelt ſuch one.

37 Mark and behold the perfect man,
how God doth him increaſe:
For the juſt man ſhall have at length
great joy with reſt and peace.
38 As for tranſgreſſours wo to them,
deſtroy'd they ſhall all be:
God ſhall cut off their buding race,
and rich poſterity.

39 But the ſalvation of the juſt
doth come from God above,
Who in their trouble ſends them aid,
of his meer grace and love.
40 God doth them help, ſave, and deliver
from lewd men and unjuſt:
And ſtill will ſave them whilſt that they
in him do put their truſt.

Domine, ne. Pſal. xxxviij. *I. H.*

PUt me not to rebuke, O Lord,
in thy provoking ire:
Ne in thy heavy wrath, O Lord,
correct me I deſire.
2 Thine arrows do ſtick faſt in me,
thy hand doth preſs me ſore:
And in my fleſh no health at all
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones
by reaſon of my ſin.
4 For lo, my wicked doings, Lord,
above my head are gone:
A greater load then I can bear,
they lie me ſore upon.

5 My wounds ſtink and are feſtred ſo,
as loathſom is to ſee:
Which all through mine own fooliſhneſs
betideth unto me.
6 And I in careful wiſe am brought
in trouble and diſtreſs:
That I go wailing all the day
in doleful heavineſs.

7 My loyns are fil'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I roar for grief of heart.

9 Thou know'ſt, Lord, my deſires; my groans
are open in thy ſight:
10 My heart doth pant, my ſtrength doth fail,
mine eyes have left their light.

11 My lovers and my wonted friends
ſtand looking on my wo:
And eke my kinſmen far away
are me departed fro.
12 They that did ſeek my life laid ſnares,
and they that ſought the way
To do me hurt, ſpeak lies, and thought
on miſchief all the day.

The Second part.

13 But as a deaf man I became,
that cannot hear at all:
14 And as one dumb, that opens not
his mouth to ſpeak withall.
15 For all my confidence, O Lord,
is wholly ſet on thee:
O Lord; thou Lord that art my God,
thou ſhalt give ear to me.

16 This did I crave, that they my foes
triumph not over me:
For when my foot did ſlip, then they
did joy my fall to ſee.
17 And truly I poor wretch am ſet
in place, a woful wight:
And eke my grievous heavineſs
is ever in my ſight.

18 For while that I my wickedneſs
in humble wiſe confeſs;
And while I for my ſinful deeds
my ſorrows do expreſs:
19 My foes do ſtill remain alive,
and mighty are alſo:
And they that hate me wrongfully,
in number hugely grow.

20 They ſtand againſt me that my good
with evil do repay:
Becauſe that good and honeſt things
I do enſue alway.
21 Forſake me not, O Lord, my God,
be thou not far away:
22 Haſte me to help, my Lord, my God,
my ſafety and my ſtay.

Dixi, Cuſtodiam. Pſal. xxxix. *I. H.*

ISaid, I will look to my ways,
for fear I ſhould go wrong:
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep faſt
my mouth with force and might.
Not once to whiſper all the while
the wicked are in ſight.

3 I held my tongue and ſpake no word,
but kept me cloſe and ſtill:
Yea, from good talk I did refrain,
but ſore againſt my will.
4 My heart waxt hot within my breaſt,
with muſing thought and doubt;
Which did increaſe and ſtir the fire:
at laſt theſe words burſt out;

5 Lord number out my life and days
which yet I have not paſt;
So that I may be certifi'd
how long my life ſhall laſt.
6 Lord, thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing unto thee,
ſo vain is every man.

7 Man walketh like a ſhade, and doth
in vain himſelf annoy
In getting goods, and cannot tell
who ſhall the ſame enjoy.
8 Now, Lord, ſith things this wiſe do frame,
what help do I deſire?
Of truth my help doth hang on thee,
I nothing elſe require.

The Second part.

9 From all the ſins that I have done,
Lord, quit me out of hand:
And make me not a ſcorn to fools
that nothing underſtand.
10 I was as dumb, and to complain
no trouble might me move:
Becauſe I knew it was thy work,
my patience for to prove.

11 Lord, take from me thy ſcourge & plague,
I can them not withſtand:
I faint and pine away for fear
of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke,
he waxeth wo and wan,
As doth a cloth that moths have fret:
ſo vain a thing is man.

13 Lord, hear my ſuit, and give good heed,
regard my tears that fall:
I ſojourn like a ſtranger here,
as did my fathers all.
14 O ſpare a little, give me ſpace
my ſtrength for to reſtore,
Before I go away from hence,
and ſhall be ſeen no more.

Expectans expectavi. Pſal. xl. *I. H.*

IWaited long and ſought the Lord,
and patiently did bear:
At length to me he did accord,
my voice and cry to hear.
2 He pluckt me from the lake ſo deep,
out of the mire and clay:
And on a rock he ſet my feet,
and he did guide my way.

3 To me he taught a Pſalm of praiſe,
which I muſt ſhew abroad,
And ſing new ſongs of thanks always
unto the Lord our God.
4 When all the folk theſe things ſhall ſee,
as people much afraid,
Then they unto the Lord will flee,
and truſt upon his aid.

5 O bleſt is he whoſe hope and heart
doth in the Lord remain:
That with the proud doth take no part,
nor ſuch as lie and feign.
6 For, Lord my God, thy wondrous deeds
in greatneſs far do paſs:
Thy favour towards us exceeds
all things that ever was.

7 When I intend and do deviſe
thy works abroad to ſhow,
To ſuch a reckoning they do riſe,
thereof no end I know.
8 Burnt off'rings thou delight'ſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſin
thou doſt no man require.

9 Meat-offerings and ſacrifice
thou would'ſt not have at all:
But thou, O Lord, haſt open made
mine ears to hear withall.

10 But then ſaid I, behold and look,
I come a mean to be:
For in the volumn of thy book
thus is it ſaid of me,

11 That I, O God, ſhould do thy mind,
which thing doth like me well:
For in my heart thy law I find
faſt placed there to dwell.
12 Thy juſtice and thy righteouſneſs
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O Lord, Thou knowſt full well.

The Second part.

13 I have not hid within my breaſt
thy goodneſs as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health
14 I kept not cloſe thy loving mind,
that no man ſhould it know:
The truſt that in thy truth I find,
to all the Church I ſhow.

15 Thy tender mercy, Lord, from me
withdraw then not away:
But let thy love and verity
preſerve me ſtill for ay.
16 For I with miſchiefs many a one
am ſore beſet about:
My ſins increaſe, and ſo come on,
I cannot ſpy them out.

17 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very dread,
that I am almoſt dead.
18 With ſpeed ſend help, and ſet me free,
O Lord, I Thee require:
Make haſte with aid to ſuccour me,
O Lord, at my deſire.

19 Let them ſuſtain rebuke and ſhame
that ſeek my ſoul to ſpill:
Drive back my foes and them defame,
that wiſh and would me ill.
20 For their ill feats do them deſcry,
that would deface my name:
Always at me they rail and cry,
fie on him, fie for ſhame.

21 Let them in thee have joy and wealth
that ſeek to thee always:
That thoſe that love thy ſaving health
may ſay, To God be praiſe.
22 But as for me, I am but poor,
oppreſt and brought full low:
Yet thou, O Lord, wilt me reſtore
to health full well I know.

23 For why? Thou art my hope and truſt,
my refuge help and ſtay:
Wherefore my God, as Thou art juſt,
with me no time delay.

Beatus qui intelligit. Pſal. xlj. *T. S.*

THe man is bleſt that careful is
the needy to conſider:
For in the ſeaſon perillous
the Lord will him deliver.
2 The Lord will make him ſafe and ſound,
and happy in the land:
And he will not deliver him
into his enemies hand.

3 And in his bed when he lies ſick,
the Lord will him reſtore:
And Thou, O lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
have mercy, Lord, on me,
And heal my ſoul which is full wo
that I offended Thee.

5 Mine enemies wiſht me ill in heart,
and thus of me did ſay,
When ſhall he die, that all his name
may vaniſh quite away?
6 And when they come to viſit me,
they ask is I do well:
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They bite their lips and whiſper ſo,
as though they would me charm:
And caſt their fetches how to trap
me with ſome mortal harm.
8 Some grievous ſin hath brought him to
this ſickneſs, ſay they plain:
He is ſo low that without doubt
riſe can he not again.

9 The man alſo that I did truſt,
with me did uſe deceit:
Who at my table ate my bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerv'd:
That I may render unto them
the things they have deſerv'd.

11 But this I know aſſuredly
to be belov'd of thee,
When that mine enemies have no cauſe
to triumph over me.
12 But in my right thou haſt me kept,
and maintained alway:
And in thy preſence place aſſign'd
where I ſhall dwell for ay.

13 The Lord the God of Iſrael
be praiſed evermore:
Even ſo be it, Lord, will I ſay,
even ſo be therefore.

Quemadmodum. Pſal. xlij. *I. H.*

LIke as the hart doth breath and bray
the well-ſprings to obtain;
So doth my ſoul deſire alway
with Thee, Lord, to remain.
2 My ſoul doth thirſt, and would draw near
the living God of might:
Oh when ſhall I come and appear
in preſence of His ſight!

3 The tears all times are my repaſt,
which from mine eyes do ſlide:
When wicked men cry out ſo faſt,
Where now is God thy guide?
4 Alas, what grief is it to think
what freedom once I had!
Therefore my ſoul as at pits brink
moſt heavy is and ſad.

When I did march in good aray,
furniſhed with my train,
Unto the Temple was our way,
with ſongs and hearts moſt fain.
5 My ſoul why art thou ſad always,
and fret'ſt thus in my breaſt?
Truſt ſtill in God; for him to praiſe
I hold it ever beſt.

By him I have ſuccour at need
againſt all pain and grief:
He is my God, which with all ſpeed
will haſte to ſend relief
6 And thus my ſoul within me, Lord,
doth faint to think upon
The land of Jordan, and record
the little hill Hermon.

The Second part.

7 One grief another in doth call,
as clouds burſt out their voice:
The flouds of evil that do fall
run over me with noiſe.
8 Yet I by day felt his goodneſs
and help at all aſſays:
Likewiſe by night I did not ceaſe
the living God to praiſe.

9 I am perſwaded thus to ſay
to him with pure pretence,
O Lord, Thou art my guide and ſtay,
my rock and ſure defence.
Why do I then in penſiveneſs
hanging the head thus walk,
While that mine enemies me oppreſs,
and vex me with their talk?

10 For why? they pierce my inward parts
with pangs to be abhor'd,
When they cry out with ſtubborn hearts,
where is thy God, thy Lord?
11 So ſoon why do'ſt thou faint and quail,
my ſoul with pain oppreſt?
With thoughts why doſt thy ſelf aſſail
ſo ſore within my breaſt?

12 Truſt in the Lord thy God always,
and thou the time ſhalt ſee
To give him thanks with laud and praiſe,
for health reſtor'd to thee.

Judica me Dom. Pſal. xliij. *T. S.*

JUdge and revenge my cauſe, O Lord,
from them that evil be:
From wicked and deceitful men,
O Lord, deliver me.
2 For of my ſtrength thou art the God;
why put'ſt thou me thee fro?
And why walk I ſo heavily
oppreſſed with my fo?

3 Send out thy light, and eke thy truth
and lead me with thy grace,
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the altar go
of God my joy and chear:
And on my harp give thanks to thee,
O God, my God moſt dear.

5 Why art thou then ſo ſad my ſoul,
and fret'ſt thus in my breaſt?
Still truſt in God, for him to praiſe
I hold it always beſt.
6 By him I have deliverance
againſt all pain and grief:
He is my God which doth alway
at need ſend me relief.

Deus auribus. Pſal. xliv. *T. S.*

OUr ears have heard our fathers tell,
and reverently record
The wondrous works that thou haſt done
in older time, O Lord.
2 How thou didſt caſt the Gentiles out,
and ſtroid'ſt them with ſtrong hand:
Planting our fathers in their place,
and gav'ſt to them their land.

3 They

3 They conquered not by ſword nor ſtrength
the land of thy beheſt:
But by thy hand, thy arm and grace;
becauſe thou lov'dſt them beſt.
4 Thou art my king, O God that holp
Jacob in ſundry wiſe.
5 Led with thy power, we threw down ſuch
as did againſt us riſe.

6 I truſted not in bow nor ſword,
they could not ſave me ſound:
7 Thou keptſt us from our enemies rage,
thou did'ſt our foes confound.
8 And ſtill we boaſt of thee our God,
and praiſe thy holy name:
9 Yet now thou go'ſt not with our hoſt,
but leaveſt us to ſhame.

10 Thou mad'ſt us flee before our foes,
and ſo were over-trod:
Our enemies rob'd and ſpoil'd our goods,
when we were ſperſt abroad.
11 Thou haſt us given to our foes,
as ſheep for to be ſlain:
Amongſt the heathen every where
ſcatt'red we do remain.

12 Thy people thou haſt ſold like ſlaves,
and as a thing of nought:
For profit none thou hadſt thereby,
no gain at all was ſought.
13 And to our neighbours thou haſt made
of us a laughing ſtock:
And thoſe that round about us dwell,
at us do grin and mock.

The Second part.

14 Thus we ſerve for none other uſe,
but for a common talk:
They mock, they ſcorn, they nod their heads
where ere they go or walk.
15 I am aſham'd continually,
to hear theſe wicked men:
Yea, ſo I bluſh that all my face
with red is covered then.

16 For why, we hear ſuch ſlandrous words,
ſuch falſe reports and lies:
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy covenant brake:
18 We turn not back out hearts from thee,
nor yet thy paths forſake.

19 Yet thou haſt trod us down to duſt,
where dens of dragons be,
And covered us with ſhade of death,
and great adverſity.
20 If we had our Gods name forgot,
and help of idols ſought,
21 Would nor God then have tri'd this out?
for he doth know our thought.

22 Nay, nay, for thy names ſake, O Lord,
always are we ſlain thus:
As ſheep unto the ſhambles ſent,
right ſo they deal with us.
23 Up, Lord, why ſleepeſt thou? awake,
and leave us not for all:
24 Why hideſt thou thy countenance,
and doſt forget our thrall?

25 For down to duſt our ſoul is brought,
and we now at laſt caſt:
Our belly, like as it were glu'd,
unto the ground cleaves faſt.

26 Riſe up therefore for our defence,
and help us, Lord, at need:
We thee beſeech for thy goodneſs,
to reſcue us with ſpeed.

Eructavit. Pſal. xlv. *I. H.*

MY heart doth take in hand
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein
pertaineth to the king.
2 My tongue ſhall be as quick
his honour to indite,
As is the pen of any ſcribe,
that uſeth faſt to write.

3 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts
for ever to indure.
4 About thee gird thy ſword,
O Prince of might elect:
With honour, glory, and renown
thy perſon pure is deckt.

5 Go forth with godly ſpeed,
with meekneſs, truth, and right:
And thy right hand ſhall thee inſtruct
in works of dreadful might.
6 Thine arrows ſharp and keen
their hearts ſo ſore ſhall ſting:
That folk ſhall fall and kneep to thee,
yea all thy foes, O king.

7 Thy royal ſeat, O Lord,
for ever ſhall remain:
Becauſe the ſcepter of thy realm
doth righteouſneſs maintain.
8 Becauſe thou lov'ſt the right,
and doſt the ill deteſt,
God, even thy God, hath'nointed thee
with joy above the reſt.

9 With myrrh and ſavours ſweet
thy clothes are all beſpread:
When thou doſt from thy palace paſs,
therein to make thee glad.
10 Kings daughters do attend
in fine and rich array:
At thy right hand the queen doth ſtand
in gold and garments gay.

The Second part.

11 O daughter take good heed,
incline and give good ear:
Thou muſt forget thy kindred all,
and fathers houſe moſt dear.
12 Then ſhall the king deſire
thy beauty fair and trim:
For why? he is the Lord thy God,
and thou muſt worſhip him.

13 The daughters then of Tyre,
with gifts full rich to ſee,
And all the wealthy of the Land
ſhall make their ſuit to thee.
14 The daughter of the king
is glorious to behold:
Within her cloſet ſhe doth ſit
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleaſant thing:
With virgins fair on her to wait,
ſhe cometh to the king.
16 Thus are they brought with joy
and mirth on every ſide,
Into the palace of the king,
and there they do abide.

17 In ſtead of parents left,
(O queen the caſe ſo ſtands)
Thou ſhalt have ſons whom thou may'ſt ſet
as princes in all lands.
18 Wherefore thy holy name
all ages ſhall record:
The people ſhall give thanks to thee
for evermore, O Lord.

Deus noſter. Pſal. xlvj. *I. H.*

THE Lord is our defence and aid
the ſtrength whereby we ſtand:
When we with wo are much diſmai'd,
he is our help at hand.
2 Tough th'earth remove, we will not fear;
though hills ſo high and ſteep
Be thruſt and hurled here and there,
within the ſea ſo deep.

3 No, though the waves do rage ſo ſore
that all the banks it ſpills:
And though it overflow the ſhore,
and beat down mighty hills.
4 For one fair floud doth ſend abroad
his pleaſant ſtreams apace,
To freſh the City of our God,
and waſh his holy place.

5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebell
the Lord will truly ſlay.
6 The heathen folk the kingdoms fear,
the people make a noiſe:
The earth doth melt and not appear,
when God puts forth his voice.

7 The Lord of hoſts doth take our part,
to us he hath an eye:
Our hope of health with all our heart
on Jacobs God doth lie.
8 Come hear and ſee with mind and thought
the working of our God:
What wonders he himſelf hath wrought
in all the world abroad.

9 By him all wars are huſht and gone,
which countrys did conſpire:
Their bows he brake and ſpears each one,
their chariots burnt with fire.
10 Leave off therefore (ſaith he) and know
I am a God moſt ſtout,
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoſts doth us defend,
he is our ſtrength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Pſal. xlvij. *I. H.*

YE people all with one accord
clap hands and eke rejoyce:
Be glad and ſing unto the Lord
with ſweet and pleaſant voice.
2 For High the Lord and Dreadfull is,
with wonders manifold:
A mighty King he is truly,
in all the earth extol'd.

3 The people ſhall he make to be
unto our bondage thrall:
And underneath our feet he ſhall
the nations make to fall.

4 For us the heritage he choſe
which we poſſeſs alone,
The flouriſhing worſhip of Jacob
his welbeloved one.

5 Our God aſcended up on high
with joy and pleaſant noiſe:
The Lord goes up above the ſky
with trumpets royal voice.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
7 For God is King of all the earth,
all skilfull praiſes ſing.

8 God on the heathen reigns, and ſits
upon his holy throne:
The Princes of the people have
them joyned every one
9 To Abrahams people: for our God,
which is exalted high,
As with a buckler doth defend
the earth continually

Magnus Dominus. Pſal. xlviij. *I. H.*

GReat is the Lord, and with great praiſe
to be advanced ſtill,
Within the City of our God,
upon his holy hill.
2 Mount Zion is a pleaſant place,
it gladdeth all the land:
The City of the mighty King
on her north-ſide doth ſtand.

3 Within the palaces thereof
God is a refuge known;
For lo, the kings are gathered, and
together they are gone.
4 But when they did behold it ſo,
they wondred, and they were
Aſtonied much, and ſuddenly
were driven back with fear.

5 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when ſhe ſhall
go travel by and by.
6 As thou with eaſtern wind the ſhips
upon the ſea doſt break,
So they were ſtroy'd: and even as
we heard our fathers ſpeak.

7 So in the City of the Lord
we ſaw as it was told:
Yea, in the City which our God
for ever will uphold.
8 O Lord, we wait and do attend
on thy good help and grace:
For which we do all times attend
within thy holy place.

9 O Lord, according to thy Name
for ever is thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſs always.
10 Let, for thy judgments, Zion mount
fulfilled be with joys:
And eke of Judah, grant, O Lord,
the daughters to rejoyce.

11 Go walk about all Zion hill,
yea, round about her go:
And tell the towers that thereupon
are builded on a row.
12 And mark ye will her bulwarks all,
behold her towers there:
That ye may tell thereof to them
that after ſhall be here.

13 For this God is our God, our God
for evermore is he:
Yea, and unto the death alſo
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. *I. H.*

ALl people hearken and give ear
to that that I ſhall tell:
2 Both high and low, both rich and poor
that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe
of many things right wiſe:
In underſtanding ſhall mine heart
his ſtudy exerciſe.

4 I will incline mine ear to know
the parable ſo dark:
And open all my doubtful ſpeech
in meeter on my harp.
5 Why ſhould I fear affliction,
or any careful toyl;
Or elſe my foes which at my heels
are preſt my life to ſpoil?

6 For as for ſuch as riches have,
wherein their truſt is moſt;
And they which of their treaſures great
themſelves do brag and boaſt;
7 There is not one of them that can
his brothers death redeem:
Or that can give a price to God
ſufficient for him.

8 It is too great a price to pay,
none can thereto attain:
Or that he might his life prolong,
or not in grave remain.
9 They ſee wiſe men as well as fools
ſubject unto deaths bands:
And being dead, ſtrangers poſſeſs
their goods, their rents, their lands.

10 Their care is to build houſes fair,
and ſo determine ſure
To make their name right great on earth
for ever to indure.
11 Yet ſhall no man always enjoy
high honour, wealth, and reſt;
12 But ſhall at length taſt of deaths cup,
as well as the bruit beaſt.

The Second part.

13 And though they try their fooliſh thoughts
to be moſt lewd and vain:
Their children yet approve their talk,
and in like ſin remain.
14 As ſheep into the fold are brought,
ſo ſhall they into grave:
Death ſhall them eat, and in that day
the juſt ſhall lordſhip have.

15 Their image and their royal port
ſhall fade and quite decay:
When as from houſe to pit they paſs
with wo and wel-away.
16 But God will ſurely preſerve me
from death and endleſs pain:
Becauſe he will of his good grace
my ſoul receive again.

17 If any man wax wondrous rich,
fear not I ſay therefore:
Although the glory of his houſe
increaſeth more and more.
18 For when he dies, of all theſe things
nothing ſhall he receive:
His glory will not follow him,
his pomp will take her leave.

19 Yet in this life he takes himſelf
the happieſt under ſun:
And others likewiſe flatter him,
ſaying, all is well done.
20 And preſuppoſe he live as long
as did his fathers old;
Yet muſt be needs at length give place,
and be brought to deaths fold.

21 Thus man to honour God had brought,
yet doth he not conſider:
But like beaſts ſo doth he live,
which turn to duſt and powder.

Deus Deorum. Pſal. L. *W. W.*

THe mighty God,
th'eternal hath thus ſpoke,
And all the world
he will call and provoke:
Even from the eaſt,
and ſo forth to the weſt.
2 From toward Zion,
which place he liketh beſt.
God will appear
in beauty moſt excellent:
Our God will come
before that long time be ſpent.

3 Devouring fire
ſhall go before his face;
A great tempeſt
ſhall round about him trac.
4 Then ſhall he call
the earth and heavens bright,
To judge his folk
with equity and right:
5 Saying, Go to,
and now my ſaints aſſemble:
My pact they keep,
their gifts do not diſſemble.

6 The heavens ſhall
declare his righteouſneſs:
For God is judge
of all things more and leſs.
7 Hear, my people,
for I will now reveil;
Liſt Iſrael,
I will thee nought conceil.
Thy God, thy God
am I, and will not blame thee
8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hills
cattel are mine own goods.
11 I know for mine
all birds that are on mountains:
All beaſts are mine
which haunt the fields and fountains.

12 Hungry if I were,
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eat I the fleſh
of great bulls or bullocks?

Or drink the bloud
of goats, or of the flocks?
14 Offer to God
praiſe and hearty thanksgiving,
And pay thy vows
unto God everliving.

15 Call upon me.
when troubled thou ſhalt be:
Then will I help,
and thou ſhalt honour me,
16 To the wicked
thus ſaith th'eternal God,
Why doſt thou preach
my laws and heſts abroad:
17 Seeing thou haſt
them with thy mouth abuſed,
And hateſt to be
by diſcipline reformed?
My words, I ſay,
thou doſt reject and hate:

18 If that thou ſee
a thief, as with thy mate,
Thou run'ſt with him,
and ſo your prey do ſeek,
And art all one
with bauds and ruffians eke.
19 Thou giv'ſt thy ſelf
to backbite and to ſlander:
And how thy tongue
deceives it is a wonder.
20 Thou ſit'ſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.

21 Theſe things thou did'ſt,
and whil'ſt I held my tongue,
Thou didſt me iudge,
becauſe I ſtaid ſo long,
Like to thy ſelf:
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompence.
22 Conſider this,
ye that forget the Lord,
And fear not when
he threatneth with his word:
Leſt without help
I ſpoil you as a prey.

23 But he that thanks
offereth, praiſeth me ay,
Saith the Lord God:
and he that walks this trace,
I will him teach
Gods ſaving health t'embrace.

Another of the ſame, by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From whence the ſun doth riſe, unto
the ſetting of the ſame.
2 From Zion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.

3 Our God ſhall come in haſte,
to ſpeak he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heavens from on high,
the earth below likewiſe
He will call forth, to judge and try
his folk he doth deviſe.

5 Bring forth my ſaints, ſaith he,
my faithful flock ſo dear:
Which are in band and league with me,
my law to love and fear.
6 And when theſe things are tri'd,
the heavens ſhall record
That God is juſt, and all muſt bide
the judgment of the Lord.

7 My people, O give heed,
Iſrael to thee I cry:
I am thy God, thy help at need,
thou canſt it not deny.
8 I do not ſay to thee,
thy ſacrifice is ſlack:
Thou offer'ſt daily unto me
much more then I do lack.

9 Think'ſt thou that I do need
thy cattel young or old?
Or elſe ſo much deſire to feed
on goats out of thy fold?
10 Nay; all the beaſts are mine,
in woods that eat their fils:
And thouſands more of neat and kine
that run wild on the hills.

The Second part.

11 The birds that build on high,
in hills and out of ſight;
And beaſts that in the fields do lie
are ſubject to my might.
12 Then though I hungred ſore,
what need I ought of thine,
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh have I mind
to eat it, doſt thou think?
Or ſuch a ſweetneſs do I find
the bloud of goats to drink?
14 Give to the Lord his praiſe,
with thanks to him apply:
And ſee thou pay thy vows always
unto the God Moſt High.

15 Then ſeek and call to me,
when ought would work thee blame:
And I will ſure deliver thee,
that thou mayſt praiſe my name.
16 But to the wicked train,
which talk of God each day,
And yet their works are foul and vain,
to them the Lord will ſay,

17 With what a face dar'ſt thou
my word once ſpeak or name?
Why doth thy talk my law allow,
thy deeds deny the ſame?
18 Whereas for to amend
thy life thou art ſo ſlack:
My word the which thou doſt pretend,
is caſt behind thy back.

The Third part.

19 When thou a thief doſt ſee
by theft to live in wealth,
With him thou run'ſt and doſt agree
likewiſe to thrive by ſtealth.
20 When thou doſt them behold
that wives and maids defile.
Thou lik'ſt it well, and waxeſt bold
to uſe that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and defame:
Thy tongue is taught to craft and ly,
and ſtill doth uſe the ſame.
22 Thou ſtudieſt to revile
thy friends to thee ſo near:
With ſlander thou wouldſt needs defile
thy mothers ſon moſt dear.

23 Hereat while I do wink,
as though I did not ſee,
Thou goeſt on ſtill, and ſo doſt think
that I am like to thee.
24 But ſure I will not let
to ſtrike, when I begin:
Thy faults in order I will ſet,
and open all thy ſin.

25 Mark this I you require,
that have not God in mind:
Leſt when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the ſacrifice of praiſe,
Doth pleaſe me well, and he ſhall ſee
to walk in godly ways.

Miſerere mei. Pſal. lj. *W. W.*

O Lord, conſider my diſtreſs,
and now with ſpeed ſome pity take:
My ſins deface, my faults redreſs,
good Lord, for thy great mercies ſake.
2 Waſh me, O Lord, and make me clean
from this unjuſt and ſinful act,
And purify yet once again
my hainous crime and bloudy fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge mine exceſs:
My ſin, alaſs, doth ſtill remain
before my face without releaſe.
4 For thee alone I have offended,
committing evil in thy ſight:
And if I were therefore condemned,
yet were thy judgments juſt and right.

5 It is too manifeſt, alaſs,
that firſt I was conceiv'd in ſin:
Yea, of my mother ſo born was,
and yet vile wretch remain therein.
6 Alſo behold, Lord, thou doſt love
the inward truth of a pure heart:
Therefore thy wiſdom from above
thou haſt reveil'd me to convert.

7 If thou with hyſſop purge this blot,
I ſhall be cleaner then the glaſs:
And if thou waſh away my ſpot,
the ſnow in whiteneſs ſhall I paſs.
8 Therefore, O Lord, ſuch joy me ſend,
that inwardly I may find grace,
And that my ſtrengrh may now amend,
which thou haſt ſwag'd for my treſpaſs.

9 Turn back thy face and frowning ire,
for I have felt enough thy hand:
And purge my ſins, I thee deſire,
which do in number paſs the ſand,
10 Make new my heart within my breaſt,
and frame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The Second part.

11 Caſt me not, Lord, out from thy face,
but ſpeedily my torments end:
Take not from me thy ſpirit of grace,
which may from dangers me defend.
12 Reſtore me to thoſe joys again
which I was wont in thee to find:

And

And let me thy free ſpirit retain,
which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low
by mine example ſhall flee ſin.
14 O God, that of my health art Lord,
forgive me this my bloudy vice:
My heart and tongue ſhall then accord
to ſing thy mercie and juſtice.

15 Touch thou my lips, my tongue unty,
O Lord, which art the onely key:
And then my mouth ſhall teſtify
thy wondrous works and praiſe alway.
16 And as for outward ſacrifice,
I would have offer'd many a one:
But thou eſteem'ſt them of no price,
and therein pleaſure tak'ſt thou none.

17 The heavy heart, the mind oppreſt,
O Lord, thou never doſt reject:
And, to ſpeak truth, it is the beſt,
and of all ſacrifice th'effect.
18 Lord, unto Zion turn thy face,
pour out thy mercies on thy hill:
And on Jeruſalem thy grace;
build up the wals, and love it ſtill.

19 Thou ſhalt accept then our offrings
of peace and righteouſneſs, I ſay:
Yea, calves and many other things
upon thine altar will we lay.

Another of the ſame, by I. H.

HAve mercy on me, Lord, after
thy great abounding grace:
After thy mercies multitude,
do thou my ſins deface.
2 Yea, waſh me more from mine offence,
and cleanſe me from my ſin:
For I do know my fault; and ſtill
my ſin is in mine eyn.

3 Againſt thee, thee alone I have
offended in this caſe:
And evil have I done before
the preſence of thy face:
4 That in the things that thou haſt done
upright thou maiſt be tri'd:
And eke in judging, that the doom
may paſs upon thy ſide.

5 Behold, in wickedneſs my kind
and ſhape I did receive:
And lo, my ſinful mother eke
in ſin did me conceive.
6 But lo, the truth inward parts
is pleaſant unto thee:
And ſecrets of thy wiſdom thou
reveiled haſt to me.

7 With hyſſop, Lord; beſprinkle me,
I ſhall be cleanſed ſo:
Yea, waſh Thou me, and ſo I ſhall
be whiter then the ſnow.
8 Of joy and gladneſs make Thou me
to hear the pleaſant voice:
That ſo the bruiſed bones which thou
haſt broken may rejoyce.

9 From the beholding of my ſins
Lord, turn away thy face:
And all my deeds of wickedneſs
do utterly deface.
10 O God create in me a heart
unſpotted in thy ſight:
And eke within my bowels, Lord,
renew a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take
thy holy Spirit away:
The comfort of thy ſaving health
give me again, I pray.
12 With thy free Spirit eſtabliſh me,
and I will teach therefore
Sinners thy ways, and wicked ſhall
be turned to thy lore.

The Second part.

13 O God, that art God of my health,
from bloud deliver me:
That praiſes of thy righteouſneſs
my tongue may ſing to thee.
14 My lips that yet faſt cloſed be,
do thou, O Lord, unlooſe:
The praiſes of thy Majeſty
my mouth ſhall ſo diſcloſe.

15 I would have offered ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt-offerings
I know thou wilt no be.
16 A troubled ſpirit is ſacrifice
delightful in Gods eyes:
A broken and an humble heart,
God, Thou wilt not deſpiſe.

17 In thy good will deal gently. Lord,
to Zion, and withall,
Grant that of thy Jeruſalem
uprear'd may be the wall.
18 Burnt-offerings, gifts, and ſacrifice
of juſtice in that day
Thou ſhalt accept, and calves they ſhall
upon thine altar lay.

Quid gloriaris. Pſal. lij. *I. H.*

WHy doſt thou, tyrant, boaſt abroad,
thy wicked works to praiſe?
Doſt thou not know there is a God,
whoſe mercies laſt always?
2 Why doth thy mind yet ſtill deviſe
ſuch wicked wiles to warp?
Thy tongue untrue in forging lies,
is like a raſour ſharp.

3 On miſchief why ſet'ſt thou thy mind,
and wilt not walk upright?
Thou haſt more luſt falſe tales to find,
then bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchief, bloud, and wrong:
Thy lips have learn'd the flattering ſtile,
O falſe deceitful tongue.

5 Therefore ſhall God for ay confound
and pluck thee from thy place,
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The juſt when they behold thy fall,
with fear will praiſe the Lord,
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I as olive freſh and green
ſhall ſpring and ſpread abroad:
For why, my truſt hath all times been
upon the living God.

9 For this therefore will I give praiſe
to thee with heart and voice:
I will ſet forth thy name always,
wherein thy ſaints rejoyce.

Dixit inſipiens. Pſal. liij. *T. S.*

THe fooliſh man in that which he
within his heart hath ſaid,
That there is any God at all
hath utterly denied.
2 They are corrupt, and they alſo
a heinous work have wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down on ſons of men,
from heaven all abroad:
To ſee if any were that would
be wiſe and ſeek for God.
4 They are all gone out of the way,
they are corrupted all;
There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.
6 Even there they were afraid, and ſtood
with trembling all diſmai'd,
Whereas there was no cauſe at all
why they ſhould be afraid.

7 For God his bones that thee beſieg'd
hath ſcattered all abroad:
Thou haſt confounded them, for they
rejected are of God.
8 O Lord, give thou thy people health,
and Thou, O Lord, fulfil
Thy promiſe made to Iſrael,
from out of Zion hill.

9 When God his people ſhall reſtore
that erſt was captive led,
Then Jacob ſhall therein rejoyce,
and Iſrael ſhall be glad.

Deus, in nomine. Pſal. liv. *I. H.*

GOd, ſave me for thy holy Name,
and for thy goodneſs ſake:
Unto the ſtrength, Lord, of the ſame
I do my cauſe betake.
2 Regard, O Lord, and give an ear
to me when I do pray:
Bowe down thy ſelf to me and hear
the words that I do ſay.

3 For ſtrangers up againſt me riſe,
and tyrants vex me ſtill:
Which have not God before their eyes,
they ſeek my ſoul to ſpill.
4 But lo, my God doth give me aid,
the Lord is ſtreight at hand:
With them by whom my ſoul is ſtaid
the Lord doth ever ſtand.

5 With plagues repay again all thoſe
for me that lie in wait:
And in thy truth deſtroy my foes,
with their own ſnare and bait.
6 An offering of free heart and will
then I to thee ſhall make,
And praiſe thy Name, for therein ſtill
great comfort I do take.

7 O Lord, at length do ſet me free
from them that craft conſpire:
And now mine eye with joy doth ſee
on them my hearts deſire.

Exaudi, Deus. Pſal. lv. *I. H.*

O God, give ear, and do apply
to hear me when I pray:
And when to thee I call and cry,
hide not thy ſelf away.
2 Take heed to me, grant my requeſt,
and anſwer me again:
With plaints I pray full ſore oppreſt,
great grief doth me conſtrain.

3 Becauſe my foes with threats and cries
oppreſs me through deſpight:
And ſo the wicked ſort likewiſe
to vex me have delight.
4 For they in counſel do conſpire
to charge me with ſome ill:
So in their haſty wrath and ire
they do purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breaſt:
The terrours and the dread of death
do work me much unreſt.
6 Such dreadful fear on me doth fall,
that I therewith do quake:
Such horrour whelmeth me withall,
that I no ſhift can make.

7 But I did ſay, Who will give me
the ſwift and pleaſant wings
Of ſome fair dove, that I may flee,
and reſt me from theſe things?
8 Lo, then I would go far away,
to flee I would not ceaſe:
And I would hide my ſelf, and ſtay
in ſome dark wilderneſs.

9 I would be gone in all the haſte,
and not abide behind:
That I were quit and overpaſt
theſe blaſts of boiſtrous wind.
10 Divide them, Lord, and from them pull
their deviliſh double tongue:
For I have ſpi'd their city full
of rapine, ſtriſe, and wrong.

11 Which things both night & day through-out
do cloſe her as a wall:
In midſt of her is miſchief ſtout,
and ſorrow eke withall.
12 Her inward parts are wicked plain,
her deeds are much too vile:
And in her ſtreets there doth remain
all crafty fraud and guile.

The Second part.

13 If that my foes did ſeek my ſhame,
I might it well abide;
From open enemies cheek and blame
ſomewhere I could me hide:
14 But thou it was my fellow dear,
which friendſhip didſt pretend,
And didſt my ſecret counſel hear,
as my familiar friend:

15 With whom I had delight to talk
in ſecret and abroad:
And we together oft did walk
within the houſe of God.
16 Let death in haſte upon them fall,
and ſend them quick to hell:
For miſchief reigneth in the hall
and parlour where they dwell.

17 But I unto my God will cry,
to him for help I flee:
The Lord will help me by and by,
and he will ſuccour me.
18 At morning, noon, and evening tide,
unto the Lord I pray:
When I ſo inſtantly have cri'd,
he doth not ſay me nay.

19 To peace he ſhall reſtore me yet,
though war be now at hand:
Although the number be full great.
that would againſt me ſtand.
20 The Lord that firſt and laſt doth reign
both now and evermore:
Will hear when I to him complain,
and puniſh them full ſore.

21 For ſure there is no hope that they
to turn will once accord:
For why? they will not God obey,
nor yet do fear the Lord.
22 Upon their friends they lay their hands
which were in covenant knit:
Of friendſhip to neglect the bands
they paſs or care no whit.

23 While they have war within their hearts,
as butter are their words:
Although their words were ſmooth as oyl,
they cut as ſharp as ſwords.
24 Caſt thou thy care upon the Lord,
and he ſhall nouriſh thee:
For in no wiſe will he accord
the juſt in thrall to ſee.

25 But God ſhall caſt them deep in pit
that thirſt for bloud always:
He will no guilful man permit
to live out half his days.
26 Though ſuch be quite deſtroy'd and gone,
in thee, O Lord, I truſt:
I ſhall depend thy grace upon,
with all my heart and luſt.

Miſerere mei. Pſal. lvj. *I. H.*

HAve mercy, Lord, on me, I pray,
for man would me devour:
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterpriſe
to ſwallow me outright:
To fight againſt me many riſe,
O thou Moſt High of might.

3 When they would make me moſt afraid
with boaſts and brags of pride:
I truſt in thee alone for aid,
by thee I will abide.
4 Gods promiſe I do mind and praiſe,
O Lord, I ſtick to thee:
I do not care at all aſſays
what fleſh can do to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſel that they take
is how to work me ill.
6 They all conſent themſelvs to hide,
cloſe watch for me to lay:
They ſpy my paths, and ſnares have tide
to take my life away.

7 Shall they thus ſcape on miſchief ſet?
thou God on them wilt frown:
For in his wrath he doth not let
to throw whole kingdoms down.
8 Thou ſeeſt how oft they made me flee,
and on my tears doſt look:
Reſerve them in a glaſs by thee,
and write them in thy book.

9 When I do call upon thy name,
my foes away do ſtart:
I well preceive it by the ſame,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With joy I will declare abroad
the promiſe of the Lord.

11 I truſt in God, and yet I ſay,
as I before began,
The Lord he is my help and ſtay,
I do not care for man.
12 I will perform with heart ſo free,
to God my vows always:
And I, O Lord, all times to thee
will offer thanks and praiſe.

13 My ſoul from death thou doſt defend,
and keep'ſt my feet upright:
That I before thee may aſcend
with ſuch as live in light.

Miſerere mei. Pſal. lvij. *I. H.*

TAke pity for thy promiſe ſake,
have mercy, Lord, on me:
For why? my ſoul doth her betake
unto the help of thee.
2 Within the ſhadow of thy wings
I ſet my ſelf full faſt,
Till miſchief, malice, and like things
be gone and overpaſt.

3 I call upon the God Moſt High,
to whom I ſtick and ſtand:
I mean the God that will ſtand by
the cauſe I have in hand.
4 From heaven he hath ſent his aid,
to ſave me from their ſpight,
That to devour me have aſſai'd;
his mercy, truth, and might.

5 I lead my life with lions fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpears and arrows long
as ſharp as I have ſeen:
They wound and cut with their quick tongue
like ſwords and weapons keen.

7 Set up, and ſhew thy ſelf, O God,
above the heavens bright:
Exalt thy praiſe on earth abroad,
thy Majeſty and Might.
8 They lay their net and do prepare
a privy cave and pit:
Wherein they think my ſoul to ſnare,
but they are fal'n in it.

9 My heart is ſet to laud the Lord,
in him to joy always:
My heart, I ſay, doth well accord
to ſing his laud and praiſe.
10 Awake, my joy, awake, I ſay,
my lute, my harp, and ſtring:
For I my ſelf before the day
will riſe, rejoyce, and ſing.

11 Among the people I will tell
the goodneſs of my God.

And ſhew his praiſe that doth excel,
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high:
His truth as high as any ſtar
that ſhineth in the sky.

13 Set forth and ſhew thy ſelf, O God,
above the heavens bright:
Extol thy praiſe on earth abroad,
thy Majeſty and Might.

Si vere utique. Pſal. lviij. *I. H.*

YE rulers that are put in truſt
to judge of wrong and right,
Be all your judgments true and juſt,
not knowing meed or might?
2 Nay, in your hearts ye mark and muſe
in miſchief to conſent,
And where ye ſhould true juſtice uſe,
your hands to bribes are bent.

3 The wicked ſort from their birth-day
have erred on this wiſe:
And from their mothers womb alway
have uſed craft and lies.
4 In them the poiſon and the breath
of ſerpents do appear:
Yea, like the adder that is deaf,
and faſt doth ſtop her ear:

5 Becauſe ſhe will not hear the voyce
of one that charmeth well:
No, though he were the chief of choice,
and did therein excell.
6 O God, break thou their teeth at once
within their mouths throughout:
The tusks that in their great jaw-bones
like lions whelps hang out.

7 Let them conſume away and waſte,
as water runs forth right;
The ſhafts that they do ſhoot in haſte,
let them be broke in flight.
8 As ſnails do waſte within the ſhell,
and unto ſlime do run:
As one before his time that fell,
and never ſaw the ſun.

9 Before the thorns that now are young,
to buſhes big ſhall grow:
The ſtorms of anger waxing ſtrong
ſhall take them ere they know.
10 The juſt ſhall joy, it doth them good
that God doth vengeance take:
And they ſhall waſh their feet in blood.
of them that him forſake.

11 Then ſhall the world ſhew forth and tell,
that good men have reward:
And that a God on earth doth dwell,
that juſtice doth regard.

Eripe me. Pſal. lix. *I. H.*

SEnd aid ſave me from my foes,
O Lord, I pray to thee:
Defend and keep me from all thoſe
that riſe and ſtrive with me.
2 O Lord, preſerve me from thoſe men,
whoſe doings are not good:
And ſet me ſure and ſafe from them
that thirſt ſtill after bloud.

3 For lo, they wait my ſoul to take,
they rage againſt me ſtill:
Yea, for no fault that I did make,
I never did them ill.

4 They run and do themſelves prepare,
when I no whit offend:
Ariſe and ſave me from their ſnare,
and ſee what they intend.

5 O Lord of hoſts of Iſrael,
ariſe and ſtrike all lands:
And pity none that do rebel,
and in their miſchief ſtands.
6 At night they ſtir and ſeek about,
as hounds they houl and grin:
And all the city clean throughout
from place to place they run.

7 They ſpeak of me with mouth alway,
but in their lips are ſwords:
They' greed my death, and then would ſay,
what? none doth hear our words.
8 But, Lord, thou haſt their ways eſpi'd,
and laught thereat apace:
The heathen folk thou doſt deride,
and mock them to their face.

9 The ſtrength that doth our foes withſtand,
O Lord, doth come from thee:
My God he is my help at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace
in great abnndance ſtill:
That I may ſee my foes in caſe
ſuch as my heart doth will.

The Second part.

11 Deſtroy them not at once, O Lord,
leſt it from mind do fall:
But with thy ſtrength drive them abroad,
and ſo conſume them all.
12 For their ill words and truthleſs tongue
confound them in their pride:
Their wicked oaths with lies and wrong
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remain:
That men may know throughout the world
that Jacobs Gods doth reign.
14 At evening they return apace,
as dogs they grin and cry:
Throughout the ſtreets in every place
they run about and ſpy.

15 They ſeek about for meat, I ſay,
but let them not be fed:
Nor find a houſe wherein they may
be bold to put their head.
16 But I will ſhew thy ſtrength abroad,
thy goodneſs I will praiſe:
For thou art my defence and God
at need in all aſſays.

17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord, I ſing to thee:
Thou art my fort, my ſtrength, and aid,
a loving God to me.

Deus repuliſti. Pſal. lx. *I. H.*

O Lord, thou didſt us clean forſake,
and ſcatteredſt us abroad:
Such great diſpleaſure thou didſt take;
return to us, O God.
2 Thy might did move the land ſo ſore,
that it in ſunder brake:
The hurt thereof, O Lord reſtore,
for it doth bowe and quake.

3 With heavy chance thou plagueſt thus
the people that are thine:
And thou haſt given unto us.
a drink of deadly wine.
4 But yet to ſuch as fear thy name
a banner thou didſt ſhew:
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keep and ſave
thy folk that favour thee,
That they thy help at hand may have,
O Lord, grant this to me.
6 The Lord did ſpeak from his own place,
this was his joyfull tale,
I will divide Sechem by pace,
and meet out Succoths vale.

7 Gilead is given to my hand,
Manaſſeh mine beſide:
Ephraim the ſtrength of all my land,
my law doth Judah guide.
8 In Moab I will waſh my feet,
over Edom throw my ſhoe:
And thou Paleſtine ought'ſt to ſeek
for favour me unto.

9 But who will bring me at this tide
into the city ſtrong?
Or who to Edom will me guide,
ſo that I go not wrong?
10 Wilt thou not, God, which didſt forſake
thy folk, their land, and coaſts?
Our wars in hand thou wouldſt not take,
nor walk among our hoſts.

11 Give aid, O Lord, and us relieve
from them that us diſdain:
The help that hoſts of men can give,
it is but all in vain.
12 But through our God we ſhall have might
to take great things in hand:
He will tread down and put to flight
all thoſe that us withſtand,

Exaudi Deus. Pſal. lxj. *I. H.*

REgard, O Lord, for I complain,
and make my ſuit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coaſts and utmoſt parts
of all the earth abroad,
In grief and anguiſh of my heart
I cry to thee O God.

3 Upon the rock of thy great power
my woful mind repoſe:
Thou art my hope, my fort and tower,
my fence againſt my foes.
4 Within thy tent I luſt to dwell,
for ever to indure:
Under thy wings I know right well
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fulfil the fame:
With godly gifts will he reward
all thoſe that fear his name.
6 The King ſhall in health maintain,
and ſo prolong his days:
That he from age to age ſhall reign,
for evermore always.

7 That he may have a dwelling place
before the Lord for ay;
O let thy mercy, truth, and grace
defend him from decay.
8 Then ſhall I ſing for ever ſtill
with praiſe unto thy name:

That all my vows I may fulfil,
and daily pay the ſame.

Nonne Deo. Pſal. lxij. *I. H.*

MY ſoul to God ſhall give good heed,
and him alone attend:
For why? my health and hope to ſpeed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health, and aid:
He is my ſtay, that no pretence
ſhall make me much diſmaid.

3 O wicked folk, how long will ye
uſe craft? ſure ye muſt fall:
For as a rotten hedge ye be.
and like a tottering wall.
4 Whom God doth love, ye ſeek always
to put him to the worſe:
Ye love to lie, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoul doth whole depend
on God my chief deſire:
From all ill fears me to defend
none but him I require.
6 He is my rock, my fort and tower,
my health is of his grace:
He doth ſupport me, that no power
can move me out of place.

7 God is my glory and my health,
my ſouls deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is my onely truſt.
8 Oh, have your truſt in him alway,
ye folk, with one accord:
Pour out your hearts to him, and ſay,
our truſt is in the Lord.

9 The ſons of men deceitful are,
on balance but a ſleight:
With things moſt vain do them compare,
for they can keep no weight.
10 Truſt not in wrong, robbery, nor ſtealth,
let vain delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.

11 The Lord long ſince one thing did tell,
which here to mind I call:
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou, Lord, art good and kind,
thy mercy doth exceed;
So that all ſorts with thee ſhall find
according to their deed.

Deus, Deus meus. Pſal. lxiij. *T. S.*

O God, my God, I watch betime
to come to thee in haſte:
For why? my ſoul and body both
do thirſt of thee to taſte.
And in this barren wilderneſs
where waters there are none,
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

2 That I might ſee yet once again
thy glory, ſtrength, and might,
As I was wont it to behold
within thy temple bright.
3 For why? thy mercies far ſurmount
this life and wretched days:
My lips therefore ſhall give to thee
due honour, laud and praiſe.

4 And whil'ſt I live, I will not fail
to worſhip thee alway:
And in thy name I ſhall lift up
my hands when I do pray.
5 My ſoul is fil'd as with marrow,
which is both fat and ſweet:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet.

6 When as in bed I think on thee,
and eke all the night-tide:
7 For under covert of thy wings,
thou art my joyful guide.
8 My ſoul doth ſurely ſtick to thee,
thy right hand is my power:
9 And thoſe that ſeek my ſoul to 'ſtroy,
them death ſhall ſoon devour.

10 The ſword ſhall them devour each one,
their carcaſes ſhall feed
The hungry foxes which do run
their prey to ſeek at need.
11 The king and all men ſhall rejoyce,
that do profeſs Gods word:
For liars mouths ſhall then be ſtopt,
which have the truth diſturb'd.

Exaudi, Deus. Pſal. lxiv. *I. H.*

O Lord, unto my voice give ear,
with plaint when I do pray:
And rid my life and ſoul from fear
of foes that threat to ſlay.
2 Defend me from that fort of men
which in deceit do lurk:
And from the frowning face of them
that all ill fears do work.

3 Who whet their tongues, as we have ſeen
men whet and ſharp their ſwords:
They ſhoot abroad their arrows keen,
I mean moſt bitter words.
4 With privy ſlights ſhoot they their ſhaft,
the upright man to hit:
The juſt unwarts to ſtrike by craft,
they care or fear no whit.

5 A wicked work they have decreed,
in counſel thus they cry,
To uſe deceit let us not dread,
what? who can it eſpy?
6 What way to hurt they talk and muſe
all times within their heart:
They all conſult what feats to uſe,
each doth invent his part.

7 But yet all this ſhall not prevail;
when they think leaſt upon,
God with his dart ſhall ſure aſſail
and wound them every one.
8 Their crafts and their ill tongues withall
ſhall work themſelvs ſuch blame,
That they which then behold their fall
ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well
that God the thing hath wrought,
And praiſe his witty works, and tell
what he to paſs hath brought.
10 Yet ſhall the juſt in God rejoyce,
ſtill truſting in his might:
So ſhall they joy with mind and voice,
whoſe hearts are pure and right.

Te decet hymnus. Pſal. lxv. *I. H.*

THy praiſe alone, O Lord, doth reign
in Zion thine own hill:
Their vows to thee they do maintain,
and their beheſts fulfil.
2 For that thou do'ſt their prayers hear,
and do'ſt thereto agree:
The people all both far and near
with truſt ſhall come to thee.

3 Our wicked life ſo far exceeds,
that we ſhall fall therein:
But, Lord, forgive our great miſdeeds,
and purge us from our ſin.
4 The man is bleſt whom thou doſt chooſe
within thy courts to dwell:
Thy houſe and Temple he ſhall uſe,
with pleaſures that excel.

5 Of thy great juſtice hear us, God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.
6 With ſtrength thou art beſet about,
and compaſs'd with thy power:
Thou mak'ſt the mountains ſtrong and ſtout
to ſtand in every ſhower.

7 The ſwelling ſeas thou doſt aſſwage,
and make their ſtreams full ſtill:
Thou doſt reſtrain the peoples rage,
and rule them at thy will.
8 The folk that dwell full far on earth
ſhall dread thy ſigns to ſee,
Which morn and even in great mirth
do paſs with praiſe to thee.

9 When that the earth is chapt and dry,
and thirſteth more and more,
Then with thy drops thou doſt apply,
and much increaſe her ſtore.
10 The floud of God doth overflow,
and ſo doth cauſe to ſpring
The ſeed and corn which men do ſow,
for he doth guide the thing.

11 With wet thou doſt her furrows fill,
whereby her clods do fall:
Thy drops on her thou doſt diſtil,
and bleſs her fruit withall.
12 Thou deck'ſt the earth of thy good grace
with fair and pleaſant crop:
Thy clouds diſtil their dew apace,
great plenty they do drop.

13 Whereby the deſart ſhall begin
full great increaſe to bring:
The little hills ſhall joy therein,
much fruit in them ſhall ſpring.
14 In places plain the flocks ſhall feed,
and cover all the earth:
The vales with corn ſhall ſo exceed,
that men ſhall ſing for mirth.

Jubilate Deo. Pſal. lxvj. *T. S.*

YE men on earth, in God rejoyce,
with praiſe ſet forth his name:
Extol his might with heart and voice,
give glory to the ſame.
2 How wonderful, O Lord, ſay ye,
in all thy works thou art!
Thy foes for fear ſhall ſeek to thee
full ſore againſt their heart.

3 All men that dwell the earth throughout,
ſhall praiſe the name of God:
The laud thereof the world about
is ſhew'd and ſet abroad.
4 All folk come forth, behold and ſee
what things the Lord hath wrought:

Mark

Mark well the wondrous works that he
for man to paſs hath brought.

5 He laid the ſea like heaps on high,
therein a way they had,
On foot to paſs both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey
by him ſhall be control'd.

7 Ye people, give unto our God
due laud and thanks always:
With joyful voyce declare abroad,
and ſing unto his praiſe:
8 Which doth endue our ſoul with life,
and it preſerve withall:
He ſtays our feet ſo that no ſtrife
can make us ſlip or fall.

9 The Lord doth prove our deeds with fire,
if that they will abide:
As workmen do when they deſire
to have their metals tri'd.
10 Although thou ſuffer us ſo long
in priſon to be caſt,
And there with chains and fetters ſtrong
to lie in bondage faſt.

The Second part.

11 Although, I ſay, thou ſuffer men
on us to ride and reign:
Though we through fire and water run,
of very grief and pain:
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring us out into a place,
to live in wealth and reſt.

13 Unto thy houſe reſort will I
to offer and to pray:
And there I will my ſelf apply
my vows to thee to pay.
14 The vows that with my mouth I ſpake,
in all my grief and ſmart:
The vows, I ſay, which I did make
in dolour of my heart.

15 Burnt-offerings I will give to thee,
of oxen fat, and rams:
Yea, this my ſacrifice ſhall be,
of bullocks, goats, and lambs.
16 Come forth and hearken, hear full ſoon,
all ye that fear the Lord;
What he for my poor ſoul hath done
to you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry:
And thou my tongue make ſpeed apace,
to praiſe him by and by.
18 But if I feel my heart within,
in wicked works rejoyce:
Or if I have delight to ſin,
God will not hear my voyce.

19 But ſurely God my voyce hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mind:
Nor yet his mercy from me ſhut,
which I do ever find.

Deus miſereatur. Pſal. lxvij. *I. H.*

HAve mercy on us, Lord,
and grant to us thy grace:
To ſhew to us do thou accord
the brightneſs of thy face;
2 That all the earth may know
the way to godly wealth:
And all the nations on a row
may ſee thy ſaving health.

3 Let all the word, O God,
give praiſe unto thy Name;
O let the people all abroad
extol and laud the ſame.
4 Throughout the world ſo wide
let all rejoyce with mirth:
For thou with truth and right doſt guide
the nations of the earth.

5 Let all the world, O God,
give praiſe unto thy Name:
O let the people all abroad
extol and laud the ſame.
6 Then ſhall the earth increaſe,
great ſtore of fruit ſhall fall,
And then our God the God of peace
ſhall bleſs us eke withall.

7 God ſhall us bleſs, I ſay,
and then both far and near,
The folk throughout the earth alway
of him ſhall ſtand in fear.

Exurgat Deus. Pſal. lxviij. *T. S.*

LEt God ariſe, and then his foes
will turn themſelvs to flight:
His enemies then will run abroad,
and ſcatter out of ſight.
2 And as the fire doth melt the wax,
and wind blows ſmoke away:
So in the preſence of the Lord,
the wicked ſhall decay.

3 But righteous men before the Lord
ſhall heartily rejoyce:
They ſhall be glad and merry all,
and chearful in their voyce.
4 Sing praiſe, ſing praiſe unto the Lord,
who rideth on the ſky:
Extol the Name of Jah our God,
and him do magnify.

5 The ſame is he that is above
within his holy place,
That father is of fatherleſs,
and judge of widows caſe.
6 Houſes he gives and iſſue both
unto the comfortleſs:
He bringeth bondmen out of thrall,
and rebels to diſtreſs.

7 When thou didſt march before thy folk
th'Egyptians from among,
And brought'ſt them through the wilderneſs
which was both wide and long:
8 The earth did quake, the rain pour'd down,
heard were great claps of thunder;
The mount Sinai ſhook in ſuch ſort,
as it would break in ſunder.

9 Thine heritage with drops of rain
abundantly was waſht:
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flock doth there remain,
thou haſt prepar'd that place:
And for the poor thou doſt provide
of thine eſpecial grace.

The Second part.

11 God will give women cauſes juſt
to magnify his name,
When as his people triumphs make,
and purchaſe bruit and fame.
12 For puiſſant kings for all their power,
ſhall flee and take the foil;
And women which remain at home
ſhall help to part the ſpoil.

13 And though ye were as black as pots,
your hue ſhall paſs the dove,
Whoſe wings and feathers ſeem to have
ſilver and gold above.
14 When in this land God ſhall triumph
o'r kings both high and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.

15 Though Baſan be a fruitful hill,
and in height others paſs:
Yet Zion Gods moſt holy hill
doth far excel in grace.
16 Why brag ye thus, ye hills moſt high,
and leap for pride together?
The hill of Zion God doth love,
and there will dwell for ever.

17 Gods army is two millions
of warriours good and ſtrong:
The Lord alſo in Sinai
is preſent them among.
18 Thou did'ſt, O Lord, aſcend on high,
and captives led'ſt them all,
Which in times paſt thy choſen flock
in bondage kept and thrall.

Thou mad'ſt them tribute for to pay;
and ſuch as did repine
Thou didſt ſubdue, that they might dwell
in thy Temple divine.
19 Now praiſed be the Lord, for that
he pours on us ſuch grace:
From day to day is the God
of our health and ſolace.

The Third part.

20 He is the God from whom alone
ſalvation cometh plain:
He is the God hy whom we ſcape
all dangers, death, and pain.
21 Thus God will wound his enemies head,
and break the hairy ſcalp
Of thoſe that in their wickedneſs
continuall do walk.

22 From Baſan will I bring, ſaid he,
my people and my ſheep:
And all mine own as I have done,
from dangers of the deep.
23 And make them dip their feet in bloud
of thoſe that hate my name:
And dogs ſhall have their tongues embrew'd
with licking of the ſame.

24 All men may ſee how thou, O God,
thine enemies doſt deface:
And how thou goeſt as God and King
into thine holy place.
25 The ſingers go before with joy,
the minſtrels follow after:
And in the midſt the damſels play
with timbrel and with taber.

26 Now in the congregation,
O Iſrael, praiſe the Lord:
And Jacobs whole poſterity,
give thanks with one accord.
27 Their chief was little Benjamin,
but Judah made their hoſt,
With Zabulon and Nephtalim,
which dwelt about their coaſt.

28 As God hath given power to thee,
ſo, Lord, make firm and ſure
The thing that thou haſt wrought in us,
for ever to endure.
29 And in thy Temple gifts will we
give unto thee, O Lord,
For thine unto Jeruſalem
ſure promiſe made by word.

The Fourth part.

Yea, and ſtrange kings to us ſubdu'd
ſhall do like in thoſe days:
I mean to thee they ſhall preſent
their gifts of laud and praiſe.
30 He ſhall deſtroy the ſpear-mens ranks,
the calvs and bulls of might:
And cauſe them tribute pay, and daunt
all ſuch as love to fight.

31 Then ſhall the lords of Egypt come,
and preſents with them bring:
The Moors moſt black ſhall ſtretch their hands
unto their Lord and King.
32 Therefore, ye kingdoms of the earth,
give praiſe unto the Lord:
Sing pſalms to God with one conſent;
thereto let all accord.

33 Who though he ride and ever hath
above the heavens bright:
Yet by the fearful thunder-claps
men may well know his might.
34 Therefore the ſtrength of Iſrael
aſcribe to God on high.
Whoſe might and power doth far extend
above the cloudy ſky.

35 O God, thy holineſs and power
is dread for evermore:
The God of Iſrael give us ſtrength,
praiſed be God therefore.

Salvum me fac. Pſal. lxix. *I. H.*

SAve me, O God, and that with ſpeed,
te waters flow full faſt:
So nigh my ſoul do they proceed,
that I am ſore agaſt.
2 I ſtick full deep in mire and clay,
whereas I feel no ground:
I fall into ſuch flouds, I ſay,
that I am like be drown'd.

3 With crying oft I faint and quail,
my throat is hoars and dry:
With looking up my ſight doth fail,
for help to God on high.
4 My foes, that guiltleſs do oppreſs
my ſoul, with hate are led:
In number ſure they are no leſs
then hairs are on my head.

5 Though for no cauſe they vex me ſore,
they proſper and are glad:
They do compel me to reſtore
the things I never had.
6 What I have done for want of wit,
thou, Lord, all times canſt tell:
And all the faults that I commit
to thee are known full well.

7 O God of hoſts defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrink away
for ought that chanceth me.
8 It is for thee and for thy ſake
that I do bear this blame:
In ſpite of thee they would me make
to hide my face for ſhame.

9 My mothers ſons, my brethren all
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Unto thy houſe ſuch zeal I bear,
that it doth pine me much;
Their checks and taunts at thee to hear
my very heart doth grutch.

The Second part.

11 Though I do faſt, my fleſh to chaſt,
Yea, if I weep and moan:
Yet in my teeth this gear is caſt.
they paſs not thereupon.
12 If I for grief and pain of heart
in ſackcloth uſe to walk,
Then they anon will it pervert,
thereof they jeſt and talk.

13 Both high and low and all the throng
that ſit within the gate;
They have me even in their tongue,
of me they talk and prate.
14 The drunkards which in wine delight,
it is their chief paſtime
To ſeek which way to work me ſpight;
of me they ſing and rhime.

15 But thee the while, O Lord, I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend down thine aid to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep:
From ſuch as owe me wrath and ire,
and from the waters deep.

17 Leſt with the waves I ſhould be drown'd,
and depth my ſoul devour,
And that the pit ſhould me confound,
and ſhut me in her power.
18 O Lord of hoſts, to me give ear,
as thou art good and kind:
And as thy mercy is moſt dear,
Lord, have me in thy mind.

19 And do not from thy ſervant hide
nor turn thy face away:
I am oppreſt on every ſide,
in haſte give ear, I ſay.
20 O Lord, unto my ſoul draw nigh,
the ſame with aid repoſe:
Becauſe of their great tyranny,
acquit me from my foes.

The Third part.

21 That I abide rebuke and ſhame
thou know'ſt and thou canſt tell:
For thoſe that ſeek and work the ſame,
thou ſeeſt them all full well.
22 When they with brags do break my heart,
I ſeek for help anon:
But find no friends to eaſe my ſmart,
to comfort me not one.

23 But in my meat they gave me gall,
too cruel for to think:
And gave me in my thirſt withall
ſtrong vineger to drink.
24 Lord, turn their table to a ſnare,
to take themſelvs therein:
And when they think full well to fare,
then trap them in the gin.

25 And let their eyes be dark and blind,
that they may nothing ſee:
Bowe down their backs, and do them bind,
in thraldom for to be.
26 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire
take hold upon them all.

27 As deſarts dry their houſe diſgrace,
their off-ſpring eke expel:
That none thereof poſſeſs their place,
nor in their tents do dwell.
28 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
And if that thou do wound the ſame,
they ſeek to hurt him more.

29 Then let them heap up miſchief ſtill,
(ſith they are all pervert)
That of thy favour and good will
they never have a part.
30 And raſe them clean out of thy book
of life, of hope, of truſt:
That for their names they never look
in number of the juſt.

The Fourth part.

31 Though I, O Lord, with wo and grief
have been full ſore oppreſt:
Thy help ſhall give me ſuch relief,
that all ſhall be redreſt.
32 That I may give thy name the praiſe,
and ſhew it with a ſong:
I will extol the ſame always
with hearty thanks among:

33 Which is more pleaſant unto thee,
(ſuch mind thy grace hath born)
Then either ox or calf can be,
that hath both hoof and horn.
34 When ſimple folk do this behold,
it ſhall rejoyce them ſure:
All ye that ſeek the Lord, behold,
your life for ay ſhall dure.

35 For why? the Lord of hoſts doth hear
the poor when they complain:
His priſoners are to him full dear,
he doth them not diſdain.
36 Wherefore the ſky and earth below,
the ſea, with floud and ſtream
His praiſe they ſhall declare and ſhow,
with all that live in them.

37 For ſure our God will Zion ſave,
and Judahs cities build:
Much folk poſſeſſion there ſhall have,
her ſtreets ſhall all be fill'd.
38 His ſervants ſeed ſhall keep the ſame
all ages out of mind:
39 And there all they that love his name
a dwelling-place ſhall find.

Deus in adjutorium. Pſal. lxx. *I. H.*

OGod, to me take heed,
of help I thee require:
O Lord of hoſts, with haſte and ſpeed
help, help, I thee deſire.

2 With ſhame confound them all
that ſeek my ſoul to ſpill:
Rebuke them back with blame to fall
that think and wiſh me ill.

3 Confound them that apply
and ſeek to work me ſhame:
And at my harm do laugh, and cry,
ſo, ſo, there goes the game.
4 But let them joyful be
in thee with joy and wealth,
Which onely truſt and ſeek to thee,
and to thy ſaving health.

5 That they may ſay always
in mirth and one accord,
All glory, honour, laud and praiſe
be given to thee, O Lord.
6 But I am weak and poor;
come, Lord, thine aid I lack:
Thou art my ſtay and help, therefore
make ſpeed and be not ſlack.

In te, Domine. Pſal. lxxj. *I. H.*

MY Lord my God, in all diſtreſs
My hope is whole in thee:
Then let no ſhame my ſoul oppreſs,
nor once take hold on me,
2 As thou art juſt, defend me, Lord,
and rid me out of dread:
Give ear, and to my ſuit accord,
and ſend me help at need.

3 Be thou my rock, to whom I may
for aid all times reſort:
Thy promiſe is to help alway,
thou art my fence and fort.
4 Save me, my God, from wicked men,
and from their ſtrength and power:
From folk unjuſt, and eke from them
that cruelly devour.

5 Thou art the ſtay wherein I truſt,
thou, Lord of hoſts, art he:
Yea, from my youth I had a luſt
ſtil to depend on thee.
6 Thou haſt me kept ev'n from my birth,
and I through thee was born:
Wherefore I will thee praiſe with mirth,
both evening and at morn.

7 As to a monſter ſeldom ſeen,
much folk about me throng:
But thou art now, and ſtil haſt been
my fence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack
thy glory and thy praiſe:
And eke my tongue ſhall not be ſlack
to honour thee always.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
do not my ſoul forſake.
10 Among themſelves my foes inquire
to take me through deceit:
And they againſt me do conſpire,
that for my ſoul laid wait.

The Second part.

11 Lay hand and take him now, they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aid,
I wis, there cometh none.
12 Do not abſent thy ſelf away,
O Lord, when need ſhall be:
But that in time of grief thou may
in haſte give help to me.

13 With ſhame confound and overthrow
all thoſe that ſeek my life:
Oppreſs them with rebuke alſo
that fain would work me ſtrife.
14 But I will patiently abide
thy help at all aſſays:
Stil more and more, each time and tide,
I will ſet forth thy praiſe.

15 My mouth thy juſtice ſhall record,
that daily help doth ſend;
But of thy benefits, O Lord,
I know no count nor end.
16 Yet will I go and ſeek forth one,
with thy good help, O God:
The ſaving health of thee alone
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill:
Therefore thy wonders to declare
I have great mind and will.
18 And as in youth from wanton rage
thou didſt me keep and ſtay:
Forſake me not unto mine age,
and till my head be gray.

The Third part.

19 That I thy ſtrength and might may ſhow
to them that now be here:
And that our ſeed thy power may know
hereafter many a year.
20 O Lord, thy juſtice doth exceed
thy doings all may ſee:
Thy works are wonderful indeed,
oh who is like to thee!

21 Thou mad'ſt me feel affliction ſore,
and yet thou did'ſt me ſave;
Yea, thou did'ſt help and me reſtore
and took'ſt me from the grave.
22 And thou mine honour do'ſt increaſe,
my dignity maintain:
Yea, thou do'ſt make all grief to ceaſe,
and comfort'ſt me again.

23 Therefore thy faithfulneſs to praiſe
I will with viol ſing:
My harp ſhall ſound thy praiſe always,
O Iſraels Holy King.
24 My mouth will joy with pleaſant voice
when I ſhall ſing to thee:
And eke my ſoul will much rejoyce
for thou haſt made me free.

25 My tongue thy uprightneſs ſhall found,
and ſpeak it daily ſtill:
For grief and ſhame do them confound
that ſeek to work me ill.

Deus, judicium. Pſal. lxxij. *I. H.*

LOrd give thy judgments to the king,
therein inſtruct him well:
And with his ſon that princely thing,
Lord, let thy juſtice dwell,
2 That he may govern uprightly,
and rule thy folk aright:
And ſo defend through equity
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace:
And eke let little hills apply,
in juſtice to increaſe.

4 That he may help the weak, and poor,
with aid, and make them ſtrong:
And eke deſtroy for evermore
all thoſe that do them wrong.

5 And then from age to age ſhall they
regard and fear thy might:
So long as ſun doth ſhine by day,
or elſe the moon by night.
6 Lord, make the king unto the juſt
like rain to fields new mown:
And like to drops that lay the duſt,
and freſh the land new ſown.

7 The juſt ſhall flouriſh in his time,
and all ſhall be at peace,
Until the moon ſhall leave to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of ſea and land,
from ſhore to ſhore throughout:
And from the flouds within the land,
through all the earth about.

9 The people that in deſarts dwell
ſhall kneel to him full thick:
And all his enemies that rebel
the earth and duſt ſhall lick.
10 The lords of all the iſles thereby
great gifts to him ſhall bring:
The kings of Saba, and Araby
give many a coſtly thing.

The Second part.

11 All kings ſhall ſeek with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerve him at his hand.
12 For he the needy ſort doth ſave
that unto him do call:
And eke the ſimple folk that have
no help of man at all.

13 He taketh pity on the poor.
that are with need oppreſt:
He doth preſerve them evermore,
and bring their ſouls to reſt.
14 He ſhall redeem their lives from dread,
from fraud, from wrong, from might:
And eke the bloud that they ſhall bleed
is precious in his ſight

15 But he ſhall live, and they ſhall bring
to him of Saba's gold:
He ſhall he honoured as a king,
and daily be extol'd.
16 The mighty mountains of his land
of corn ſhall bear ſuch throng,
That it like cedar-trees ſhall ſtand
in Lebanus full long.

17 Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſs:
In plenty it ſhall far exceed,
and ſpring as green as graſs,
18 For ever they ſhall praiſe his name
while that the ſun is light:
And think them happy through the ſame,
all folk ſhall bleſs his might.

19 Praiſe ye the Lord of hoſts, and ſing
to Iſraels God each one:
For he doth every wondrous thing,
yea, he himſelf alone.
20 And bleſſed be his holy name
all times eternally:
That all the earth may praiſe the ſame.
Amen, Amen, ſay I.

Quam

Quam bonus Deus. Pſal. lxxiij. *T. S.*

HOw ever it be, yet God is good
and kind to Iſrael:
And to all ſuch as ſafely keep
their conſcience pure and well.
2 Yet like a fool I al moſt ſlipt,
my feet began to ſlide:
And ere I wiſt, even at a pinch,
my ſteps awry gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudg'd, and did diſdain
That wicked men all things ſhould have
without turmoil or pain.
4 They never ſuffer pangs nor grief,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight.

5 And free from all adverſity
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth embrace
their necks as doth a chain;
And are even rapt as in a robe,
with rapine and diſdain.

7 They are ſo fed that even for fat
their eyes oft-times out-ſtart:
And as for worldly goods, they have
more then can wiſh their heart.
8 Their life is moſt licentious,
boaſting much of the wrong
Which they have done to ſimple men,
and ever pride among.

9 The heavens and the living Lord
they ſpare not to blaſpheme:
And prate they do of worldly things,
no wight they do eſteem.
10 The people of God oft-times turn back
to ſee their proſperous ſtate:
And almoſt drink the ſelf-ſame cup,
and follow the ſame rate.

The Second part.

11 How can it be that God, ſay they,
ſhould know or underſtand
Theſe worldly things, ſith wicked men
be lords of ſea and land?
12 For we may ſee how wicked men
in riches ſtill increaſe,
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why do I from wickedneſs
my fantacy refrain?
And waſh my hands with innocents,
and cleanſe my heart in vain?
14 And ſuffer ſcourges every day,
as ſubject to all blame:
And every morning from my youth
ſuſtain rebuke and ſhame?

15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children judge
as folk unfortunate.
16 Then I bethought me how I might
this matter underſtand:
But yet the labour was to great
for me to take in hand:

17 Until the time I went into
thine holy place, and then
I underſtood right perfectly
the end of all theſe men.
18 And namely, how thow ſetteſt them
upon a ſlippery place:
And at thy pleaſure and thy will
thou doſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly
They are deſtro'd, diſpatcht, conſum'd,
and dead ſo horribly.
20 Much like a dream when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight
ſhall ebb and paſs away.

The Third part.

21 Yet thus my heart was grieved then,
my mind was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet ne'ertheleſs, by my right hand
thou hold'ſt me always faſt:
24 And with thy counſel doſt me guide
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heaven above?
And in the earth there is nothing
like thee that I can love.
26 My fleſh and eke my heart doth fail,
but God doth fail me never:
For of my health God is the ſtrength,
my portion eke for ever.

27 And lo, all ſuch as thee forſake:
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſaving in thee alone.
28 Therefore I will draw near to God,
and ever with him dwell:
In God alone I put my truſt,
thy wonders I will tell.

Ut quid Deus. Pſal. lxxiv. *I. H.*

WHy art thou, Lord, ſo long from us
in all this danger deep?
Why doth thine anger kindle thus,
at thine own paſture-ſheep?
2 Lord, call thy people to thy thought,
which have been thine ſo long:
The which thou haſt redeem'd and brought
from bondage ſore and ſtrong.

3 Have mind therefore, and think upon,
remember it full well,
Thy pleaſant place, thy mount Zion,
where thou waſt wont to dwell.
4 Lift up thy feet and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſte
within thy holy place.

5 Amid thy congregations all,
thine enemies roar, O God:
They ſet as ſign's on every wall
their banners' ſplaid abroad.
6 As men with axes hew down trees
that on the hills do grow:
So ſhine the bils, and ſwords of theſe
within thy temple now.

7 The cieling ſaw'd, the carved boards,
the goodly graven ſtones,
With axes, hammers, bils, and ſwords
they beat them down at once.
8 Thy places they conſume with flame,
and eke in all this toil,
The houſe appointed to thy name,
they raze down to the ſoil.

9 And thus they ſay within their heart,
diſpatch them out of hand:
Then burnt they up in every part
Gods houſes through the land.
10 Yet thou no ſign of help doſt ſend,
our prophets all are gone:
To tell when this our plague ſhall end
among us there is none.

11 When wilt thou, Lord, once end this ſhame,
and ceaſe thine enemies ſtrong?
Shall they always blaſpheme thy name,
and rail on thee ſo long?
12 Why doſt thou draw thy hand aback,
and hide it in thy lap?
Oh pluck it out, and be not ſlack
to give thy foes a rap.

The Second part.

13 O God, thou art our King and Lord,
and evermore haſt been:
Yea, thy good grace throughout the world
for our good help hath ſeen.
14 The ſeas that are ſo deep and dead:
thy might did make them dry:
And thou did'ſt break the ſerpents head,
that he therein did die.

15 Yea, thou did'ſt break the heads ſo great
of whales that are ſo fell:
And gav'ſt them to the folk to eat
that in the deſart dwell.
16 Thou mad'ſt a ſpring with ſtreams to riſe
from rock both hard and high:
And eke thy hand hath made likewiſe
deeps rivers to be dry,

17 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſerve us with their ſhine,
the light and eke the ſun.
18 Thou did'ſt appoint the ends and coaſts
of all the earth about:
Both ſummer-heats, and winter-froſts,
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folk are ſet
to rail upon thy name.
20 O let no cruel beaſts devour
thy turtle that is true:
Forget not always in thy power
the poor that much do rue.

21 Regard thy covenant, and behold,
thy foes poſſeſs the land:
All ſad and dark, forworn and old
our realm as now doth ſtand.
22 Let not the ſimple go away,
nor yet return with ſhame:
But let the poor and needy ay
give praiſe unto thy name.

23 Riſe, Lord, let be by thee maintain'd
the cauſe that is thine own:
Remember how that thou blaſphem'd
art by the fooliſh one.
24 The voice forget not of thy foos,
for the preſumption high.
Is more and more increaſt of thoſe
that hate thee ſpightfully.

Com-

Confitebimur tibi. Pſal. lxxv. *I. H.*

UNto thee, God, will we give thanks,
we will give thanks to thee:
Sith thy name is ſo near, declare
thy wondrous works will we.
2 I will uprightly judge, when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars ſtay.

3 I did to the mad people ſay,
deal not ſo furiouſly:
And unto the ungodly ones,
ſet not your horns on high.
4 I ſaid unto them, Set not up
your raiſed horns on high:
And ſee that you do with ſtiff-neck
not ſpeak preſumptouſly.

5 For neither from the eaſtern-parts,
nor from the weſtern-ſide,
Nor from forſaken wildernels,
promotion doth proceed.
6 For why? the Lord our God he is
the righteous judge alone:
He putteth down the one, and ſets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himſelf doth pour abroad.
8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth ſhall drink
and ſuck them every whit.

9 But I will talk of God, I ſay,
of Jacobs God therefore:
And will not ceaſe to celebrate
his praiſe for evermore.
10 In ſunder break the horns of all
ungodly men will I:
But then the horns of righteous men
ſhall be exalted high.

Gloria patri.

To Father, Son, and Holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

In Judæa. Pſal. lxxvj. *I. H.*

TO all that now in Jury dwell
the Lord is clearly known:
His name is great in Iſrael:
a people of his own.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Zion eke he hath delight
to make his dwelling-place.

3 And there he brake both ſhaft and bow,
the ſword, the ſpear, and ſhield:
And brake the ray to overthrow
in battel on the field.
4 Thou art more worthy honour, Lord,
more might in thee doth lie,
Then in the ſtrongeſt of the world,
that rob on mountains high.

5 But now the proud are ſpoil'd through thee,
and they are fal'n on ſleep:
Through men of war no help can be,
themſelves they could not keep.
6 At thy rebuke, O Jacobs God,
when thou didſt them reprove:
As half on ſleep their chariots ſtood,
no hors-men once did move.

7 For thou art dreadful, Lord, indeed,
what man the courage hath
To 'bide thy ſight, and doth not dread
when thou art in thy wrath? (heard
8 When thou doſt make thy judgments
from heaven through the ground:
Then all the earth full ſore afraid,
in ſilence ſhall be found.

9 And that when thou, O God, doſt ſtand
in judgment for to ſpeak,
To ſave th'afflicted of the land,
on earth that are full weak.
10 The fury that in man doth reign
ſhall turn unto thy praiſe:
Hereafter, Lord, do thou reſtrain
their wrath and threats always.

11 Make vows and pay them to our God,
ye folk that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadful ſure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terrour is his ſight
to all the kings on earth.

Voce mea. Pſal. lxxvij. *I. H.*

I With my voice to God do cry,
with heart and hearty chear:
My voice to God I lift on high,
and he my ſuit doth hear.
2 In time of grief I ſought to God,
by night no reſt I took:
But ſtretcht my hands to him abroad,
my ſoul comfort forſook.

3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou hold'ſt mine eyes always from reſt,
that I always awake:
With fear I am ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The days of old in mind I caſt,
and oft did think upon
The times and ages that are paſt
full many years agon.
6 By night my ſongs I call to mind,
once made thy praiſe to ſhow:
And with my heart much talk I find,
my ſpirits do ſearch to know.

7 Will God, ſaid I, at once for all
caſt off his people thus,
So that henceforth no time he ſhall
be friendly unto us?
8 What? is his goodneſs clean decay'd,
for ever and a day?
Or is his promiſe now delay'd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſaid, My weakneſs is
the cauſe of this miſtruſt:
Gods mighty hand can help all this,
and change it when he luſt.

The Second part.

11 I will regard and think upon
the working of the Lord:
Of all his wonders paſt and gone
I gladly will record.

12 Yea, all his works I will declare,
and what he did deviſe:
To tell his facts I will not ſpare,
and eke his counſel wiſe.

13 Thy works, O Lord, are all upright,
and holy all abroad:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that doſt forth ſhow
thy wonders every hour:
And ſo doſt make the people know
thy virtue and thy power.

15 And thine own folk thou doſt defend
with ſtrength and ſtretched-arm:
The ſons of Jacob that deſcend,
and Joſephs ſeed from harm.
16 The waters, Lord, perceived thee,
the waters ſaw thee well:
And they for fear away did flee,
the depts on trembling fell.

17 The clouds that were both thick and black
did rain full plenteouſly:
The thunder in the air did crack,
thy ſhafts abroad did fly.
18 Thy thunder in the air was heard,
thy lightnings from above
With flaſhes great made men afraid,
the earth did quake and move.

19 Thy ways within the ſea do lie,
thy paths in waters deep:
Yet none can there thy ſteps eſpy,
nor know thy paths to keep.
20 Thou ledſt thy folk upon the land
as ſheep on every ſide;
Through Moſes and through Aarons hand
thou didſt them ſafely guide.

Attendite populi. Pſal. lxxviij. *I. H.*

ATtend my people to my law,
and to my words incline:
2 My mouth ſhall ſpeak ſtrange parables,
and ſentences divine:
3 Which we our ſelves have heard and learn'd
even of our fathers old:
And which for our inſtruction
our fathers have us told.

4 Becauſe we ſhould not keep it cloſe
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his works of wonder.
5 To Jacob he commandment gave
how Iſrael ſhould live,
Willing our fathers ſhould the ſame
unto their children give.

6 That they and their poſterity
that were not ſprung up tho
Should have the knowledge of the law,
and teach their ſeed alſo.
7 That they might have the better hope
in God that is above:
And not forget to keep his laws
and his precepts in love.

8 Not being as their fathers were,
rebelling in Gods ſight:
And would not frame their wicked hearts
to know their God aright.
9 How went the people of Ephraim
their neighbours for to ſpoil:
Shooting their dars in day of war,
and yet they took the foil?

10 For why? they did not keep with God
the covenant that was made,
Nor yet would walk or lead their lives
according to his trade:

11 But put into oblivion
his counſel and his will,
And all his works moſt magnifick,
which he declared ſtill.

The Second part.

12 What wonders to our fore-fathers
did he himſelf diſcloſe
In Egypt land, within the field
that call'd is Thaneos?
13 He did divide and cut the ſea,
that they might paſs at once:
And made the waters ſtand as ſtill
as doth an heap of ſtones.

14 He led them ſecret in a cloud
by day when it was bright:
And in the night when dark it was,
with fire he gave them light.
15 He brake the rocks in wilderneſs,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

16 He drew out rivers out of rocks
that were both dry and hard,
Of ſuch abundance, that no flouds
to them may be compar'd.
17 Yet for all this againſt the Lord
their ſin they did increaſe:
And ſtirred him that is Moſt High
to wrath in wilderneſs.

18 They tempted God within their hearts,
like people of miſtruſt:
Requiring ſuch a kind of meat
as ſerved to their luſt:
19 Saying with murmuration
in their unfaithfulneſs,
What? can this God prepare for us
a feaſt in wilderneſs?

20 Behold he ſtrake the ſtony rock,
and flouds forthwith did flow:
But can he now give to his folk
both bread and fleſh alſo?
21 When God heard this, he waxed wroth
with Jacob and his ſeed:
So did his indignation
on Iſrael proceed.

The Third part.

22 Becauſe they did not faithfully
believe and hope that he
Could always help and ſuccour them
in their neceſſity.
23 Wherefore he did command the clouds,
forthwith they brake in ſunder.
24 An rain'd down manna for them to eat,
a food of mickle wonder.

25 When earthly men with angels food
were fed at their requeſt:
26 He bade the eaſt-wind blow away,
and brought in the ſouth-weſt.
27 He rain'd down fleſh as thick as duſt,
and fowl as thick as ſand:
28 Which he did caſt amid the place
where all their tents did ſtand.

29 Then did they eat exceedingly,
and all men had their fills:
Yet more and more they did deſire
to ſerve their luſts and wills.
30 But as their meat was in their mouths
his wrath upon them fell,
31 And ſlew the flower of all their youth,
and choice of Iſrael.

32 Yet fell they to their wonted ſin,
and ſtill they did him grieve:
For all the wonders that he wrought,
they would him not believe.
33 Their days therfore he ſhortened,
and made their honour vain:
Their years did waſte and paſs away
with terrour and with pain.

34 But ever when he plagued them,
they ſought him by and by,
35 Remembring that he was their ſtrength,
their help and God Moſt High.
36 Though in their mouths they did but
and flatter with the Lord: (gloſe
And with their tongues and in their hearts
diſſembled every word.

The Fourth part.

37 For why? their hearts were nothing bent
to him nor to his trade:
Nor yet to keep or to perform
the covenant that was made.
38 Yet was he ſtill ſo merciful,
when they deſerv'd to die,
That he forgave them their miſdeeds,
and would not them deſtroy.

Yea, many a time he turn'd his wrath,
and did himſelf adviſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and even as a wind.
Paſſing away, and cannot well
return by his own kind.

40 How oftentimes in wilderneſs
did they the Lord provoke!
How did they move and ſtir the Lord
to plague them with his ſtroke!
41 Yet did they turn again to ſin,
and tempted God eftſoon:
Preſcribing to the holy Lord
what things they would have done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands
of the fierce enemy.
43 Nor how he wrought his miracles
(as they themſelvs beheld)
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into bloud:
That no man might receive his drink
at river, nor at floud.
45 Nor how he ſent them ſwarms of flies,
which did them ſore annoy:
And fil'd their country full of frogs,
which did their land deſtroy.

The Fifth part.

46 Nor how he did commit their fruits
unto the caterpillar:
And all the labour of their hands
he gave to the graſhopper.
47 With hailſtones he deſtro'd their vines,
ſo that they were all loſt:
And not ſo much as wild fig-trees,
but he conſum'd with froſt.

48 And yet with hailſtones once again
the Lord their cattel ſmote:
And all their flocks and herds likewiſe
with thunder-bolts full hot.

49 He caſt upon them in his ire
and in his fury ſtrong
Diſpleaſure, wrath, and evil ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But give unto the peſtilence
the man and eke the beaſt.
51 He ſtrake alſo the firſt-born all
that up in Egypt came:
And all the chief of men and beaſts
within the tents of Ham.

52 But as for all his own dear folk,
he did preſerve and keep:
And carried them through wilderneſs,
even like a flock of ſheep.
53 Without all fear both ſafe and ſound
he brought them out of thrall:
Whereas their foes with rage of ſeas
were overwhelmed all.

54 And brought them out into the coaſts
of his own holy land,
Even to the mount which he had got
by his ſtrong arm and hand:
55 And there caſt out the heathen folk,
and did their divide:
And in their tents he ſet the tribes
of Iſrael to abide.

56 Yet for all this, their God Moſt High
they ſtir'd and tempted ſtill.
And would not keep his teſtament,
nor yet obey his will.
57 But as their fathers turned back,
even ſo they went aſtray,
Much like a bow that would not bend,
but ſlip and ſtart away.

The Sixth part.

58 And griev'd him with their hill-altars,
with offerings and with fire:
And with their Idols vehemently
provoked him to ire.
59 Therewith his wrath began again
to kindle in his breaſt:
The naughtineſs of Iſrael
he did ſo much deteſt.

60 Then he forſook the tabernacle
of Shiloh, where he was
Right converſant with earthly men,
even as his dwelling place.
61 Then ſuffered he his might and power
in bondage for to ſtand,
And gave the honour of his ark.
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 Their young men were devour'd with fire,
maids had no marriage.
64 And with the ſword the prieſts alſo
did periſh every one:
And not a widow left alive
their death for to bemoan.

65 And then the Lord began to wake
like one that ſlept a time,
And like a valiant man of war
refreſhed after wine.
66 With emrods in the hinder parts
he ſtrake his enemies all:
And put them then unto a ſhame
that was perpetuall.

67 Then

67 Then He the tent and tabernacle
of Joleph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe:
68 But choſe the tribe of Jehudah,
whereas the thought to dwell:
Even the noble mount Zion;
which he did love ſo well.

69 Whereas he did his temple build
both ſumptuouſly and ſure,
Like as the earth which he hath made
for ever to endure.
70 Then choſe he David him to ſerve,
his people for to keep;
Whom he took up and brought away
even from the folds of ſheep.

71 As he did follow th'ews with young,
the Lord did him advance:
To feed his people Iſrael,
and his inheritance.
72 Thus David with a faithful heart
his flock and charge did feed,
And prudently with all his power
did govern them indeed.

Deus, venerunt. Pſal. lxxix. *I. H.*

O God, the Gentiles do invade
thine heritage to ſpoil:
Jeruſalem an heap is made,
thy temple they defile.
2 The bodies of thy ſaints moſt dear
abroad to birds they caſt:
The fleſh of them that do thee fear
the beaſts devour and waſte.

3 Their bloud troughout Jeruſalem
as water ſpilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing-ſtock
almoſt the world throughout:
The enemies at us jeſt and mock
which dwell our coaſts about.

5 Wilt thou, O Lord, thus in thine ire
againſt us ever fume,
And ſhew thy wrath as hot as fire,
thy flock for to conſume?
6 Upon thoſe people pour the ſame
which did thee never know;
All realms which call not on thy name
conſume and overthrow.

7 For they have got the upper hand,
and Jacobs ſeed deſtroy'd:
His habitation and his land
they have left waſte and void.
8 Bear not in mind our former faults,
with ſpeed ſome pity ſhow:
And aid us, Lord, in all aſſaults,
for we are weak and low.

The Second part.

9 O God, that giv'ſt all health and grace,
on us declare the ſame:
Weigh not our works, our ſins deface
for honour of thy name.
10 Why ſhall the wicked ſtill alway,
to us as people dumb,
In thy reproach rejoyce, and ſay,
where is their God become?

Require, O Lord, as thou ſeeſt good,
before our eyes in ſight,
Of all theſe folk thy ſervants bloud
which they ſpilt in deſpight.

11 Receive into thy ſight in haſte
the clamours, grief, and wrong
Of ſuch as are in priſon caſt,
ſuſtaining irons ſtrong.

Thy force and ſtrength to celebrate,
Lord, ſet them out of band
Which unto dearth are deſtinate,
and in their enemies hand.
12 The nations which have been ſo bold
as to blaſpheme thy name,
Into their laps with ſeven-fold
repay again the ſame.

13 So we thy flock and paſture-ſheep
will praiſe thee evermore.
And teach all ages for to keep
for thee like praiſe in ſtore.

Qui regis Iſrael. Pſal. lxxx. *I. H.*

THou Herd that Iſrael doſt keep,
give ear and take good heed:
Which leadeſt Joſeph like a ſheep,
and do'ſt him watch and feed:
2 Thou Lord, I ſay, whoſe ſeat is ſet
on cherubims moſt bright,
Shew forth thy ſelf, and do not let,
ſend down thy beams of light.

3 Before Ephraim and Benjamin,
Manaſſeh eke likewiſe:
To ſhew thy power do thou begin;
come help us, Lord, ariſe.
4 Direct our hearts unto thy grace,
convert us, Lord, to thee:
Shew us the brightneſs of thy face,
and then full ſafe are we.

5 Lord God of hoſts of Iſrael,
how long wilt thou, I ſay,
Againſt thy folk in anger ſwell,
and wilt not hear them pray?
6 Thou doſt them feed with ſorrows deep,
their bread with tears they eat,
And drink the tears that they do weep,
in meaſure full and great.

7 Thou haſt us made a very ſtrife
to thoſe that dwell about:
And that out foes do love alife,
they laugh and jeſt it out.
8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full ſafe ſhall be.

9 From Egypt where it grew not well
thou brought'ſt a vine full dear:
The heart folk thou didſt expel,
and thou did'ſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her roots full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The Second part.

11 The hils were covered round about
with ſhade, that from it came,
And eke the cedars ſtrong and ſtout,
with branches of the ſame.
12 Why then didſt thou her walls deſtroy?
her hedge pluckt up thou haſt:
That all the folk that paſs thereby
thy vine may ſpoil and waſte.

13 The boar out of the wood ſo wild
doth dig and root it out:
The furious beaſts out of the field
devour it all about.
14 O Lord of hoſts, return again,
from heaven look betime:
Behold, and with thy help ſuſtain
this poor vineyard of thine.

15 Thy plant, I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt love ſo well,
O Lord, do not forget.
16 They lop and cut is down apace,
they burn it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now
whom thou haſt kept ſo long:
And with the ſon of man whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet us free,
and ſaved us from ſhame:
Then will we never fall from thee,
but call upon thy name.

19 O Lord of hoſts, through thy good grace
convert us unto thee:
Behold us with a pleaſant face,
and then full ſafe are we.

Deo exultate. Pſal. lxxxj. *I. H.*

BE light and glad, in God rejoyce,
which is our ſtrength and ſtay:
Be joyful, and lift up your voice
to Jacobs God, I ſay.
2 Prepare your inſtruments moſt meet,
ſome joyful Pſalm to ſing:
Strike up with harp and lute ſo ſweet,
on every pleaſant ſtring.

3 Blow as it were in the new-moon,
with trumpets of the beſt:
As it is uſed to be done
at any ſolemn feaſt.
4 For this is unto Iſrael
a ſtatute and a trade:
A law that muſt be kept full well,
which Jacobs God hath made.

5 This clauſe with Joſeph was decreed
when he from Egypt came,
That as a witneſs all his ſeed
ſhould ſtill obſerve the ſame.
6 When God, I ſay, had ſo prepar'd
to bring him from that land:
Whereas the ſpeech which he had heard
he did not underſtand.

7 I from his ſhoulders took, ſaith he,
the burden clean away:
And from the furnace quit him free,
from burning brick of clay.
8 When thou in grief didſt cry and call,
I holp thee by and by:
And I did anſwer thee withall
in thunder ſecretly.

9 Yea, at the waters of diſcord
I did thee tempt and prove:
Whereas the goodneſs of the Lord
with muttering thou didſt move.
10 Hear, O my folk, O Iſrael,
and I aſſure it thee:
Regard, and mark my words full well,
if thou wilt cleave to me.

The Second part.

11 Thou ſhalt no god in thee reſerve
of any land abroad:
Nor in no wiſe to bowe or ſerve
a ſtrange or forreign god.
12 I am the Lord thy God, and I
from Egypt ſet thee free:
Then ask of me abundantly,
and I will give it thee.

13 And yet my people would nor hear
my voice, when that I ſpake:
Nor Iſrael would not obey,
but did me quite forſake.
14 Then did I leave them to their will
in hardneſs of their heart:
To walk in their own counſels ſtil,
themſelves they might pervert.

15 O that my people would have heard
the words that I did ſay:
And eke that Iſrael would regard
to walk within my way!
16 How ſoon would I confound their foes
and bring them down ful low:
And turn my hand upon all thoſe
that would them overthrow!

17 And they that at the Lord do rage,
as ſlaves ſhould ſeek him till:
But of his folk the time and age
ſhould flouriſh ever ſtill.
18 I would have fed them with the crop
and fineſt of the wheat:
And made the rock with hony drop,
that they their fills ſhould eat.

Deus ſtetit. Pſal. lxxxij. *I. H.*

AMid the preſs with men of might
the Lord himſelf doth ſtand;
To plead the cauſe of truth and right
with judges of the land.
2 How long, ſaid he, will you proceed
falſe judgment to award,
And have reſpect for love of meed
the wicked to regard?

3 Whereas of due you ſhould defend
the fatherleſs and weak:
And when the poor man doth contend,
in judgment juſtly ſpeak.
4 If ye be wiſe defend the cauſe
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.

5 But nothing will they know or learn,
in vain to them I talk:
They will not ſee or ought diſcern,
but ſtill in darkneſs walk.
6 For lo, even now the time is come
that all things fall to nought:
And likewiſe laws both all and ſome
for gain are ſold and bought.

I had decreed it in my ſight
as gods to take you all:
And children to the Moſt of Might
for love I did you call.
7 But notwithſtanding ye ſhall die
as men, and ſo decay:
O tyrants, I ſhall you deſtroy,
and pluck you quite away.

8 Up, Lord, and let thy ſtrength be known,
and judge the world with might:
For why? all nations are thine own,
to take them as thy right.

Deus, quid. Pſal. lxxxiij. *I. H.*

DO not, O God, refrain thy tongue,
in ſilence do not ſtay:
Withhold not, Lord, thy ſelf ſo long,
and make no more delay.
2 For why? behold my foes: and ſee
how they do rage and cry:
And thoſe that bear an hate to thee
hold up their heads on high.

3 Againſt thy folk they uſe deceit,
and craftily they inquire:
For thine elect to lie in wait
their counſel doth conſpire.
4 Come on, ſay they, let us expel
and pluck theſe folk away:
So that the name of Iſrael
may utterly decay.

5 They all conſpire within their heart
how they may thee withſtand:
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Hagarens and Moabites,
with divers other mo.

7 Gebal with Ammon, and likewiſe
doth Amalek conſpire:
The Philiſtines againſt thee riſe,
with them that dwell at Tyre.
8 And Aſſur eke is well apaid
with them in league to be:
And doth become a fence and aid
to Lots poſterity.

9 As thou did'ſt to the Midianites;
ſo ſerve them, Lord, each one:
As to Siſer, and to Jabin,
beſide the brook Kiſon.
10 Whom thou in Endor did'ſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The Second part.

11 Make them now and their lords appear
like Zeb and Oreb than:
As Zeba and Zalmunna were,
the kings of Midian.
12 Which ſaid, Let us throughout the land
in all the coaſts abroad,
Poſſeſs, and take into our hand
the fair houſes of God.

13 Turn them, O God. with ſtorms as faſt
as wheels that have no ſtay:
Or like the chaff, which men do caſt
with winds to flie away
14 Like as the fire with rage and fume
the mighty foreſts ſpils:
And as the flame doth quite conſume
the mountains and the hils:

15 So let the tempeſt of thy wrath
upon their necks be laid:
And of thy ſtormy wind and ſhower,
Lord, make them all afraid.
16 Lord, bring them all, I thee deſire,
to ſuch rebuke and ſhame,
That it may cauſe them to inquire,
and learn to ſeek thy name.

17 And let them evermore daily
to ſhame and ſlander fall:
And in rebuke and obloquy
to periſh eke withall.
18 That they may know, and feel full well
that thou art called Lord:
And that alone thou doſt excel,
and reign throughout the world.

Quam dilecta! Pſal. lxxxiv. *I. H.*

HOw pleaſant is thy dwelling-place,
O Lord of hoſts to me!
The tabernacles of thy grace
how pleaſant Lord, they be!
2 My ſoul doth long full ſore to go
into thy courth abroad:
My heart doth luſt, my fleſh alſo,
in thee the living God.

3 The ſparrows find a room to reſt,
and ſave themſelves from wrong,
And eke the ſwallow hath a neſt
wherein to keep her young.
4 Theſe birds full nigh thine altar may
have place to ſit and ſing:
O Lord of hoſts, thou art I ſay,
my God and eke my King.

5 O they be bleſſed that may dwell
within thy houſe always:
For they all times thy facts do tell,
and ever give thee praiſe.
6 Yea, happy ſure likewiſe are they
whoſe ſtay and ſtrength thou art:
Which to thy houſe do mind the way,
and ſeek it in their heart.

As they go through the vale of tears,
they dig up fountains ſtill:
That as a ſpring it all appears,
and thou their pits doſt fill.
7 From ſtrength to ſtrength they walk full (faſt,
no faintneſs there ſhall be:
And ſo the God of gods at laſt
in Zion they do ſee.

8 O Lord of hoſts, to me give heed,
and hear when I do pray:
And let it through thine ears proceed,
O Jacobs God, I ſay.
9 O Lord, our ſhield, of thy good grace
regard, and ſo draw near:
Regard, I ſay, behold the face
of thine anointed dear.

10 For why? within thy courts one day
is better to abide,
Then other where to keep or ſtay
a thouſand days beſide.
Much rather would I keep a door
within the houſe of God,
Then in the tens of wickedneſs
to ſettle mine abode.

11 For God the Lord, light and defence,
will grace and worſhip give:
And no good thing will he withold
from them that purely live.
12 O Lord of hoſts, that man is bleſt,
and happy ſure is he,
That is perſwaded in his breaſt
to truſt all times in thee.

Benedixiſti. Pſal. lxxxv. *I. H.*

THou haſt been merciful indeed,
O Lord, unto thy land:
For thou reſtoredſt Jacobs ſeed
from thraldom out of band.
2 The wicked ways that they were in,
thou didſt them clean remit:
And thou didſt thy peoples ſin,
full cloſe thou coveredſt it.

3 Thine arger eke thou did'ſt aſſwage,
that all thy wrath was gone:
And ſo did'ſt turn thee from thy rage,
with them to be at one.
4 O God our health, do now convert
thy people unto thee:
Put all thy wrath from us apart,
and angry ceaſe to be.

5 Why, ſhall thine anger never end,
but ſtill proceed on us?
And ſhall thy wrath it ſelf extend
upon all ages thus?
6 Wilt thou not rather turn therefore
and quicken us, that we
And all thy folk may evermore
be glad and joy in thee?

7 O Lord, on us do thou declare
thy goodneſs to our wealth:
Shew forth to us, and do not ſpare,
thine aid and ſaving health.
8 I will heark what God ſaith, for he
ſpeaks to his people peace,
And to his Saints, that never they
return to fooliſhneſs.

9 For why? his help is ſtill at hand
to ſuch as do him fear:
Whereby great glory in our land
ſhall dwel and flouriſh there.
10 For truth and mercy there ſhall meet,
in one to take their place:
And peace ſhall juſtice with kiſs greet,
and there they ſhall embrace.

11 As truth from earth ſhall ſpring apace,
and flouriſh pleaſantly:
So righteouſneſs ſhall ſhew her face,
and look from heaven high.
12 Yea, God himſelf doth take in hand
to give us each good thing:
And through the coaſts of all the land
the earth her fruit ſhall bring.

13 Before his face ſhall juſtice go.
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and keep them in the way.

Inclina, Domine. Pſal. lxxxvj. *I. H.*

LOrd bowe thine ear to my requeſt,
and hear me by and by:
With grievous pain and grief oppreſt,
full poor and weak am I.
2 Preſerve my ſoul, becauſe my ways
and doings holy be:
And ſave thy ſervant, O my Lord,
that puts his truſt in thee.

3 Thy mercy, Lord, on me expreſs,
defend me eke withall:
For through the day I do not ceaſe,
on thee to cry and call.
4 Comfort, O Lord, thy ſervants ſoul
that now with pain is pin'd:
For unto thee, Lord, I extol
and lift my ſoul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free:
And eke thy mercy plentiful
to all that call on thee.
6 O Lord, likewiſe when I do pay,
regard and give an ear:
Mark well the words that I do ſay,
and all my prayers hear.

7 In time when trouble doth me move,
to thee I do complain:
Fo why? I know and well do prove
thou anſwereſt me again.
8 Among the gods, O Lord, is none
with thee to be compar'd:
And none can do as thou alone,
the like hath not been heard.

The Second part.

9 The Gentiles and the people all
which thou didſt make and frame,
Before thy face on knees ſhall fall
and glorify thy name.
10 For why? thou art ſo much of might,
all power is thine own:
Thow workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teach me, Lord, thy way, and I
ſhall in thy truth proceed:
O joyn my heart to thee ſo nigh
that I thy name may dread.
12 To thee, my God, will I give praiſe
with all my heart, O Lord:
And glorify thy name always
for ever through the world.

13 For wy? they mercy ſhew'd to me
is great, and doth excel:
Thou ſet'ſt my ſoul at liberty
out from the lower hell.
14 O Lord, the proud againſt me riſe,
and heaps of men of might:
They ſeek my ſoul, and in no wiſe
will have thee in their ſight.

15 Thou, Lord, art merciful and meek,
full ſlack, and ſlow to wrath:
Tho goodneſs is, full great, and eke.
thy truth no meaſure hath.
16 O turn to me, and mercy grant,
thy ſtrength to me apply:
O help and ſave thine own ſervant,
thy hand-maids ſon am I.

17 On me ſome ſign of favour ſhow,
that all my foes may ſee
And be aſham'd, becauſe, Lord, thou
doſt help and comfort me.

Fundamenta. Pſal. lxxxvij. *I. H.*

THat city ſhall full well endure,
her ground-work ſtill doth ſtay
Upon thy holy hills full ſure,
it can no time decay.
2 God loves the gates of Zion beſt,
his grace doth there abide:
He loves them more then all the reſt
of Jacobs tents beſide.

3 Full glorious things reported be
in Zion, and abroad:
Great things, I ſay, are ſaid of thee,
thou city of our God.
4 On Rahab I will caſt an eye,
and bear in mind the ſame:
And Babylon ſhall eke apply
and learn to know my name.

5 Lo, Paleſtine and Tyre alſo,
with Ethiop likewiſe,
A people old, full long ago
were born and there did riſe.
6 Of Zion they ſhall ſay abroad,
that divers men of fame
Have there ſprung up, and the High God
hath founded faſt the ſame.

7 In their records to them it ſhall
through Gods device appear,
Of Zion, that the chief of all
had his beginning there.
8 The trumpeters with ſuch as ſing,
there in great plenty be:
My fountains and my pleaſant ſprings
are compaſt all in thee.

Domine Deus. Pſal. lxxxviij. *I. H.*

LOrd God of health, the hope and ſtay
thou art alone to me:
I call and cry thoughout the day
and all the night to thee.
2 O let my prayer ſoon aſcend
unto thy ſight on high:
Incline thine ear, O Lord, attend,
and hearken to my cry.

3 For why? with wo my heart is fill'd,
and doth in trouble dwell:
My life and breath almoſt doth yeild,
and draweth nigh to hell.
4 I am eſteem'd as one of them
that in the pit do fall:
And made as one among thoſe men
that have no ſtrength at all.

5 As one among the dead, and free
from things that here remain:
It were more eaſe for me to be
with them the which are ſlain:
6 As thoſe that lie in grave, I ſay,
whom thou haſt clean forgot:
The which thy hand hath cut away,
and thou regard'ſt them not.

7 Yea, like to one ſhut up full ſure
within the lower pit,
In places dark and all obſcure,
and in the depth of it.
8 Thine anger and thy wrath likewiſe
full ſore on me doth lie:
And all thy ſtorms againſt me riſe,
my ſoul to vex and try.

9 Thou put'ſt my friends far off from me,
and mak'ſt them hate me ſore:
I am ſhut up in priſon faſt,
and can come forth no more.
10 My ſight doth fail through grief & wo,
I call to thee, O God:
Throughout the day my hands alſo
to thee I ſtretch abroad.

The Second part.

11 Do'ſt thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again repair,
and praiſe thee for the ſame?
12 Or ſhall thy loving kindneſs, Lord,
be preached in the grave?
Or ſhall with them that are deſtroy'd
thy truth her honour have?

13 Shall they that lie in dark full low
of all thy wonders wot?
Or there ſhall they juſtice know
where all things are forgot?
14 But I, O Lord, to thee always
do cry and call apace:
My prayer eke ere it be day
ſhall come before thy face.

15 Why do'ſt thou, Lord, abhor my ſoul,
in grief that ſeeketh thee?

And now, O Lord, why do'ſt thou hide
thy face away from me?
16 I am afflict, as dying ſtill
from youth this many a year:
The terrours which do vex me ill
with troubled mind I bear.

17 The furies of thy wrathfull rage
full ſore upon me fall:
Thy terrors eke do not aſſwage,
but me oppreſs withall.
18 All day they compaſs me about,
as water at the tide:
And all at once with ſtreams full ſtout
beſet me on each ſide.

19 Thou ſetteſt far from me my friends
and lovers every one:
Yea, and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. lxxxix. *I. H.*

TO ſing the mercies of the Lord
my tongue ſhall never ſpare:
And with my mouth from age to age
thy truth I will declare.
2 For I have ſaid that mercy ſhall
for evermore remain:
In that thou do'ſt the heavens ſtay,
thy truth appeareth plain.

3 To mine elect: ſaith God, I made
a covenant and beheſt:
My ſervant David to perſwade,
I ſwore and did proteſt:
4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt:
And ſtill uphold thy throne alway
from age to age to laſt.

5 The heavens ſhew with joy and mirth
thy woudrous works, O Lord:
Thy ſaints within thy church on earth
thy faith and truth record.
6 Who with the Lord is equal then
in all the clouds abroad?
Among the ſons of all the gods,
what one is like our God?

7 God in aſſembly of the ſaints
is greatly to be dread:
And over all that dwell about
in terror to be had.
8 Lord God of hoſts, in all the world
what one is like to thee?
On every ſide Moſt Mighty Lord,
thy truth is ſeen to be.

9 The raging ſea by thine advice
thou ruleſt at thy will:
And when the waves thereof ariſe,
thou mak'ſt them calm and ſtill.
10 And Egypt, Lord, thou haſt ſubdu'd,
and thou haſt it deſtroy'd:
Yea, thou thy foes with mighty arm
haſt ſcatter'd all abroad.

The Second part.

11 The heavens are thine and ſtill have been,
likewiſe the earth and land:
The world and all that is therein
thou foundeſt with thy hand.
12 Both north and ſouth, with eaſt and weſt
thy ſelf didſt make and frame:
Both Tabor mount, and eke Hermon,
rejoyce and praiſe thy name.

13 Thine arm is ſtrong and full of power,
all might therein doth lie:
The ſtrength of the right hand each hour
thou lifteſt up on high.
14 In righteouſneſs and equity
thou haſt thy ſeat and place:
Mercy and truth are ſtill with thee,
and go before thy face.

15 That folk is bleſt that knows aright
thy preſent power, O God:
For in the favour of thy ſight
they walkfull ſafe abroad.
16 For in thy Name throughout the day
they joy and much rejoyce:
And through thy righteouſneſs have they
a pleaſant fame and noiſe.

17 For why? their glory, ſtrength, and aid,
in thee alone doth lie:
Thy goodneſs eke that hath us ſtaid,
ſhall lift our horn on high.
18 Our ſtrength that doth defend us well
the Lord to us doth bring:
The Holy One of Iſrael
he is our Guide and King.

19 Somtimes thy will unto thy ſaints
in viſions thou did'ſt ſhow:
And thus then did'ſt thou ſay to them,
thy mind to make them know:
20 A man of might I have erect
your king and guide to be:
And ſet him up whom I elect,
among the folk to me.

The Third part.

21 My ſervant David I appoint,
whom I have ſearched out:
And with my holy oyl anoint
him king of all the rout.
22 For why? my hand is ready ſtill
with him for to remain:
And with mine arm alſo I will
him ſtrengthen and ſuſtain.

23 The enemies ſhall not him oppreſs,
they ſhall him not devour:
Ne yet the ſons of wickedneſs
on him have any power.
24 His foes likewiſe I will deſtroy
before his face in ſight:
And thoſe that hate him I will plague,
and ſtrike them with my might.

25 My truth and mercy eke withall
ſhall ſtill upon him lie:
And in my name his horn eke ſhall
be lifted up on high.
26 His kingdom I will ſet to be
upon the ſea and land:
And eke the running flouds ſhall he
embrace with his right hand.

27 He ſhall depend with all his heart
on me, and thus ſhall ſay,
My father and my God thou art,
my rock of health and ſtay.
28 As my firſt-born I will him take,
of all on earth that ſprings:
His might and honour I will make
above all earthly kings.

29 My mercy ſhall be with him ſtil,
as I my ſelf have told:
My faithful covenant to fulfil
my mercy I will hold.

30 And eke his ſeed I will ſuſtain
for ever ſtrong and ſure:
So that his ſeat ſhall ſtill remain
while heaven doth indure.

The Fourth part.

31 If that his ſons forſake my law,
and ſo begin to ſwerve:
And of my judgment have none aw,
nor will not them obſerve:
32 Or if they do not uſe aright
my ſtatutes to them made,
And ſet all my commandments light,
and will not keep my trade.

33 Then with the rod will I begin
their doings to amend:
And ſo will ſcourge them for their ſin,
if that they do offend.
34 My mercy yet and my goodneſs
I will not take him fro:
Nor handle him with craftineſs,
and ſo my truth forgo.

35 But ſure my covenant I will hold,
with all that I have ſpoke:
No word the which my lips have told
ſhall alter or be broke.
36 Once ſware I by my holineſs,
and that perform will I:
With David I ſaall keep promiſe,
to him I will not lie.

37 His ſeed for evermore ſhall reign,
and eke his throne of might:
As doth the ſun, it ſhall remain
for ever in my ſight.
38 And as the moon within the sky
for ever ſtandeth faſt
A faithful witneſs from on high,
ſo ſhall his kingdom laſt.

39 But now, O Lord, thou do'ſt reject,
and now thou changeſt chear:
Yea, thou art wroth with thine elect,
thy own annointed dear.
40 The covenant with thy ſervant made,
Lord, thou haſt quite undone:
And down upon the ground alſo
haſt caſt his royal crown.

The Fifth part.

41 Thou pluck'ſt his hedges up with might,
his walls thou doſt confound:
Thou beateſt eke his bulwarks down,
and break'ſt them to the ground.
42 That he is ſo deſtroy'd and torn
of comers by throughout:
And ſo is made a mock and ſcorn
to all that dwell about.

43 Thou their right hand haſt lifted up
that him ſo ſore annoy:
And all his foes that him devour
lo thou haſt made to joy.
44 His ſwords edge thou do'ſt take away,
that ſhould his foes withſtand:
To him in war no victory
thou giv'ſt, nor upper hand.

45 His glory thou do'ſt alſo waſte,
his throne, his joy, his mirth
By thee is overthrown, and caſt
full low upon the earth.
46 Thou haſt cut off and made full ſhort
his youth and luſty days:
And rais'd of him an ill report
with ſhame and great diſpraiſe.

47 How

47 How long away from me, O Lord,
for ever wilt thou turn?
And ſhall thine anger ſtill alway
as fire conſume and burn?
48 O call to mind, remember then,
my time conſumeth faſt:
Why haſt thou made the ſons of men
as things in vain to waſte?

49 What man is he that liveth here,
and death ſhall never ſee?
Or from the hand of hell his ſoul
ſhall he deliver free?
50 Where is, O Lord, thine old goodneſs
ſo oft declar'd before,
Which by thy truth and uprightneſs
to David thou haſt ſwore?

51 The great rebukes to mind I call
that on thy ſervants lie:
The railings of the people all
born in my breaſt have I.
52 Where with, O Lord, thine enemies
blaſphemed have thy name:
The ſteps of thine anointed one
they ceaſe not to defame.

53 All praiſe to thee, O Lord of hoſts,
both now and eke for ay:
Through sky and earth, and all the coaſts.
Amen, Amen, I ſay.

Domine, refugium. Pſal.xc. *I. H.*

THOu, Lord, haſt been our ſure defence,
our place of eaſe and reſt
In all times paſt, yea, ſo long ſince
as cannot be expreſt.
2 Ere there was made mountain or hill,
the earth and world abroad:
From age to age, and always ſtill
for ever thou art God.

3 Thou grindeſt man through grief & pain
to duſt or clay, and then,
And then thou ſay'ſt again, Return
again ye ſons of men.
4 The laſting of a thouſand years
what is it in thy ſight?
As yeſterday it doth appear,
or as a watch by night.

5 So ſoon as thou doſt ſcatter them,
then is their life and trade
All as a ſleep, and like the graſs
whoſe beauty ſoon doth fade:
6 Which in the morning ſhines full bright,
but fadeth by and by:
And is cut down ere it be night,
all withered, dead, and dry.

7 For through thine anger we conſume,
our might is much decai'd:
And of thy fervent wrath and ſume
we are full ſore afraid.
8 The wicked works that we have wrought
thou ſet'ſt before thine eye:
Our privy faults, yea, eke our thoughts
thy countenance doth ſpy.

9 For through thy wrath our days do waſte,
thereof doth nought remain:
Our years conſume as words or blaſts,
and are not call'd again.
10 Our time is threeſcore years and ten
that we do live on mold:
If one ſee fourſcore, ſurely then
we count him wondrous old.

The Second part.

11 Yet of this time the ſtrength and chief
the which we count upon,
Is nothing elſe but painful grief,
and we as blaſts are gone.
12 Who once doth know what ſtrength is there,
what might thine anger hath?
Or in his heart who doth thee fear
according to thy wrath?

13 Inſtruct us, Lord, to know and try
how long our days remain:
That then we may our hearts apply
true wiſdom to attain.
14 Return, O Lord, how long wilt thou
forth on in wrath proceed?
Shew favour to thy ſervants now,
and help them at their need.

15 Refreſh us with thy mercy ſoon,
and then our joy ſhall be,
All time ſo long as life doth laſt,
in heart rejoyce will we.
16 As thou haſt plagued us before,
now alſo make us glad:
And for the years wherein full ſore
affliction we have had.

17 O let thy work and power appear,
and on thy ſervants light:
And ſhew unto thy children dear
thy glory and thy might.
18 Lord, let thy grace and glory ſtand
on us thy ſervans thus:
Confirm the works we take in hand,
Lord, proſper them to us.

Qui habitat. Pſal.xcj. *I. H.*

HE that within the ſecret place
of God Moſt High doth well,
In ſhadow of the mightieſt grace
at reſt ſhall keep him well.
2 Thou art my hope and my ſtrong-hold,
I to the Lord will ſay,
My God is he, in him will I
my whole affiance ſtay.

3 He ſhall defend thee from the ſnare
the which the hunter laid:
And from the deadly plague and care
whereof thou art afraid.
4 And with his wings ſhall cover thee
and keep thee ſafely there:
His faith and truth thy fence ſhall be,
as ſure as ſhield and ſpear.

5 So that thou ſhalt not need, I ſay,
to fear or be affright
Of all the ſhafts that flie by day,
nor terrours of the night:
6 Nor of the plague that privily
doth walk in dark ſo faſt;
Nor yet of that which doth deſtroy,
and at noon-day doth waſt.

7 Yea, at thy ſide as thou do'ſt ſtand
a thouſand dead ſhall be:
Ten thouſand eke at thy right hand,
and yet ſhall thou be free.
8 But thou ſhalt ſee it for thy part,
thine eyes ſhall well regard,
That even like to their deſerts
the wicked have reward.

9 For why? O Lord, I onely luſt
to ſtay my hope on thee:
And in the high'ſt I put my truſt,
my ſure defence is he.
10 Thou ſhalt not need none ill to fear,
with thee it ſhall be well:
Nor yet the plague ſhall once come near
the houſe where thou do'ſt dwell.

11 For why? unto his angels all
with charge commanded he,
That ſtill in all thy ways they ſhall
preſerve and proſper thee.
12 And in their hands ſhall bear thee up,
ſtill waiting thee upon:
So that thy foot ſhall never chance
to ſpurn at any ſtone.

13 Upon the lions thou ſhalt go,
the adder fell and long:
And tread upon the lions young,
with dragons ſtout and ſtrong.
14 For he that truſteth unto me,
I will acquit him quite;
And him defend, becauſe that he
doth know my name aright.

15 When he for help on me doth cry,
an anſwer I will give:
And from his grief take him will I
in glory for to live.
16 With length of years and days of wealth
I will fulfil his time:
The goodneſs of my ſaving health
I will declare to him.

Bonum eſt. Pſal.xcij. *I. H.*

IT is a thing both good and meet
to praiſe the Higheſt Lord:
And to thy name, O thou Moſt High,
to ſing with one accord:
2 To ſhew the kindneſs of the Lord;
betime, ere day be light:
And eke declare his truth abroad
when it doth draw to night.

3 Upon ten-ſtringed inſtruments,
on lute and harp ſo ſweet:
With all the mirth you can invent
of inſtruments moſt meet.
4 For thou haſt made me to rejoyce
in things ſo wrought by thee:
And I have joy in heart and voice
thy handy-works to ſee.

5 O Lord, how glorious and how great
are all thy works ſo ſtout!
So deeply are thy counſels ſet
that none can try them out.
6 The man unwiſe hath not the wit
theſe things to paſs to bring;
And all ſuch fools are nothing fit
to underſtand this thing.

7 When ſo the wicked at their will
as graſs do ſpring full faſt,
They when they flouriſh in their ill,
for ever ſhall be waſte.
8 But thou art mighty, Lord Moſt High,
yea, thou do'ſt reign therefore
In every time eternally
both now and evermore.

9 For why? O Lord, behold and ſee,
behold thy foes, I ſay,
How all that work iniquity
ſhall periſh and decay.
10 But thou, like as an unicorn,
ſhall lift mine horn on high:
With freſh and new prepared oyl
thine oynted King am I.

11 And of my foes before mine eyes
ſhall ſee the fall and ſhame
Of all that up againſt me riſe,
mine ears ſhall hear the ſame.
12 The juſt ſhall flouriſh up on high,
as date-trees bud and blow;
And as the cedars multiply
in Lebanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they ſpring apace,
and flouriſh all abroad:
14 And in their age much fruit ſhall bring,
both fat and well beſeen;
And pleaſantly both bud and ſpring
with boughs and branches green.

15 To ſhew that God is good and juſt,
and upright in his will:
He is my rock, my hope, and truſt,
in him there is none ill.

Dominus regnavit. Pſal. xciij. *I. H.*

THe Lord as king aloft doth reign
with glory goodly dight;
And he to ſhew his ſtrength moſt main,
hath girt himſelf with might.
2 The Lord likewiſe the earth hath made
and ſhaped is ſo ſure,
No might can make it move or fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought,
thy ſeat was ſet before:
Beyond all time that can be thought:
thou haſt been evermore.
4 The flouds, O Lord, the flouds do riſe,
they roar and make a noiſe:
The flouds, I ſay, did enterpriſe,
and lifted up their voice.

5 Yea, though the ſtorms ariſe in ſight,
though ſeas do rage and ſwell:
The Lord is ſtrong and more of might,
for he on high doth well,
6 And look what promiſe he doth make
his houſhold to defend:
For juſt and true they ſhall it take
all times without an end.

Deus ultionum. Pſal. xciv. *I. H.*

O Lord, thou do'ſt revenge all wrong,
that office' longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelf, for thou of right
the earth do'ſt judge and guide:
Reward the proud and men of might
according to their pride.

3 How long ſhall wicked men bear ſway
with lifting up their voice?
How long ſhall wicked men, I ſay,
thus triumph and rejoyce?
4 How long ſhall they with brags burſt out
and proudly prate their fill?
Shall they rejoyce that be ſo ſtout,
whoſe works are ever ill?

5 Thy flock, O Lord, thine heritage
they ſpoil and vex full ſore:
Againſt thy people they do rage
ſtill daily more and more.
6 The widows which are comfortleſs,
and ſtrangers they deſtroy:
They ſlay the children fatherleſs,
and none doth put them by.

7 And when they take theſe things in hand,
this talk they have of thee,
Can Jacobs God this underſtand?
tuſh no, he cannot ſee.
8 O folk unwiſe and people rude,
ſome knowledge now diſcern:
Ye fools among the multitude,
at length begin to learn.

9 The Lord which made the ear of man,
he needs of right muſt hear:
He made the eye, all things muſt then
before his ſight appear.
10 The Lord doth all the world correct,
and make them underſtand:
Shall he not then your deeds detect?
how can ye ſcape his hand?

The Second part.

11 The Lord doth know the thoughts of man,
his heart he ſeeth full plain:
The Lord, I ſay, mans thoughts doth ſcan,
and findeth them but vain.
12 But, Lord, that man is happy ſure
whom thou do'ſt keep in aw,
And through correction do'ſt procure
to teach him in thy law.

13 Whereby he ſhall in quiet reſt
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe
his people for to take:
His heritage whom he did chooſe
he will no time forſake.

15 Until that judgment be decreed
to juſtice to convert:
That all may follow her with ſpeed
that are of upright heart.
16 But who upon my part ſhall ſtand
againſt the curſed train?
Or who ſhall rid me from their hand
that wicked works maintain?

17 Except the Lord had been mine aid,
mine enemies to repel:
My ſoul and life had now been laid
almoſt as low as hell.
18 When I did ſay my foot did ſlide,
I now am like to fall:
Thy goodneſs, Lord, did ſo provide
to ſtay me up withall.

19 When with my ſelf I muſed much,
and could no comfort find:
Then, Lord, thy goodneſs did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelf and draw
with wicked men to ſit:
Which with pretence in ſtead of Law
much miſchief do commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife
to ſhed the guiltleſs bloud.
22 But yet the Lord he is to me
a ſtrong defence or lock:
He is my God, to him I flee,
he is my ſtrength and rock.

23 And he ſhall cauſe their miſchiefs all
themſelves for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite, exultemus. Pſal. xcv. *I. H.*

O Come let us lift up our voice,
and ſing unto the Lord:
In him our rock of health rejoyce
let us with one accord.
2 Yea, let us come before his face
to give him thanks and praiſe:
In ſinging Pſalms unto his grace
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God,
A King above all Gods throughout,
in all the world abroad:
4 The ſecrets of the earth ſo deep
and corners of the land,
The tops of hills that are ſo ſteep,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is
his hand hath made of nought.
6 Come let us bowe, and praiſe the Lord,
before him let us fall:
And kneel to him with one accord,
the which hath made us all.

7 For why? he is the Lord our God,
for us he doth provide:
We are his flock, he doth us feed:
his ſheep, and he our guide.
8 To day if ye his voice will hear,
then harden not your heart:
As ye with grudging many a year
provok'd me in deſart,

9 Whereas your fathers tempted me,
my power for to prove:
My wondrous works when they did ſee,
yet ſtill they would me move.
10 Twice twenty years they did me grieve,
and I to them did ſay,
They err in heart, and not believe,
they have not known my way.

11 Wherefore I ſware, when that my wrath
was kindled in my breaſt,
That they ſhould never tread the path
to enter in my reſt.

Cantate Dom. Pſal. xcvj. *I. H.*

SIng ye with praiſe unto the Lord
new ſongs with joy and mirth:
Sing unto him with one accord,
all people on the earth.

2 Yea,

2 Yea, ſing unto the Lord, I ſay,
praiſe ye his Holy Name:
Declare and ſhew from day to day
ſalvation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders do not ſpare
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right
above all gods, I ſay.

5 For all the gods of heathen folk
are Idols that will fade:
But yet our God he is the Lord
that hath the heavens made.
6 All praiſe and honour eke do dwell
for ay before his face:
Both power and might likewiſe excel
within his holy place.

7 Aſcribe unto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe unto the Lord.
8 Aſcribe unto the Lord alſo
the glory of his name:
And eke into his courts do go
with gifts unto the ſame.

The Second part.

9 Fall down and woſhip ye the Lord
within his temple bright:
Let all the people of the world
be fearful at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth reign above:
Yea, he hath ſet the earth ſo faſt,
that it can never move:

11 And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equity and right:
12 The havens ſhall great joy begin,
the earth eke ſhall rejoyce:
The ſea with all that is therein
ſhall ſhout and make a noiſe.

13 The field ſhall joy, and every thing
that ſpringeth on the earth:
The wood and every tree ſhall ſing
with gladneſs and with mirth:
14 Before the preſence of the Lord,
and coming of his might;
When he ſhall juſtly judge the world,
and rule his folk with right.

Dominus regnavit. Pſal.xcvij. *I. H.*

THe Lord doth reign, whereat the earth
may joy with pleaſant voice:
And eke the iſles with joyful mirth
may triumph and rejoyce.
2 Both clouds and darkneſs eke do ſwell,
and round about him beat:
Yea, right and juſtice ever dwell,
and bide about his ſeat.

3 Yea, fire and heat at once do run,
and go before his face:
Which ſhall his foes and enemies burn
abroad in every place.

4 His lightnings eke full bright did blaze,
and to the world appear:
Whereat the earth did look and gaze
with dread and deadly fear.

5 The hills like wax did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heavens eke declare and ſhow
his juſtice forth abroad,
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuch
as worſhip Idols vain:
And eke to thoſe that glory much
dumb pictures to maintain.
8 For all the idols of the world,
which they as gods do call,
Shall feell the power of the Lord:
and down to him ſhall fall.

9 With joy ſhall Zion hear this thing,
and Judah ſhall rejoyce:
For at thy judgments they ſhall ſing,
and make a pleaſant noiſe.
10 That thou, O Lord, art ſet on High
in all the earth abroad:
And art exalted wondrouſly
above each other God.

11 All ye that love the Lord do this,
hate all things that are ill:
For the doth keep the ſouls of his
from ſuch as would them ſpill.
12 And light doth ſpring up to the juſt
with pleaſure for his part:
Great joy with gladneſs, mirth and luſt,
to them of upright heart.

13 Ye righteous in the Lord rejoyce,
his holineſs proclaim:
Be thankful eke with heart and voice
and mindful of the ſame.

Cantate Domino. Pſal. xcviij. *I. H.*

OSing ye now unto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
2 With his right hand full worthily.
he doth his foes devour,
And get himſelf the victory
with his own arm and power.

3 The Lord doth make his people know
his ſaving health and might:
The Lord doth eke his juſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael
in mind he doth record:
That all the earth hath ſeen right well
the goodneſs of the Lord.

5 Be glad in him with joyful voyce,
all people of the earth:
Give thanks to God, ſing and rejoyce
to him with joy and mirth.
6 Upon the harp unto him ſing,
give thanks to him with pſalms:
Rejoyce before the Lord our King
with trumpets and with ſhalms.

7 Yea, let the ſea with all therein
for joy hoth roar and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.

8 And let the flouds rejoyce their fills,
and clap their hands apace:
And eke the mountains and the hills,
before the Lord his face.

9 For he ſhall come to judge and try
the world and every wight:
And rule the people mightily
with juſtice and with right.

Dominus regnavit. Pſal.xcix. *I. H.*

THe Lord doth reign, although at it
the people rage full ſore:
Yea, he on cherubims doth ſit,
though all the world doth roar.
2 The Lord that doth in Zion dwell
is high and wondrous great:
Above all folk he doth excel,
and he aloft is ſet.

3 Let all men praiſe thy mighty name,
for it is fearful ſure:
And let them magnify the ſame,
that holy is and pure.
4 The princely power of our King
doth love judgment and right:
Thou rightly ruleſt every thing
in Jacob, through thy might.

5 To praiſe the Lord our God deviſe,
all honour to him do:
Before his foot-ſtool worſhip him,
for he is holy too.
6 Moſes, Aaron, and Samuel,
as Prieſts on him did call,
When they did pray he hard them well,
and gave them anſwer all.

7 Within the cloud to them he ſpake,
then did they labour ſtill
To keep ſuch laws as he did make,
and pointed them until.
8 O Lord our God, thou did'ſt them hear;
and anſwered'ſt them again:
Thy mercy did on them appear,
their deeds did'ſt not maintain.

9 O laud and praiſe our God and Lord
within his holy hill:
For why? our God throughout the world
is holy ever ſtill.

Jubilate Deo. Pſal. c. *I. H.*

ALl people that on earth do dwell,
ſing to the Lord with chearful voice.
2 Him ſerve with fear, his praiſe forth-tell,
come ye before him and rejoyce.

3 The Lord, ye know, is God indeed,
without our aid he did us make:
We are his flock, he doth us feed;
and for his ſheep he doth us take.

4 O enter then his gates with praiſe,
approach with joy his courts unto:
Praiſe, laud and bleſs his name always,
for it is ſeemly ſo to do.

5 For why? the Lord our God is good,
his mercy is for ever ſure:
His truth all times firmly ſtood,
and ſhall from age to age indure.

Another

Another of the ſame, by I. H.

IN God the Lord be glad and light,
praiſe him throughout the earth:
2 Serve him, and come before his ſight
with ſinging and with mirth.
3 Know that the Lord our God he is,
he did us make and keep,
Not we our ſelves: for we are his
own flock, and paſture ſheep.

4 O go into his gates always,
give thanks within the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.
5 For why? the goodneſs of the Lord
for evermore doth reign:
From age to age throughout the world
his truth doth ſtill remain.

Miſericordiam. Pſal. cj. *N.*

I Mercy will and judgment ſing,
O Lord God, unto thee:
2 And wiſely do in perfect way,
until thou come to me.
And in the mid'ſt of my houſe walk
in pureneſs of my ſp'rit:
3 And I no kind of wicked thing
will ſet before my ſight.

I hate their works that fall away,
it ſhall not cleave to me:
4 From me ſhall part the froward heart,
none evil will I ſee.
5 Him will I ſtroy that ſlandereth
his neighbour privily:
The lofty heart I cannot bear,
nor him that looketh high.

6 Mine eyes ſhall be on them, within
the land that faithful be:
In perfect way who walketh, ſhall
be ſervant unto me.
7 I will no guilful perſon have
within my houſe to dwell:
And in my preſence he ſhall not
remain that lies doth tell.

8 Betimes I will deſtroy even all
the wicked of the land:
That I may from Gods city cut
the wicked workers hand.

Domine, exaudi. Pſal. cij. *N.*

O Hear my prayer, Lord, and let
my cry come unto thee:
2 In time of trouble do not hide
thy face away from me.
3 Incline thine ear to me, make haſt
to hear me when I call:
For as the ſmoke doth fade, ſo do
my days conſume and fall.

4 And as an hearth my bones are burnt,
my heart is ſmitten dead,
And withers like the graſs, that I
forget to eat my bread.
5 By reaſon of my groaning voice
my bones cleave to my ſkin:
6 As pelican in wilderneſs,
ſuch eaſe now am I in.

7 And as an owl in deſart is,
lo, I am ſuch an one:
I watch, and as a ſparrow on
the houſe top am alone.
8 Lo, daily in reproachful wiſe
mine enemies do me ſcorn:
And they that do againſt me rage,
againſt me they have ſworn.

9 Surely with aſhes as with bread,
my hunger I have fill'd:
And mingled have my drink with tears
that from mine eyes have ſtill'd.
10 Becauſe of thy diſpleaſure, Lord,
thy wrath and thy diſdain:
For thou haſt lifted me aloft,
and caſt me down again.

11 The days wherein I paſs my life,
are like the fleeting ſhade:
And I am withered like the graſs,
that ſoon away doth fade.
12 But thou, O Lord, for ever do'ſt
remain in ſteady place:
And thy remembrance ever doth
abide from race to race.

The Second part.

13 Thou wilt ariſe, and mercy thou
to Zion wilt extend:
The time of mercy, now the time
foreſet is come to end.
14 For even in the ſtones thereof
thy ſervants do delight:
And on the duſt thereof they have
compaſſion in their ſp'rit.

15 Then ſhall the heathen people fear
the Lords Moſt Holy Name:
And all the kings on earth ſhall dread
thy glory and thy fame.
16 Then when the Lord the Mighty God
again ſhall Zion rear:
And then when he moſt nobly in
his glory ſhall appear.

17 To prayer of the deſolate
when he himſelf ſhall bend:
When he ſhall not diſdain unto
their prayers to attend.
18 This ſhall be written for the age
that after ſhall ſucceed:
The people yet uncreated
the Lords renown ſhall ſpread.

19 For he from his high ſanctuary
hath looked down below:
And out of heaven hath the Lord
beheld the earth alſo.
20 That of the mourning captive he
might hear the woful cry:
And that he might deliver thoſe
that damned are to die.

21 That they in Zion may declare
the Lords Moſt Holy Name:
And in Jeruſalem ſet forth
the praiſes of the ſame:
22 Then when the people of the land
and kingdoms with accord
Shall be aſſembled for to do.
their ſervice to the Lord.

The Third part.

23 My former force of ſtrength he hath
abated in the way:
And ſhorter he hath cut my days;
thus I therefore did ſay,
24 My God, in midſt of all my days
now take me not away:
Thy years indure eternally,
from age to age for ay.

25 Thou the foundations of the earth
before all times haſt laid:
And, Lord, the heavens are the work
which thine own hands have made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time wax old
even as a garment will.

27 Thou as a garment ſhalt them change,
and changed ſhall they be:
But thou do'ſt ſtill abide the ſame,
thy years do never flee.
28 The children of thy ſervants ſhall
continually indure:
And in thy ſight their happy ſeed
for ever ſhall ſtand ſure.

Benedic, anima. Pſal. ciij. *T.S.*

MY ſoul give laud unto the Lord,
my ſpirit ſhall do the ſame:
And all the ſecrets of my heart,
praiſe ye his Holy Name.
2 Give thanks to God for all his gifts,
ſhew not thy ſelf unkind:
And ſuffer not his benefits
to ſlip out of thy mind.

3 That gave thee pardon for thy faults,
and thee reſtor'd again,
For all thy weak and frail diſeaſe,
and heal'd thee of thy pain.
4 That did redeem thy life from death,
from which thou could'ſt not flee:
His mercy and compaſſion both
he did extend to thee.

5 That fill'd with goodneſs thy deſire,
and did prolong thy youth:
Like as the eagle caſts her bill,
whereby her age renew'th.
6 The Lord with juſtice doth repay
all ſuch as be oppreſt:
So that their ſufferings and their wrongs,
are turned to the beſt.

7 His ways and his commandments
to Moſes he did ſhow:
His counſels and his valiant acts
the Iſraelites did know.
8 The Lord is kind and merciful
when ſinners do him grieve:
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not us continually,
though we be full of ſtrife:
Nor keeps our faults in memory,
for all our ſinful life.
10 Not yet according to our ſins
the Lord doth us regard:
Nor after our iniquities
he doth us not reward.

11 But as the ſpace is wondrous great
'twixt earth and heaven above:
So is his goodneſs much more large
to them that do him love.
12 God doth remove our ſins from us,
and our offences all,
As far as is the ſun-riſing
full diſtant from his fall.

The Second part.

13 And look what pity parents dear
unto their children bear:

Like

Like pity beareth God to ſuch
as worſhip him in fear.
14 The Lord that made us know's our ſhape,
our mould, and faſhion juſt:
How weak and frail our nature is,
and how we be but duſt.

15 And how the time of mortal men
is like the withering hay:
Or like the flower right fair in field,
that fades full ſoon away.
16 Whoſe gloſs and beauty ſtormy winds
do utterly diſgrace:
And make that after their aſſaults
ſuch bloſſoms have no place.

17 But yet the goodneſs of the Lord
with his ſhall ever ſtand:
Their childrens children ſhall receive
his righteouſneſs at hand:
18 I mean, which keep his covenant
with all their whole deſire:
And not forget to do the thing
that he doth them require.

19 The heavens high are made the ſeat
and foot-ſtool of the Lord:
And by his power imperial
he governs all the world.
20 Ye angels which are great in power,
praiſe ye and bleſs the Lord:
Which to obey and do his will
immediately accord.

21 Ye noble hoſts and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute
his pleaſure and his will.
22 Yea, all his works in every place,
praiſe ye his Holy Name:
My heart, my mind, and eke my ſoul,
praiſe ye alſo the ſame.

Benedic, anima mea. Pſal. civ. *W. K.*

MY ſoul praiſe the Lord,
ſpeak good of his name:
O Lord, our great God,
how do'ſt thou appear?
So paſſing in glory,
that great is thy fame!
Honour and majeſty
in thee ſhine moſt clear.

2 With light as a robe,
thou haſt thee beclad,
Whereby all the earth
thy greatneſs may ſee:
The heavens in ſuch ſort
thou alſo haſt ſpead,
That it to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full ſure,
Which as his chariot,
are made him to bear:
And there with much ſwiftneſs
his courſe doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his ſpirits
as heraulds to go:
And lightnings to ſerve
we ſee alſo preſt:
His will to accompliſh
they run to and fro:
To ſave or conſume things,
as ſeemeth him beſt.

5 He groundeth the earth
ſo firmly and faſt,
That is once to move
none ſhall have ſuch power.
6 The deep a fair covering
for it made thou haſt:
Which by his own nature
the hills would devour.

7 But at thy rebuke
the waters do flee:
And ſo give due place
thy word to obey.
At thy voice of thunder.
ſo fearful they be,
That in their great raging
they haſte ſoon away.

8 The mountains full high
they then up aſcend:
If thou do'ſt but ſpeak,
thy word they fulfil.
So likewiſe the valleys
moſt quickly deſcend,
Where thou them appointeſt
remain they do ſtill.

9 Their bounds thou haſt ſet
how far they ſhall run:
So that in their rage
not that paſs they can:
For God hath appointed
they ſhall not return
The earth to deſtroy more,
which made was for man.

The Second part.

10 He ſendeth the ſprings
to ſtrong ſtreams or lakes,
Which run do full ſwift
among the huge hills:
11 Where both the wild aſſes
their thirſt oft-times ſlakes,
And beaſts of the mountains
thereof drink their fills.

12 By theſe pleaſant ſprings
of fountains full fair,
The fowls of the air
abide ſhall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their ſongs ſhall excel.

13 The mountains to moiſt
the clouds he doth uſe:
The earth with his works
is wholly repleat.
14 So as the brute cattel
he doth not refuſe:
But graſs doth provide them,
and herb for mans meat.

15 Yea, bread, wine, and oyl
he made for mans ſake,
His face to refreſh
and heart to make ſtrong.
16 The cedars of Leban
this great Lord did make:
Which trees he doth nouriſh
that grow up ſo long:

17 In theſe may birds build
and make there their neſts:
In fir-trees the ſtorks
remain and abide.
18 The high hils are ſuccours
for wild goats to reſt:
And eke the rocks ſtony
for conies to hide.

19 The moon then is ſet
her ſeaſons to run:
The days from the nights
thereby to diſcern.
And by the deſcending
alſo of the ſun,
The cold from heat alway
thereby we do learn.

20 When darkneſs doth come
by Gods will and power,
Then creep forth do all
the beaſts of the wood.
21 The lions range roaring
their pry to devour:
But yet it is thou, Lord,
which giveſt them food.

22 As ſoon as the ſun
is up, they retire:
To couch in their dens
then are they full fain:
23 That man to his work may,
as right doth require,
Till night come and call him
to take reſt again.

The Third part.

24 How ſundry, O Lord,
are all thy works found!
With wiſdom full great
they are indeed wrought:
So that the whole world
of thy praiſe doth ſound:
And as for thy riches,
they paſs all mens thought.

25 So is the great ſea,
which large is and broad,
Where things that creep ſwarm,
and beaſts of each ſort.
26 There both mighty ſhips ſail,
and ſome lie at road:
The whale huge and monſtrous
there alſo doth ſport.

27 All things on thee wait,
thou do'ſt them relieve:
And thou in due time
full well do'ſt them feed.
28 Now when it doth pleaſe thee
the ſame for to give,
They gather full gladly
thoſe things which they need.

Thou openeſt thy hand,
and they find ſuch grace,
That they with good things
are filled we ſee.
29 But ſore are they troubled
if thou turn thy face:
For if thou their breath take,
vile duſt then they be.

30 Again, when thy Spirit
from thee doth proceed
All things to appoint,
and what ſhall enſue:
Then are they created
as thou haſt decreed:

And

Like

And do'ſt by thy goodneſs
the dry earth renew.

31 The praiſe of the Lord
for ever ſhall laſt,
Who may in his works
by right well rejoyce.
32 His look can the earth make
to tremble full faſt,
And likewiſe the mountains
to ſmake at his voice.

33 To this Lord and God
ſing will I always:
So long as I live,
my God praiſe will I.
34 Then am I moſt certain
my words ſhall him pleaſe:
I will rejoyce in him,
to him will I cry.

35 The ſinners, O Lord,
conſume in thine ire:
And eke the preverſe,
them root out with ſhame:
But as for my ſoul now,
let it ſtill deſire,
And ſay with the faithful,
praiſe ye the Lods name.

Confitemini Dom. Pſal.cv. *N.*

GIve praiſes unto God the Lord,
and call upon his name:
Among the people eke declare
his works to ſpread his fame.
2 Sing ye unto the Lord, I ſay,
and ſing unto him praiſe:
And talk of all his wondrous works
that he hath wrought always.

3 In honour of his Holy Name
rejoyce with one accord:
And let the heart alſo rejoyce
of them that ſeek the Lord.
4 Seek ye the Lord, and ſeek the ſtrength
of his eternal might:
And ſeek his face continually,
and preſence of his ſight.

5 The wondrous works that he hath done
keep ſtill in mindful heart:
Ne let the judgments of his mouth
out of your mind depart.
6 Ye that of faithful Abraham
his ſervant are the ſeed:
Ye his elect, the children that
of Jacob do procced.

7 For he, he onely is, I ſay,
the mighty Lord our God:
And his moſt rightful judgments are
through all the earth abroad.
8 His promiſe and his covenant
which he hath made to his,
He hath remembred evermore
to thouſands of degrees.

The Second part.

9 The covenant which he hath made
with Abraham long ago,
And faithful oath which he hath ſworn
to Iſaac alſo.
10 And did confirm the ſame for law,
that Jacobs ſhould obey:
And for eternal covenant
to Iſrael for ay.

11 When thus he ſaid, Lo, I to you
all Canaan land will give,
The lot of your inheritance,
Wherein your ſeed ſhall live.
12 Although the number at that time
did very ſmall appear:
Yea, very ſmall, and in the land
they then but ſtrangers were.

13 While yet thy walkt from land to land
without a ſure abode:
And while from ſundry kingdoms they
did wander all abroad.
14 And wrong at no oppreſſours hands
he ſuffered them to take:
But even the great and mighty kings
reproved for their ſake.

15 And thus he ſaid, Touch ye not thoſe
that mine anointed be:
Ne do the prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread he 'ſtroy'd the ſtore:
But he againſt the time of need
had ſent a man before.

The Third part.

17 Even Joſeph which had once been ſold
to live a ſlave in wo:
Whoſe feet they hurt in ſtocks, whoſe ſoul
the irons pierc'd alſo:
18 Until the time came when his cauſe
was known apparently:
The mighty word of God the Lord
his faultleſs truth did try.

19 The king ſent and delivered him
from priſon where he was:
20 The ruler of the people then
did freely let him paſs:
21 And over all his houſe he made
him lord to bear the ſway:
And of his ſubſtance made him have
the rule and all the ſtay.

22 That he might to his will inſtruct
the princes of the land,
And wildoms lore his ancient men
might cauſe to underſtand.
23 Then into the Egyptian land
came Iſrael alſo:
And Jacob in the land of Ham
did live a ſtranger tho.

24 His people he exceedingly
in number made to flow:
And over all their enemies
in ſtrength he made them grow.
25 Whoſe heart he turn'd, that they with hate
his people did entreat:
And did his ſervants wrongfully
abuſe with falſe deceit.

The Fourth part.

26 His faithful ſervant Moſes then,
and Aaron whom he choſe,
He did command to go to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſigns
among them he did ſhow:
And wonders in the land of Ham
then did they work alſo.

28 Darkneſs he ſent and made it dark
in ſtead of brighter day:
And unto his commiſſion
they did not diſobey.

29 He turn'd their waters into blood,
he did their fiſhes ſlay:
30 Their land brought frogs even in the place
where their king Pharaoh lay.

31 He ſpake, and at his voice there came
great ſwarms of noiſom flies:
And all the quarters of the land
were fill'd with crawling lice.
32 He gave them cold and ſtony-hail
in ſtead of milder rain:
And fiery flames within their land
he ſent unto their pain.

33 He ſmote their vines and all their trees
whereon their figs did grow:
And all the trees within their coaſts
down did he overthrow.
34 He ſpake, then caterpillars did
and graſhoppers abound:
35 Which ate the graſs in all their land,
and fruit of all their ground.

The Fifth part.

36 The firſt-begotten in their land
eke deadly did he ſmite:
Yea, the beginning and firſt-fruit
of all their ſtrength and might.
37 With gold and ſilver he them brought
from Egypt land to paſs:
And in the number of their tribes
no feeble one there was.

38 Egypt was glad and joyful then
when they did thence depart:
For terrour and the fear of them
was fall'n upon their heart.
39 To ſhroud them from the parching heat
a cloud he did diſplay:
And fire he ſent to give them light,
when night had hid the day.

40 They asked, and he cauſed quails
to rain at their requeſt:
And fully with the bread of heaven
their hunger he repreſt.
41 He opened the ſtony-rock,
and waters guſhed out:
And eke the dry and parched ground
like rivers ran about.

42 For of his holy Covenant
ay mindful was he tho:
Which to his ſervant Abraham
he plighted long ago.
43 He brought his people forth with mirth,
and his elect with joy,
Out of the cruel land where they
had liv'd in great annoy.

44 And of the heathen-men he gave
to them the fruitful lands:
The labours of the people eke
they took into their hands.
45 That they his holy ſtatutes might
obſerve for evermore,
And faithfully obey his Laws,
praiſe ye the Lord therefore.

Confitemini, Domino. Pſal.cvj. *N.*

PRaiſe ye the Lord, for he is good,
his mercy dures for ay:
2 Who can expreſs his noble acts,
or all his praiſe diſplay?
3 They bleſſed are that judgment keep,
and juſtly do alway:
With favour of thy people, Lord,
remember me, I pray:

4 And

And with thy ſaving health, O Lord,
vouchſafe to viſit me:
5 That I the great felicity
of thine elect may ſee:
And with thy peoples joy I may
a joyful mind poſſeſs:
And may with thine inheritance
a glorying heart expreſs.

6 Both we and eke our fathers all
have ſinned every one:
We have committed wickedneſs,
and lewdly we have done.
7 The wonders great which thou, O Lord,
haſt done in Ægypt land,
Our fathers though they ſaw them all,
yet did not underſtand.

Nor they thy mercies multitude
did keep in thankful mind:
But at the ſea, yea, the Red-ſea,
rebelled moſt unkind.
8 Nevertheleſs he ſaved them
for honour of his name:
That he might make his power known,
and ſpread abroad his fame.

9 The Red-ſea he did then rebuke,
and forthwith it was dri'd;
And as in wilderneſs, ſo through
the deep he did them guide.
10 He ſav'd them from the cruel hand
of their deſpightful ſo,
And from the enemies hand he did
deliver them alſo.

The Second part.

11 The waters their oppreſſors whelm'd,
not one was left alive:
12 Then they believ'd his word, and praiſe
in ſong they did him give.
13 But by and by unthankfully
his works they clean forgat:
And for his counſel and his will,
they did neglect to wait:

14 But luſted in the wilderneſs
with fond and greedy luſt:
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton minds deſire
he ſuffered them to have:
But waſting leanneſs therewithal
into their ſouls he gave.

16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron the holy of the Lord
ſo did they envy much.
17 Therefore the earth did open wide,
and Dathan did devour:
And all Abirams company
did cover in that hour.

18 In their aſſembly kindled was
the hot conſuming fire:
And waſting flame did then burn up
the wicked in his ire.
19 Upon the hill of Horeb they
an idol-calf did frame:
And there the molten image they
did worſhip of the ſame.

20 Into the likeneſs of a calf
which feedeth on the graſs:
Thus they their glory turn'd, and all
their honour did deface.

21 And God their onely Saviour
unkindly they forgot?
Which many great and mighty things
in Ægypt land had wrought.

The Third part.

22 And in the land of Ham for them
moſt wondrous works had done:
And by the Red-ſea dreadful things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetful and unkind,
To bring deſtruction on them all
he purpos'd in his mind:

Had not his choſen Moſes ſtood
before him in the break,
To turn his wrath, leſt he on them
with ſlaughter ſhould him wreak.
24 They did deſpiſe the pleaſant land
that he behight to give:
Yea, and the words that he had ſpoke
they did no whit believe.

25 But in their tents with grudging heart
they wickedly repin'd,
Nor to the voice of God the Lord
they gave an hearkning mind.
26 Therefore againſt them lifted he
his ſtrong revenging hand,
Them to deſtroy in wilderneſs
ere thy ſhould ſee the land:

27 And to deſtroy their ſeed among
the nations with his rod:
And through the countries of the world
to ſcatter them abroad.
28 To Baal-peor then they did
adjoyn themſelves alſo:
And ate the off'rings of the dead,
ſo they forſook him tho.

29 Thus with their own inventions
his wrath they did provoke:
And in his ſore enkindled wrath
the plague upon them broke.
30 But Phineas ſtood up with zeal
the ſinners vile to ſlay:
And judgment he did execute,
and then the plague did ſtay.

The Fourth part.

31 It was imputed unto him
for righteouſneſs that day:
And from henceforth ſo counted is
from race to race, I ſay.
32 At waters eke of Meribah
they did him angry make:
Yea, ſo far forth, that Moſes was
then puniſht for their ſake:

33 Becauſe they vext his ſpirit ſo ſore,
that in inpatient heat
His lips ſpake unadviſedly,
his fervour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho,
35 But were among the heathen mixt,
and learn'd their works alſo.

36 And did their idols ſerve, which were
their ruine and decay:
37 To fiends their ſons & daughters they
did offer up and ſlay.
38 Yea, with unkindly murthring knife
the guiltleſs bloud they ſpilt:
Yea, their own ſons and daughters bloud
without all cauſe of guilt.

Whom they to Canaan-idols then
offered with wicked hand:
And ſo with bloud of innocents
defiled was the land.
39 Thus were they ſtained with the works
of their own filthy way:
And with their own inventions
a whoring they did ſtray.

40 Therefore againſt his people was
the Lords wrath kindled ſore:
And ev'n his own inheritance
therefore he did abhor.
41 Into the hands of heathen men
he gave them for a prey,
And made their foes their Lords, whom they
where forced to obey.

The Fifth part.

42 Yea, and their hateful enemies
oppreſt them in the land:
And they were humbly made to ſtoop
as ſubjects to their hand.
43 Full oftentime from thrall had he
delivered them before:
But with their counſels they to wrath
provok'd him evermore.

Therefore they by their wickedneſs
were brought full low to lie:
44 Yet when he ſaw them in diſtreſs,
he hearkened to their cry.
45 He call'd to mind his Covenant
which he to them had ſwore:
And by his mercies multitude
repented him therefore.

46 And favour he them made to find
before the ſight of thoſe
That led them captive from their land,
when erſt they were their foes.
47 Save us, O Lord, that art our God,
ſave us, O Lord, we pray:
And from among the heathen folk,
Lord, gather us away.

48 That we may ſpread the noble praiſe
of thy moſt Holy Name:
That we may glory in thy praiſe,
and ſounding of thy fame.
49 The Lord the God of Iſrael
be bleſt for evermore:
Let all the people ſay, Amen.
Praiſe ye the Lord therefore.

Confitemini Dom. Pſal. cvij. *W. K.*

GIve thanks unto the Lord our God,
for gracious is he:
And that his mercy hath no end
all mortal men may ſee.
2 Such as the Lord redeemed hath
with thanks ſhall praiſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them forth of the lands
that lay ſo far about:
From eaſt to weſt, from north to ſouth
his hand did find them out.
4 They wandred in the wilderneſs,
and ſtrayed from the way,
And found no city where to dwell,
that ſerve might for their ſtay.

5 Whoſe thirſt and hunger was ſo great
in theſe deſarts ſo void:
That faintneſs did them ſore aſſault,
and eke their ſouls annoy'd.

6 Then

6 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.

7 And by that way which was moſt right
he led them like a guide:
That they might to a city go,
and there alſo abide.
8 Let men therefore before the Lord
confeſs his goodneſs then:
And ſhew the wonders that he doth
before the ſons of men.

9 For he the empty ſoul ſuſtain'd
whom thirſt had made to faint:
The hungry ſoul with goodneſs fed,
and did them eke acquaint.
10 Such as do dwell in darkneſs deep,
where they on death do wait:
Faſt bound to taſt ſuch troublous ſtorms
as iron-chains do threat:

The Second part.

11 For that againſt the Lords own words
they ſought ſo to rebel:
Eſteeming light his counſels high,
which do ſo far excel.
12 But when he humbled them full low,
they then fell down with grief:
And none was found ſo much to help,
whereby to get relief.

13 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.
14 For he from darkneſs out them brought
and from deaths dreadful ſhade:
Burſting with force the iron-bands
which them before did lade:

15 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
16 For he threw down the gates of braſs,
and brake them with ſtrong hand,
The iron-bars he ſmote in two,
nothing could him withſtand.

17 The fooliſh folk great plagues do feel,
and cannot from them wend:
But heap on more to thoſe they have,
becauſe they do offend.
18 Their ſouls ſo much did loath all meat,
that none they could abide:
Whereby death had them almoſt caught,
as they full truly tri'd.

19 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.
20 For then he ſent to them his word,
which health did ſoon reſtore:
And brought them from thoſe dangers deep
wherein they were before.

The Third part.

21 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
22 And let them offer ſacrifice
with thanks, and alſo fear:
And ſpeak of all his wondrous works
with glad and joyful chear.

23 Such as in ſhips and brittle barks
into the ſeas deſcend,
Their merchandiſe through fearful flouds
to compaſs and to end:
24 Thoſe men are forced to behold
the Lords works what they be:
And in the dangerous deep the ſame
moſt marvellous they ſee.

25 For at his word the ſtormy-wind
ariſeth in a rage,
And ſtirreth up the ſurges ſo,
that nought can them aſſwage.
26 Then are they lifted up ſo high,
the clouds they ſeem to gain:
And plunging down the depth until
their ſouls conſume with pain.

27 And like a drunkard to and fro,
now here, now there they reel,
As men with fear of wit bereft,
or had of ſenſe no feel.
28 Then did they cry in their diſtreſs
unto the Lord for aid;
Who did remove their troublous ſtate,
according as they pray'd.

29 For with his word the Lord doth make
the ſturdy ſtorms to ceaſe:
So that the great waves from their rage
are brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo much did crave:
And are by him to haven brought,
which they ſo fain would have.

The Fourth part.

31 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
32 Let them in preſence of the folk,
with praiſe extol his name:
And where the elders do convent,
there let them do the ſame.

33 For running flouds to dry deſarts
he doth oft change and turn:
And drieth up as it were duſt
the ſpringing well and bourn.
34 A fruitful land with pleaſures deckt
full barren doth he make:
When on their ſins that dwell therein
he doth juſt vengeance take.

35 Again the wilderneſs full rude
he maketh fruit to bear:
With pleaſant ſprings of waters clear,
though none before were there:
36 Wherein ſuch hungry ſouls are ſet
as he doth freely chuſe:
That they a city may them build
to dwell in for their uſe.

37 That they may ſow their pleaſant land,
and vineyards alſo plant,
To yield them fruits of ſuch increaſe,
as none may ſeem to want.
38 They multiply exceedingly,
the Lord doth bleſs them ſo:
Who doth alſo the bruit beaſts make
by numbers great to grow.

39 But when the faithful are low brought
by the oppreſſours ſtout,
And miniſh do through many plagues
that compaſs them about:
40 Then doth he princes bring to ſhame
which did them ſore oppreſs:
And likewiſe cauſed them to err
within the wilderneſs.

41 But yet the poor he raiſeth up
out of his troubles deep:
And oft-times doth their train augment,
much like a flock of ſheep.
42 The righteous ſhall behold this ſight,
and alſo much rejoyce:
Whereas the wicked and preſerve
with grief ſhall ſtop their voice.

43 But who is wiſe that now full well
he may theſe things record?
For certainly ſuch ſhall perceive
the kindneſs of the Lord.

Paratum cor. Pſal. cviij. *I. H.*

O God my heart prepared is,
and eke my tongue is ſo:
I will advance my voyce in ſong,
and giving thanks alſo.
2 Awake my viol and my harp
ſweet melody to make:
And in the morning I my ſelf
right early will awake.

3 By me among the people, Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folk
will ſing, O Lotd, to thee.
4 Becauſe thy Mercy, Lord, is great
above the heavens high:
And eke thy Truth doth reach the clouds
within the lofty ſky.

5 Above the ſtarry heavens high
exalt thy ſelf, O God:
And, Lord, diſplay upon the earth
thy glory all abroad.
6 That thy dearly beloved may
be ſet at liberty:
Help, O my God, with thy right-hand,
and hearken unto me.

7 God in his holineſs hath ſpoke
wherefore my joys abound:
Shechem I will divide, and mete
the vale of Succoth-ground.
8 And Gilead ſhall be mine own
Manaſſeh mine ſhall be:
My head-ſtrength, Ephraim; and law
ſhall Judah give for me.

9 Moab my waſh-pot, and my ſhoe
on Edom will I throw:
Upon the land of Paleſtine
in triumph will I go.
10 Who ſhall into the City ſtrong
be guide to conduct me?
Or how? by whom to Edom-land
conveyed ſhall I be?

11 Is it not thou, O Lord, which late
hadſt us forſaken quite?
And thou, O Lord, which with our hoſts
did'ſt not go forth to fight?
12 Give us, O Lord, thy ſaving-aid
when troubles do aſſail:
For all the help of man is vain,
and can no whit avail.

13 Through God we ſhall do valiant acts,
and worthy of renown:

He ſhall ſubdue our enemies,
yea, he ſhall tread them down.

Deus, laudem tuam, Pſal. cix. *N.*

IN ſpeechleſs ſilence do not hold
O God thy tongue always,
O God, even thou I ſay, that art
the God of all my praiſe.
2 The wicked and the guilful mouth
on me diſcloſed be,
And thy with falſe and lying tongues
have ſpoken unto me.

3 They did beſet me round about
with words of hateful ſpight:
Without all cauſe of my deſert
againſt me they did fight.
4 For my good will they were my foes;
but then gan I to pray,
5 My good with ill, my friendlineſs
with hate they did repay.

6 Set thou the wicked over him,
to have the upper-hand,
At his right-hand eke ſuffer thou
his hateful fo to ſtand.
7 When he is judged, let him then
condemned be therein,
And let the prayer that he makes
be turned into ſin.

8 Few be his days, his charge alſo
let thou another take,
9 His children let be fatherleſs,
his wife a widow make.
10 Let his off-ſpring be vagabonds
to beg and ſeek their bread,
Wandring out of the waſted place
where erſt they have been fed.

11 Let covetous extortioners
catch all his goods and ſtore:
And let the ſtranger ſpoil the fruit
of all his toil before.
12 Let there be none to pity him,
let there be none at all
That on his children fatherleſs
will let their mercy fall.

The Second part.

13 And ſo let his poſterity
for ever be deſtroy'd:
Their name out-blotted in the age
that after ſhall ſucceed.
14 Let not his fathers wickedneſs
from Gods remembrance fall:
And let not thou his mothers ſin
be done away at all.

15 But in the preſence of the Lord
let them remain for ay:
That from the earth their memory
he may cut clean away.
16 Sith mercy he forgot to ſhew,
but did purſue with ſpite
The troubled man, and ſought to ſlay
the woful-hearted wight.

17 And he did curſing love, it ſhall
betide unto him ſo:
And as he did not bleſſing love,
it ſhall be far him fro.
18 As he with curſing clad himſelf,
ſo it like waters ſhall
Into his bowels, and like oyl
into his bones befall.

19 As garment let it be to him
to cover him for ay:
And as a girdle wherewith he
may girded be alway.
20 Lo, let the ſame be from the Lord
the guerdon of my fo:
Yea, and of thoſe that evill ſpeak
againſt my ſoul alſo.

21 But thou, O Lord, which art my God,
deal thou, I ſay, with me
After thy name, deliver me;
for good thy mercies be.
22 Becauſe in depth of great diſtreſs
I needy am and poor:
And eke within my pained breaſt
my heart is wounded ſore.

The Third part.

23 Even ſo do I depart away,
as doth declining ſhade:
And as the graſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needful food
enfeebled are my knees:
And all her fatneſs hath my fleſh
enforced been to leeſe.

25 And I alſo avile reproach
to them am made to be:
And they that did upon me look
did ſhake their heads at me.
26 But thou, O Lord, that art my God,
mine aid and ſuccour be:
According to thy mercy, Lord,
ſave and deliver me.

27 And they ſhall know thereby, that this
Lord, is thy mighty hand:
And that Thou, Thou haſt done it, Lord,
ſo ſhall they underſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſs with loving voice:
They ſhall ariſe, and come to ſhame,
thy ſervant ſhall rejoyce.

29 Let them be clothed all with ſhame,
that enemies are to me:
And with confuſion as a cloke
eke covered let them be.
30 But greatly I will with my mouth
give thanks unto the Lord:
And I among the multitude
his praiſes will record.

31 For he with help at his right-hand
will ſtand the poor man by,
To ſave him from the man that would
condemn his ſoul to die.

Dixit Dominus. Pſal.cx. *N.*

THE Lord did ſay unto my Lord.
ſit thou on my right hand,
Till I have made thy foes a ſtool
whereon thy feet ſhall ſtand.
2 The Lord ſhall out of Zion ſend
the ſcepter of thy might:
Amid thy mortal foes be thou
the ruler in their ſight.

3 And in the day on which thy reign
and power they ſhall ſee:
Then hereby free-will-offerings ſhall
the people offer thee.
Yea, with an holy worſhipping
then ſhall they offer all:
Thy births-dew is the dew that doth
from womb of morning fall.

4 The Lord hath ſworn, and never will
repent what he doth ſay:
By th'order of Melchizedek
thou art a prieſt for ay.
5 The Lord thy God on thy right-hand
that ſtandeth for thy ſtay,
Shall wound for thee the ſtately kings
upon his wrathful day.

6 The heathen he ſhall judge, and fill
the place with bodies dead:
And over divers countrys ſhall
in ſunder ſmite the head.
7 And he ſhall drink out of the brook
that runneth in the way:
Wherefore he ſhall lift up on high
his royal head that day.

Confitebor tibi. Pſal.cxj. *N.*

WIth heart I do accord
To praiſe and laud the Lord,
In preſence of the juſt.
2 For great his works are found,
To ſearch them ſuch are bound
As do him love and truſt.
3 His works are glorious,
Alſo his righteouſneſs
It doth endure for ever.
4 His wondrous works he would
We ſtill remember ſhould,
His mercy faileth never.

5 Such as to him love bear,
A portion full fair
He hath up for them laid:
For this they ſhall well find,
He will them have in mind,
And keep them as he ſaid.
6 For he did not diſdain
His works to ſhew them plain,
By lightnings and by thunders:
When he the heathens land
Did give into their hand,
Where they beheld his wonders.

7 Of all his works enſu'th
Both judgment, right, and truth,
Whereto his ſtatutes tend;
8 They are decreed ſure
For ever to endure,
Which equity doth end.
Redemption he gave
His people for to ſave:
9 And hath alſo required,
His promiſe not to fail,
But always to prevail:
His Holy Name be feared.

10 Whoſo with heart full fain
True wiſdom would attain,
The Lord fear and obey:
Such as his Laws do keep
Shall knowledge have full deep,
His praiſe ſhall laſt for ay.

Beatus vir. Pſal.cxij. *W. K.*

THE man is bleſt that God doth fear,
And that his Law doth love indeed:
2 His ſeed on earth God will uprear,
And bleſs ſuch as from him proceed:
3 His houſe with good he will fulfil,
His righteouſneſs indure ſhall ſtill.

4 Unto the righteous doth ariſe
In trouble joy, in darkneſs light:
Compaſſion is in his eyes,
And mercy always in his ſight:
5 Yea, pity moveth ſuch to lend,
He doth by judgment things expend.

6 And ſurely ſuch ſhall never fail,
For in remembrance had is he:
7 No tidings ill can make him quail,
Who in the Lord ſure hope doth ſee:
8 His heart is firm, his fear is paſt,
For he ſhall ſee his foes down-caſt.

9 He did well for the poor provide,
His righteouſneſs ſhall ſtill remain:
And his eſtate with praiſe abide,
Though that the wicked man diſdain;
10 Yea, gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri. Pſal.cxiij. *W. K.*

YE children which do ſerve the Lord,
praiſe ye his name with one accord:
2 Yea, bleſſed be always his name,
3 Who from the riſing of the ſun,
Till it return where it begun,
is to be praiſed with great fame.
4 The Lord all people doth ſurmount,
As for his glory we may count,
Above the heavens high to be.
5 With God the Lord who may compare,
Whoſe dwellings in the heavens are?
Of ſuch great power and force is he.
6 He doth abaſe himſelf, we know,
Things to behold both here below,
And alſo in heaven above.
7 The needy out of duſt to draw,
And eke the poor which help none ſaw,
His onely mercy did him move.
8 And ſo him ſet in high degree
With princes of great dignity,
That rule his people with great fame,
9 The barren he doth make to bear,
And with great joy her fruit to rear:
Therefore praiſe ye his holy name.

In exitu Iſrael. Pſal.cxiv. *W. W.*

WHen Iſrael by Gods addreſs,
from Pharaohs land was bent;
And Jacobs houſe the ſtrangers left,
and in the ſame train went:
2 In Judah God his glory ſhew'd,
his holineſs moſt bright:
So did the Iſraelites declare
his kingdom, power and might.

3 The ſea it ſaw, and ſuddenly
as all amaz'd did flie:
The roaring ſtreams of Jordans-floud
recoyled backwardly.
4 As rams afraid the mountains skipt,
their ſtrengeh did them forſake;
And as the ſilly trembling lambs,
their tops did beat and ſhake.

5 What ail'd thee ſea, as all amaz'd,
ſo ſuddenly to flie?
Ye rolling waves of Jordans floud,
why ran ye backwardly?
6 Why ſhook ye hills as rams afraid?
why did your ſtrength ſo ſhake?
Why did your tops, as trembling lambs,
for fear quiver and quake?

7 O earth, confeſs thy Sovereign Lord,
and dread his mighty hand:
Before the face of Jacobs God,
fear ye both ſea and land.
8 I mean the God, which from hard rocks
doth cauſe main flouds appear:
And from the ſtony-flint doth cauſe
guſh out the fountains clear.

Non nobis, Domine. Pſal.cxv. *N.*

NOt unto us, Lord, not to us,
but to thy name give praiſe:
Both for thy mercy and thy truth
that are in thee always.
2 Why ſhall the heathen ſcorners ſay,
where is their God become?
3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols ſilver are and gold,
works of mens hands they be:
5 They have a mouth, and do not ſpeak,
and eyes, and do not ſee:
6 And they have ears joyn'd to their heads,
and do not hear at all:
And noſes eke they formed have,
and do not ſmell withall:

7 And hands they have, and handle not;
and feet, and do not go:
A throat they have, yet through the ſame
they make no ſound to blow.
8 Thoſe that make them are like to them,
and thoſe whoſe truſt they be.
9 O Iſrael truſt in the Lord,
their help and ſhield is he.

10 O Aarons houſe truſt in the Lord,
their help and ſhield is he.
11 Truſt ye the Lord that fear the Lord,
their help and ſhield is he.
12 The Lord hath mindful been of us,
and will us bleſs alſo:
On Iſrael and on Aarons houſe
his bleſſings he will ſhow.

13 Them that be fearers of the Lord
the Lord will bleſs them all;
Even he will bleſs them every one,
the great and eke the ſmall.
14 To you, I ſay, the living Lord
will multiply his grace,
To you, and to the children that
ſhall follow of your race.

15 Ye are the bleſſed of the Lord,
even of the Lord, I ſay,
Which both the heavens and the earth
hath made and ſet in ſtay.
16 The heavens, yea, the heavens high
belong unto the Lord:
The earth unto the ſons of men
he gave of free-accord.

17 They that be dead do not with praiſe
ſet forth the Lords renown:
Nor any that into the place
of ſilence do go down.
18 But we will praiſe the Lord our God
from henceforth and for ay:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. cxvj. *N.*

I Love the Lord, becauſe my voice,
and prayer heard hath he:
2 When in my days I call'd on him,
he bow'd his ear to me.
3 Even when the ſnares of cruel death
about beſet me round.
When pains of hell me caught, and when
I wo and ſorrow found.
4 Upon the name of God my Lord
then did I call, and ſay,
Deliver thou my ſoul, O Lord,
I do thee humbly pray.
3 The Lord is very merciful,
and juſt he is alſo:
And in our God compaſſion
doth plentifully flow.

6 The Lord in ſafety doth preſerve
all thoſe that ſimple be;
I was in woful miſery,
and he delivered me.
7 And now my ſoul ſith thou art ſafe,
return unto thy reſt:
For largely, lo, the Lord to thee
his bounty hath expreſt.

8 Becauſe thou haſt delivered
my ſoul from deadly thrall:
My moiſtned eyes from mournful tears,
my ſliding feet from fall.
9 Before the Lord in the land
of life will walk therefore:
10 I did believe, therefore I ſpake,
for I was troubled ſore.

The Second part.

11 I ſay in my diſtreſs and fear,
that all men liars be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholeſom cup of ſaving health
I thankfully will take:
And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vows
that I to him behight:
Yea, even at this preſent time
in all his peoples ſight.
15 Right dear and precious in his ſight
the Lord doth ay eſteem
The death of all his holy ones,
what ever men do deem.

16 Thy ſervant, Lord, thy ſervant, lo,
I do my ſelf confeſs,
Son of thy hand-maid: thou haſt broke
the bonds of my diſtreſs.
17 And I will offer up to thee
a ſacrifice of praiſe:
And I will call upon the name
of God the Lord always.

18 I to the Lord will pay the vows
that I have him behight:
Yea, even at this preſent time
in all his peoples ſight.
19 Yea, in the courts of Gods own houſe,
and in the mid'ſt of thee,
O thou Jeruſalem, I ſay,
wherefore the Lord praiſe ye.

Laudate Dominum. Pſal. cxvij. *N.*

OAll ye nations of the world,
praiſe ye the Lord always:
And all ye people every where
ſet forth his noble praiſe,
2 For great his kindneſs is to us,
his truth indures for ay:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord, I ſay.

Confitemini. Pſal.cxviij. *N.*

OGive ye thanks unto the Lord,
for gracious is he;

Becauſe

Becauſe his mercy doth indure
for ever towards thee.
2 Let Iſrael confeſs and ſay,
his mercy dures for ay:
3 Now let the houſe of Aaron ſay,
his mercy dures for ay.

4 Let all that fear the Lord our God
even now confeſs and ſay,
The mercy of the Lord our God
indureth ſtill for ay.
5 In trouble and in heavineſs
unto the Lord I cri'd:
Which lovingly heard me at large,
my ſuit is not deni'd.

6 The Lord himſelf is on my ſide,
I will not ſtand in doubt:
Nor fear what man can do to me,
when Gods ſtands me about.
7 The Lord doth take my part with them
that help to ſuccour me:
Therefore I ſhall ſee my deſire
upon mine enemy.

8 Better it is to truſt in God,
then in mans mortal ſeed:
9 Or to put confidence in kings,
or Princes in our need.
10 All nations have incloſed me,
and compaſſed me round:
But in the name of God ſhall I
mine enemies confound.

11 Thy kept me in on every ſide,
thy kept me in, I ſay:
But in the Lords moſt mighty name
I ſhall work their decay.
12 They came about me all like bees;
but yet in the Lords name
I quencht their thorns that were on fire,
and will deſtroy the ſame.

The Second part.

13 Thou haſt with force thruſt ſore at me
that I indeed might fall:
But through the Lord I found ſuch help
that they were vanquiſht all.
14 The Lord is my defence and ſtrength,
my joy, my mirth, my ſong:
He is become for me indeed
a Saviour moſt ſtrong.

15 The right hand of the Lord our God
doth bring to paſs great things:
He cauſeth voyce of joy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
moſt mighty things to paſs:
His hand hath the preheminence,
his force is as it was.

17 I ſhall not die, but ever live
to utter and declare
The Lord his might & wondrous power,
his works and what they are.
18 The Lord himſelf hath chaſtened,
and hath corrected me:
But hath not given me over yet
to death as ye may ſee.

19 Set open unto me the gates
of truth and righteouſneſs:
That I may enter into them
the Lords praiſe to expreſs.
20 This is the gate even of the Lord,
which ſhall not ſo be ſhut,
But good and righteous men alway
ſhall enter into it.

The Third part.

21 I will give thanks to thee, O Lord,
becauſe thou haſt heard me:
And art become moſt lovingly
a Saviour unto me.
22 The ſtone which ere this time among
the builders was refuſed
Is now become the corner-ſtone,
and chiefly to be uſed.

23 This was the mighty work of God,
this was the Lords own fact:
And it is marvellous to behold
with eyes that noble act.
24 This is the joyfnl day indeed
which God himſelf hath wrought:
Let us be glad and joy therein
in heart, in mind, in thought.

25 Now help us, Lord, and proſper us
we wiſh with one accord.
26 Bleſſed is he that comes to us
in the name of the Lord.
27 God is the Lord that ſhews us light,
bind ye therefore with cord
Your ſacrifice to the altar,
and give thanks to the Lord.

28 Thou art my God, I will confeſs,
and render thanks to thee:
Thou art my God, and I will praiſe
thy mercy towards me.
29 O give ye thanks unto the Lord,
for gracious is he:
Becauſe his mercy doth indure
for ever towards me.

Beati immaculati. Pſal. cxix. *W. W,*

A L E P H.

BLeſſed are they that perfect are,
and pure in mind and heart:
Whoſe lives and converſations
from Gods laws never ſtart.
2 Bleſſed are they that give themſelves
his ſtatutes to obſerve:
Seeking the Lord with all their heart,
and never from him ſwerve.

3 Doubtleſs ſuch men go not aſtray,
nor do no wicked thing:
Which ſtedfaſtly walk in his way
without any wandring.
4 It is thy will and commandment,
that with attentive heed
Thy noble and divine precepts
we learn and keep indeed.

5 O would to God it might thee pleaſe
my ways ſo to addreſs,
That I might both in heart and voyce
thy laws keep and confeſs!
6 So ſhould no ſhame my life attaint,
whil'ſt I thus ſet mine eyes,
And bend my mind always to muſe
on thy ſacred decrees.

7 Then will I praiſe with upright heart,
and magnify thy name,
When I ſhall learn thy judgements juſt,
and likewiſe prove the ſame.
8 And wholly will I give my ſelf
to keep thy laws moſt right:
Forſake me not for ever, Lord,
but ſhew thy grace and might.

BETH. *The Second part.*

9 By what means may a young man beſt
his life learn to amend?
If that he mark and keep thy word;
and therein his time ſpend.
10 Unfeignedly I have thee ſought,
and thus ſeeking abide:
O never ſuffer me, O Lord,
from thy precepts to ſlide.

11 Within my heart & ſecret thoughts
thy words I have hid ſtill:
That I might not at any time
offend thy godly will.
12 We magnify thy name, O Lord,
and praiſe thee evermore:
Thy ſtatutes of moſt worthy fame,
O Lord, teach me therefore.

13 My lips have never ceaſt to preach
and publiſh day and night,
The judgments all which did proceed
from thy mouth full of might.
14 Thy teſtimonies and thy ways
pleaſe me no leſs indeed,
Then all the treaſures of the earth,
which worldings make their meed.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talk:
As at thy mark, ſo will I aim
thy ways how I may walk.
16 My onely joy ſhall be ſo fixt,
and on thy laws ſo ſet:
That nothing can me ſo far blind,
that I thy words forget.

GIMEL. *The Third part.*

17 Grant to thy ſervant now ſuch grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.
18 Mine eyes which were dim and ſhut up:
ſo open and make bright:
That of thy law and marvellous work
I may have the clear ſight,

19 I am a ſtranger in this earth,
wandring now here, now there:
Thy word therefore to me diſcloſe
my foot-ſteps for to clear.
20 My ſoul is raviſh't with deſire,
and never is at reſt:
But ſeeks to know thy judgments high,
and what may pleaſe thee beſt.

21 The proud men and malicious
thou haſt deſtroy'd each one:
And curſed are ſuch as do not
thy heſts attend upon,
22 Lord, turn from me rebuke and ſhame
which wicked men conſpire:
For I have kept thy covenants
with zeal as hot as fire.

23 The princes great in council ſat,
and did againſt me ſpeak:
But then thy ſervant thought how he
thy ſtatutes might not break.
24 For why? thy cov'nants are my joy,
and my hearts great ſolace;
They ſerve in ſtead of counſellours,
my matters for to paſs.

DALETH. *The Fourth part.*

25 I am, alaſs, as brought to grave,
and almoſt turn'd to duſt;

Reſtore therefore my life again,
as thy promiſe is juſt.
26 My ways when I acknowledged,
with mercy thou did'ſt hear:
Hear now eftſoon, and me inſtruct
thy laws to love and fear.

27 Teach me once throughly for to know
thy preccpts and thy lore:
Thy works then will I meditate,
and lay them up in ſtore.
28 My ſoul I feel ſo ſore oppreſt,
that it melteth for grief:
According to thy word therefore
haſte, Lord, to ſend relief.

29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me ſend.
30 The way of truth both ſtreight and ſure
I have choſen and found:
I ſet thy judgements me before,
which keep me ſafe and ſound.

31 Since then, O Lord, I forc'd my ſelf
thy covenants to imbrace:
Let me therefore have no rebuke,
nor check in any caſe:
32 Then will I run with joyful chear
where thy word doth me call:
When thou haſt ſet my heart at large,
and rid me out of thrall.

HE. *The Fifth part.*

33 Inſtruct me, Lord, in the right trade
of thy ſtatutes divine:
And it to keep even to the end
my heart will I incline.
34 Grant me the knowledge of thy law,
and I ſhall it obey:
With heart and mind and all my might
I will it keep, I ſay.

35 In the right paths of thy precepts
guide me, Lord, I require:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline my heart thy laws to keep,
and covenants to embrace:
And from all filthy avarice,
Lord, ſhield me with thy grace.

37 From vain deſires and worldly luſts
turn back mine eyes and ſight:
Give me the ſpirit of life and power
to walk thy ways aright.
38 Confirm thy gracious promiſe, Lord,
which thou haſt made to me,
Which am thy ſervant, and do love
and fear nothing but thee.

39 Reproach and ſhame which I ſo fear,
from me, O Lord, expel:
For thou do'ſt judge with equity,
and therein do'ſt excel.
40 Behold, my hearts deſire is bent
thy laws to keep for ay:
Lord, ſtrengthen me ſo with thy grace
that it perform I may.

V A U. *The Sixth part.*

41 Thy mercies great and manifold
let me obtain, O Lord:
Thy ſaving health let me enjoy
according to thy word.
42 So ſhall I ſtop the ſlandrous mouths.
of lewd men and unjuſt:
For in thy faithful promiſes
ſtands my comfort and truſt.

43 The word of truth within my mouth
let ever ſtill be preſt:
For in thy judgements wonderful
my hope doth ſtand and reſt.
44 And whil'ſt that breath within my breaſt
doth natural life preſerve:
Yea, till this world ſhall be diſſolv'd,
thy law will I obſerve.

45 So walk will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keep
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Even before kings I will them blaze,
and ſhrink no whit for ſhame.

47 I will rejoyce them to obey
thy worthy heſts and will:
Which evermore I have lov'd beſt,
and ſo will love them ſtill.
48 My hands I will lift to thy laws
which I have dearly ſought:
And practice thy commandments
in will, in deed, in thought.

ZAIN. *The Seventh part.*

49 Thy promiſe which thou mad'ſt to me
thy ſervant, Lord, remember:
For therein do I put my truſt
and confidence for ever.
50 It is my comfort and my joy
when troubles me aſſail:
For were my life not by thy word:
my life would ſoon me fail.

51 The proud and ſuch as God contemn
ſtill made of me a ſcorn:
Yet would I not thy law forſake,
as he that were forlorn:
52 But call'd to mind, Lord, thy great work
ſhew'd to our fathers old:
Whereby I felt the joy ſurmount
my grief an hundred fold.

53 But yet, alaſs, for fear I quake,
ſeeing how wicked men
Thy law forſook, and did procure
thy judgments upon them.
54 And as for me, I fram'd my ſongs
thy ſtatutes to exalt,
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.

55 I thought upon thy name, O Lord,
by night when others ſleep:
As for thy law I alſo kept,
end ever will it keep.
56 This grace I did obtain, becauſe
thy covenants ſweet and dear
I did embrace, and alſo keep
with reverence and with fear.

HETH. *The Eighth part.*

57 O God, which art my part and lot,
my comfort and my ſtay,
I have decreed and promiſed
thy laws to keep alway.
58 Mine earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed,
Lord, grant me of thy grace.

59 My life I have examined,
and tri'd my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtreight to convert.
60 I did not ſtay nor linger long,
as they that ſlothful are:
But haſtily thy laws to keep
I did my ſelf prepare.

61 The cruel bands of wicked men
have made of me their prey:
Yet would I not thy law forget,
nor from thee go aſtray.
62 Thy righteous judgments towards me
ſo great are and ſo high:
That even at midnight will I riſe
thy name to magnify.

63 Companion am I to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments ſtart.
64 They mercies, Lord, moſt plenteouſly
do all the world fulfil:
O teach me how I may obey
thy ſtatutes and thy will.

TETH. *The Ninth part.*

65 According to thy promiſe, Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts
have I thy ſervant felt.
66 Teach me to judge always aright,
and give me knowledge ſure:
For certainly believe I do
that thy precepts are pure.

67 Ere thou did'ſt touch me with thy rod,
I er'd and went aſtray:
But now I keep thy holy word,
and make it all my ſtay.
68 Thou art both good and gracious,
and giv'ſt moſt liberally:
Thine ordinances how to keep,
therefore, O Lord, teach me.

69 The proud and wicked men have forg'd
againſt me many a lie:
Yet thy commandments ſtill obſerve
with all my heart will I.
70 Their hearts are ſwoln with worldly wealth,
as greaſe ſo are they fat:
But in thy law do I delight,
and nothing ſeek but that.

71 O happy time, may I well ſay,
when thou did'ſt me correct:
For as a guide to learn thy laws
thy rod did me direct.
72 So that to me thy word and law
is dearer manifold
Then thouſands great of ſilver and gold,
or ought that can be told.

JOD. *The Tenth part.*

73 Seeing thy hands have made me, Lord,
to be thy creature:
Grant knowledge likewiſe how to learn
to put thy laws in ure.
74 So they that fear thee ſhall rejoyce
when ever they me ſee:
Becauſe I have learn'd by thy word
to put my truſt in thee.

75 When with thy rods the world is plagu'd
I know the cauſe is juſt:

So

So when thou do'ſt correct me, Lord,
the cauſe juſt needs be muſt.
76 Now of thy goodneſs I thee pray
ſome comfort to me ſend:
As thou to me haſt promiſed,
ſo from all ill me ſhend.

77 Thy tender mercies pour on me,
and I ſhall ſurely live:
For joy and conſolation both
thy law to me doth give.
78 Confound the proud, whoſe falſe pretence
is me for to deſtroy:
But as for me thy heſts to know
I will my ſelf employ.

79 Whoſo with reverence do thee fear,
to me let them retire:
And ſuch as do thy covenants know,
and them alone deſire.
80 My heart without all wavering
let on thy laws be bent:
That no confuſion come to me
whereby I ſhould be ſhent.

CAPH. *The* xj. *part.*

81 My ſoul doth faint, and ceaſeth not
thy ſaving health to crave:
And for thy words-ſake ſtill I truſt
my hearts deſire to have.
82 Mine eyes do fail with looking for
thy word, and thus I ſay,
Oh when wilt thou me comfort, Lord?
why do'ſt thou thus delay?

83 As skin-bottle in the ſmoke,
ſo am I parcht and dri'd:
Yet will I not out of my heart
let thy commandments ſlide.
84 Alaſs, how long ſhall I yet live
before I ſee the hour,
That on my foes which me torment
thy vengeance thou wilt pour?

85 Preſumptuous men have digged pits,
thinking to make me ſure:
Thus contrary againſt thy law,
my hurt they do procure.
86 But thy commandments are all true,
and cauſleſs they me grieve:
To thee therefore I do complain,
that thou might'ſt me relieve.

87 Almoſt they had me clean deſtroy'd,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me, Lord, again to life,
for thy mercies excel:
And ſo ſhall I thy covenants keep
till death my life expel.

LAMED. *The* xij. *part.*

89 In heaven, Lord, where do'ſt thou dwell,
thy word is ſtabliſht ſure:
And ſhall for all eternity
faſt graven there indure.
90 From age to age thy truth abides,
as doth the earth witneſs:
Whoſe ground-work thou haſt laid ſo ſure
as no tongue can expreſs.

91 Even to this day we may well ſee
how all things perſevere
According to thine ordinance,
for all things thee do fear.

92 Had it not been that in thy law
my ſoul had comfort ſought,
Long time ere now in my diſtreſs
I had been brought to nought.

93 Therefore will I thy precepts ay
in memory keep faſt:
By them thou haſt my life reſtor'd
when I was at laſt caſt.
94 No wight to me can title make
for I am onely thine:
Save me therefore, for to thy laws
mine ears and heart incline.

95 The wicked men do ſeek my bane,
and thereto lie in wait?
But I the while conſidered
thy noble works and great.
96 I ſee nothing in this wide world
at length which hath not end:
But thy commandments and thy word
beyond all end extend.

MEM. *The* xiij. *part.*

97 What great deſire and fervent love
do I bear to thy law!
All the day long I meditate
on it with reverent aw.
98 Thy word hath taught me far to paſs
my foes in policy:
For ſtill I hold it as a thing
of moſt excellency.

99 My teachers which did me inſtruct,
in knowledge I excel:
Becauſe I do thy covenants keep,
and them to others tell.
100 In wiſdom I do paſs alſo
the ancient men indeed:
And all becauſe to keep thy laws
I held it ay beſt reed.

101 My feet I have refrained eke
from every evil way:
Becauſe that I continually
thy word might keep, I ſay.
102 I have not ſwerv'd from thy judgments,
nor yet ſhrunk any dell:
For why? Thou haſt me taught thereby
to live godly and well.

103 O Lord, how ſweet unto my taſt
find I thy words alway?
Doubtleſs no hony in my mouth
feel ought ſo ſweet I may.
104 Thy laws have me ſuch wiſdom learn'd,
that utterly I hate
All wicked and ungodly ways,
in every kind or rate.

NUN. *The* xiv. *part.*

105 Even as a lantern to my feet,
ſo doth thy word ſhine bright:
And to my paths where ere I go,
it is a flaming light.
106 I have both ſworn, and will perform
moſt certainly doubtleſs,
That I will keep thy judgments juſt,
and them in life expreſs.

107 Affliction hath me ſore oppreſt,
and brought me to deaths door:
O Lord, as thou haſt promiſed,
ſo me to life reſtore.
108 The offerings which with heart & voice
moſt frankly I thee give
Accept, and teach me how I may
after thy judgments live.

109 My ſoul is ay ſo in my hand,
that dangers me aſſail:
Yet do I not thy law forget,
nor it to keep will fail.
110 Although the wicked laid their nets
to catch me at a bay,
Yet did I not from thy precepts
once ſwerve or go aſtray.

111 Thy Law I have ſo claim'd alway
as mine own heritage:
And why? for therein I delight,
and ſet my whole courage.
112 For evermore I have been bent
thy ſtatutes to fulfil:
Even ſo likewiſe unto the end
I will continue ſtill.

SAMECH. *The* xv. *part.*

113 The crafty thought & double hearts
I do always deteſt:
But as for thy Law and Precepts,
I love them ever beſt.
114 Thou art my hid and ſecret place;
my ſhield of ſtrong defence:
Therefore have I thy promiſes
look'd for with patience.

115 Go to therefore, ye wicked men
depart from me anon:
For the commandments will I keep
Of God my Lord alone.
116 As thou haſt promis'd, ſo perform;
that death me not aſſail:
Nor let my hope abuſe me ſo,
that through diſtruſt I quail.

117 Uphold me, and I ſhall be ſafe,
for ought they do or ſay:
And in thy ſtatutes pleaſure take
will I both night and day.
118 Thou haſt trod ſuch under thy feet
as do thy ſtatutes break:
For nought avails their ſubtilty,
their counſel is but weak.

119 Like droſs thou caſt'ſt the wicked out
where ere they go or dwell:
Therefore can I as thy ſtatutes
love nothing half ſo well.
120 My fleſh, alaſs, is taken with fear,
as though it were benum'd:
For when I ſee thy judgments ſtreight,
I am as one aſton'd.

AIN. *The* xvj. *part.*

121 I do the thing that lawful is,
and give to all men right:
Reſign me not to them that would
oppreſs me with their might.
122 But for thy ſervant ſurety be
in that thing that is good:
That proud men give me not the foil,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
they health ſo much I crave:
And eke thy righteous promiſe, Lord,
whereby thou wilt me ſave.
124 Entreat thy ſervant lovingly,
and favour to him ſhow:
Thy ſtatutes of moſt excellency
teach me alſo to know.

125 Thy

125 Thy humble ſervant, Lord, I am,
grant me to underſtand,
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time, Lord, to begin,
for truth is quite decai'd;
Thy law likewiſe they have tranſgreſt,
and no one againſt them ſaid.

127 This is the cauſe wherefore I love
thy laws better then gold,
Or jewels fine which are eſteem'd
moſt coſtly to be ſold.
128 I thought thy precepts all moſt juſt,
and ſo them laid in ſtore;
All crafty and malicious ways
I do abhor therefore.

PE. *The* xvij. *part.*

129 Thy covenants are moſt wonderful,
and full of things profound;
My ſoul therefore doth keep them ſure,
when they are tri'd and found.
130 When men firſt enter into thy word
they find a light moſt clear;
And very idiots underſtand
when they it read or hear.

131 For joy I have both gap'd and breath'd
to know thy commandment;
That I might guide my ſelf thereby,
I ſought what thing it meant.
132 With mercy and compaſſion, Lord,
behold me from above,
As thou art wont to behold ſuch
as they name fear and love,

133 Direct my foot-ſteps by thy word,
that I thy will may know;
And never let iniquity
thy ſervant overthrow.
134 From ſlandrous tongues and deadly harms
preſerve and keep me ſure;
Thy precepts then will I obſerve,
and put them eke in ure.

135 Thy countenance which doth ſurmount
the ſun in his bright hue,
Let ſhine on me, and by thy law
teach me what to eſchew.
136 Out of mine eyes great ſtouds guſh out
of dreary tears that fall,
When I behold how wicked men
thy laws keep not at all.

TZADI. *The* xviij. *part.*

137 In every point, Lord, thou art juſt,
the wicked though they grudge:
And when thou do'ſt ſentence pronounce,
thou art a righteous judge.
138 To render right, and flee from guile,
are two chief points moſt high;
And ſuch as thou haſt in thy law
commanded us ſtraitly.

139 With zeal and wrath I am conſum'd,
and even pin'd away;
To ſee my foes thy word forget,
for ought that I do may.
140 So pure and perfect is thy word,
as any heart can deem:
And I thy ſevant nothing more
do love or yet eſteem.

141 And though I be nothing ſet by,
as one of baſe degree;
Yet do I not thy laws forget,
nor ſhrink away from thee.

142 Thy righteouſneſs, Lord is moſt juſt,
for ever to indure:
Alſo thy law is truth it ſelf,
moſt conſtant and moſt pure.

143 Trouble and grief hath ſeiz'd on me,
and brought me wondrous low:
Yet do I ſtill of thy precepts
delight to hear and know.
144 The righteouſneſs of thy judgments
doth laſt for evermore:
Then teach them me, for even in them
my life lies up in ſtore.

KOPH. *The* xix. *part.*

145 With fervent heart I call'd and cry'd,
now anſwer me, O Lord:
That thy commandments to obſerve
I may fully accord.
146 To thee, my God, I make my ſuit
with moſt humble requeſts:
Save me therefore, and I will keep
thy precepts and thy heſts.

147 To thee I cry even in the morn
before the day wax light:
Becauſe that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night,
and ere they call I wake:
That by diviſing on thy word
I might ſome comfort take.

149 Incline thine ears to hear my voice,
and pity on me take:
As thou waſt wont ſo judge me, Lord,
leſt life ſhould me forſake.
150 My foes draw near, and do procure
my death maliciouſly:
Which from thy law are far gone back:
and ſtray'd from it lewdly.

151 Therefore O Lord approach thou near,
for need doth ſo require:
For all thy precepts true they are,
then help I thee deſire.
152 But thy commandments have I learn'd
not now, but long ago,
That they remain for evermore,
thou haſt them grounded ſo.

RESH. *The* xx. *part.*

153 My trouble and affliction
conſider and behold,
Deliver me, for of thy law
I ever take faſt hold.
154 Defend my good and righteous cauſe,
with ſpeed ſome ſuccour ſend:
From death as thou haſt promiſed,
Lord keep me and defend.

155 As for the wicked, far they are
from having health and grace:
Whereby they might they ſtatutes know
they enter not the trace.
156 Great are thy mercies, Lord, I grant,
what tongue can them attain?
And as thou haſt me judg'd ere now,
ſo let me life obtain.

157 Though many men did trouble me,
and perſecute me ſore:
Yet from thy laws I never ſhrunk,
nor went awry therefore,
158 And truth it is, for grief I die
when I theſe traitours ſee;
Becauſe they keep no whit thy word,
nor yet ſeek to know thee.

159 Behold, for I do love thy laws
with hearth moſt glad and fain:
As thou art good and gracious, Lord,
reſtore my life again.
160 What thy word doth decree muſt be,
and ſo it hath been ever:
Thy righteous judgments are alſo
moſt true and decay never.

SCHIN. *The* xxj. *part.*

161 Princes have ſought by cruelty
cauſleſs to make me crouch:
But all in vain, for of thy word
the fear did my heart touch:
162 And certainly even of thy word
I was more merry and glad,
Then he that of rich ſpoils and prey
great ſtore and plenty had.

163 As for all lies and falſities,
I hate moſt and deteſt:
For why? thy holy law do I
above all things love beſt.
164 Seven times a day I praiſe the Lord,
ſinging with heart and voice:
Thy righteous acts and wonderful
ſo cauſe me to rejoyce.

165 Great peace & reſt ſhall all ſuch have
as do thy ſtatutes love:
No danger ſhall their quiet ſtate
empair or once remove.
166 My onely health and comfort, Lord,
I look for at thy hand:
And therefore have I done thoſe things
which thou did'ſt me command.

167 Thy laws have been mine exercile,
which my ſoul moſt deſir'd:
So much to them my love was bent,
that nought elſe I requir'd.
168 Thy ſtatutes and commandments
I kept, thou know'ſt aright;
For all the things that I have done
are preſent in thy ſight.

TAU. *The* xxij. *part.*

169 O Lord, let my complaint and cry
before thy face appear;
And as thou haſt me promiſe made,
ſo teach me thee to fear.
170 Mine humble ſupplication
toward thee let find acceſs,
And grant me: Lord: deliverance,
for ſo is thy promiſe.

171 Then ſhall my lips thy praiſes ſpeak
after moſt ample ſort,
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.
172 My tongue ſhall ſing & preach thy word
and on this wiſe ſay ſhall,
Gods famous acts and noble laws
are juſt and perfect all.

173 Stretch out thy hand, I thee beſeech,
and ſpeedily me ſave:
For thy commandments to obſerve
choſen, O Lord, I have.
174 Of thee alone, Lord, I crave health,
for other I know none:
And in thy law and nothing elſe
I do delight alone.

175 Grant me therefore long days to live
thy name to magnify,
And of thy judgments merciful.
let me thy favour try.

176 For

176 For I was loſt and went aſtray
much like a wandring ſheep:
Oh ſeek me, for I have not fail'd,
thy commandments to keep.

Ad Dominum. Pſal.cxx. *T. S.*

IN trouble and in thrall
Unto the Lord I call,
and he doth me comfort.
2 Deliver me, I ſay,
From lyars lips alway,
And tongues of falſe report.

3 What vantage, or what thing
Get'ſt thou thus for to ſting,
Thou falſe and flattering liar?
4 Thy tongue doth hurt I ween,
No leſs then arrows keen,
Or hot conſuming fire.

5 Alaſs, too long I ſlack
Within theſe tents ſo black,
Which Kedars are by name,
By whom the flock elect
And all of Iſaac's ſect
Are put to open ſhame.

6 With them that peace did hate
I came peace to make
And ſet a quiet life:
But when my tale was told,
Cauſleſs I was control'd
By them that would have ſtrife.

Levavi oculos cxxj. *W. W.*

I Lift mine eyes to Zion hill,
From whence I do attend
That ſuccour God me ſend.
2 The mighty God me ſuccour will,
Which heaven and earth framed
And all things therein named.

3 Thy foot from ſlip he will preſerve,
And will thee ſafely keep,
For he will never ſleep.
4 Lo he that doth Iſrael conſerve
No ſleep at all can him catch,
But his eyes ſhall ever watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee cover
As at thy right hand ever:
6 The ſun ſhall not thee parch by day,
Nor the moon not half ſo bright
ſhall with cold thee hurt by night.

7 The Lord will keep thee from diſtreſs,
And will thy life ſure ſave:
And thou ſhalt alſo have
8 In all thy buſineſs good ſucceſs:
Whereever thou goeſt in or out,
God will thy things bring about.

Lætatus ſum. Pſal.cxxij. *W. K.*

I Did in heart rejoyce
To hear the peoples voice,
In offering ſo willingly:
For let us up, ſay they,
And in the Lords houſe pray:
Thus ſpake the folk full lovingly.

2 Our feet that wandred wide
Shall in thy gates abide,
O thou Jeruſalem ful fair:
3 Which art ſo ſeemly ſet,
Much like a city neat,
the like whereof is not elſewhere.

4 The tribes with one accord,
The tribes of God the Lord
Are thither bent their way to take:
So God before did tell
That there his Iſrael
Their prayers ſhould together make.

5 For there are thrones erect,
And that for this reſpect,
To ſet forth juſtice orderly:
Which thrones right to maintain
To Davids houſe pertain,
His folk to judge accordingly.

6 To pray let us not ceaſe
for Jeruſalems peace.
Thy friends God proſper mightily:
7 Peace be thy walls about,
And proſper thee throughout
Thy palaces continually.

8 I wiſh thy proſperous ſtate
For my poor brethrens ſake,
That comfort have by means of thee.
9 Gods houſe doth me allure
Thy wealth for to procure
So much always as lies in me.

Ad te levavi. Pſal.cxxiij. *T. S.*

O Lord, that heaven do'ſt poſſeſs,
I lift mine eyes to thee:
Even as the ſervant lifteth his,
his maſters hand to ſee.
2 As handmaids watch their miſtreſs hand
ſome grace for to atcheive:
So we behold the Lord our God,
till he do us forgive.

3 Lord, grant us thy compaſſion,
and mercy in thy ſight:
For we are fill'd and overcome
with hatred and deſpight.
4 Our minds be ſtuft with great rebuke,
the rich and worldly wiſe
Do make of us their mocking-ſtocks,
the proud do us deſpiſe.

Niſi quia Dom. Pſal.cxxiv. *W. W.*

NOw Iſrael
may ſay, and that truly,
If that the Lord
had not our cauſe maintain'd,
2 If that the Lord
had not our right ſubſtain'd,
When all the world
againſt us furiouſly
Made their uproars,
and ſaid we ſhould all die:

3 Now long ago
they had devour'd us all;
And ſwalow'd quick,
for ought that we could deem:
Such was their rage,
as we might well eſteem.
4 And as the flouds
with mighty force do fall:
So had they now
our lives even brought to thrall

5 The raging ſtreams,
moſt proud in roaring noiſe,
Had long ago
o'rwhelm'd us in the deep:
6 But lov'd be God
which doth us ſafely keep
From bloudy teeth,
and their moſt cruel voice,
Which as a prey,
to eat us would rejoyce.

7 Even as a bird
out of the fowlers grin
Eſcapes away,
right ſo it fares with us:
Broke are their nets,
and we have ſcaped thus.
8 God that made heaven
and earth, is our help then:
His name hath ſav'd
us from theſe wicked men.

Qui confidunt. Pſal.cxxv. *W. K.*

SUch as in God the Lord do truſt,
As mount Zion ſhall firmly ſtand,
And be removed at no hand:
The Lord will count them right and juſt:
So that they ſhall be ſure
For ever to indure.

2 As mighty mountains huge and great
Jeruſalem about do cloſe:
So will the Lord do unto thoſe
Who on his godly will do wait:
Such are to him ſo dear,
They never need to fear.

3 For though the righteous try doth he
By making wicked men his rod,
Leſt they through grief forſake their God,
It ſhall not as their lot ſtill be.
4 Give, Lord, to us thy light,
Whoſe hearts are true and right.

5 But as for ſuch as turn aſide
By crooked ways which they out-fought,
The Lord will ſurely bring to nought:
With workers vile they ſhall abide:
But peace with Iſrael
For evermore ſhall dwell.

Another of the ſame, by R. W.

THoſe that do put their confidence
Upon the Lord our God onely,
And flee to him for their defence
In all their need and miſery:
Their faith is ſure ſtill to indure,
Grounded on Chriſt the Corner-ſtone,
Mov'd with none ill, but ſtandeth ſtill
Stedfaſt like to the mount Zion.

And as about Jeruſalem
The mighty hills do it compaſs,
So that no enemies come to them
To hurt that town in any caſe:
So God indeed in every need
His faithful people doth defend,
Standing them by aſſuredly
From this time forth world without end.

Right wiſe and good is our Lord God,
And will not ſuffer certainly
The ſinners and ungodlie's rod
To tarry upon his family:
Leſt they alſo from God ſhould go,
Falling to ſin and wickedneſs.
O Lord, defend world without end
Thy Chriſtian flock through thy goodneſs.

O Lord do good to Chriſtians all
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide,

Such

Such will the Lord ſcatter abroad
With hypocrites thrown down to hell,
God will them ſend pains without end:
But Lord grant peace to Iſrael.

Glory to God the Father of might,
And to the Son our Saviour,
And to the Holy Ghoſt, whoſe light
Shine in our hearts, and us ſuccour:
That the right way from day to day
We may walk, and him glorify:
With hearts deſire all that are here
Worſhip the Lord, and Amen cry.

In convertendo. Pſal.cxxvj. *W. W.*

WHen that the Lord
again his Zion had forth brought:
From bondage great,
and alſo ſervitude extream:
His work was ſuch
as did ſurmount mans heart & thought:
So that we were
much like to them that uſe to dream.

2 Our mouths they were
with laughter filled then,
And eke our tongues
did ſhew us joyful men.
The heathen folk.
were forced then this to confeſs,
How that the Lord
for them alſo great things had done.

3 But much more we,
and therefore can confeſs no leſs:
Wherefore to joy
we have good cauſe as we begun,
4 O Lord, go forth,
thou canſt our bondage end:
As to deſarts
the flowing rivers ſend.

5 Full true it is
that they which ſow in tears indeed
A time will come
when they ſhall reap in joy.
6 They went and wept
in bearing of their precious ſeed,
For that their foes
full often-times did them annoy:

But their return
with joy they ſhall ſure ſee
Their ſheaves home bring,
and not empaired be.

Niſi Dom. Pſal. cxxvij. *W. W.*

EXcept the Lord the houſe doth make,
And thereunto doth ſet his hand:
What men do build it cannot ſtand.
Likewiſe in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye riſe early in the morn,
And ſo at night go late to bed,
Feeding full hardly with brown bread,
Yet were your labour loſt and worn:
But they whom God doth love and keep
Receive all things with quiet ſleep.

3 Therefore mark well whenever ye ſee
That men have heirs to enjoy their land,
It is the gift of Gods own hand:
For God himſelf doth multiply
Of his great liberality
The bleſſing of poſterity.

4 And when the children come to age
They grow in ſtrength aud activeneſs,
In perſon and in comlineſs,
So that a ſhaft ſhot with courage
Of one that hath a moſt ſtrong arm,
Flies not ſo ſwift, nor doth like harm.

5 O well is he that hath his quiver
Furniſht with ſuch artillery:
For when in peril he ſhall be,
Such one ſhall never ſhake nor ſhiver,
When that he pleads before the judge
Againſt his foes that bear him grudge.

Beati omnes. Pſal.cxxviij. *T. S.*

BLeſſed art thou that feareſt God
and walkeſt in his way:
2 For of thy labour thou ſhalt eat,
happy art thou, I ſay.
3 Like fruitful vines on thy houſe-ſide
ſo doth thy wife ſpring out:
Thy children ſtand like olive-plants
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
5 The promiſed Jeruſalem
and her felicity.
6 Thou ſhalt thy childrens children ſee,
to thy great joys increaſe:
And likewiſe grace on Iſrael,
proſperity and peace.

Sæpe expugnaverunt. Pſal.cxxix. *N.*

OFt they, now Iſrael may ſay,
me from my youth aſſail'd:
2 Oft they aſſali'd me from my youth,
yet never they prevail'd.
3 Upon my back the plowers plow'd,
and furrows long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhall be aſham'd,
and turned back alſo:
6 And made as graſs upon the houſe,
which withereth ere it grow:
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap, that goeth
to glean upon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall:
Nor ſay, we bleſs you in the name
of God the Lord at all.

De profundis. Pſal. cxxx. *W. W.*

LOrd to thee I make my moan
when dangers me oppreſs:
I call, I ſigh, plain and groan,
truſting to find releaſe.
2 Hear now, O Lord, my requeſt,
for it is full due time:
And let thine ears ay be preſt
unto this prayer mine.

3 O Lord our God, if thou weigh
our ſins and them peruſe:
Who ſhall then eſcape, and ſay,
I can my ſelf excuſe?
4 But, Lord, thou art merciful,
and turn'ſt to us thy grace,
That we with hearts moſt careful
ſhould fear before thy face.

5 In God I put my whole truſt,
my ſoul waits on his will:
For his promiſe is moſt juſt,
and I hope therein ſtill.
6 My ſoul to God hath regard
wiſhing for him alway,
More then they that watch and ward
to ſee the dawning-day.

7 Let Iſrael then boldly
In the Lord put his truſt:
He is that God of mercy
that his deliver muſt.
8 For he it is that muſt ſave
Iſrael from his ſin,
And all ſuch as ſurely have
their confidence in him.

Domine, non eſt. Pſal.cxxxj. *M.*

OLord, I am not puft in mind,
I have no ſcornful eye:
I do not exerciſe my ſelf
in things that be too high.
2 But as the child that weaned is
even from his mothers breaſt:
So have I, Lord, behav'd my ſelf
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay
From this time forth for evermore,
from age to age, I ſay.

Memento, Dom. Pſal. cxxxij. *N.*

REmember Davids troubles, Lord,
how to the Lord he ſwore,
2 And vow'd a vow to Jacobs God,
to keep for evermore:
3 I will not come within my houſe,
nor climb up to my bed:
4 Nor let my temples take their reſt,
Nor the eyes in my head,

5 Till I have found out for the Lord
a place to ſit thereon:
An houſe for Jacobs God to be
an habitation.
6 We heard of it at Ephratah,
there did we hear this ſound:
And in the fields and foreſts there
theſe voyces firſt were found.

7 We will aſſay, and go in now
his tabernacle there,
Before his foot-ſtool to fall down,
and worſhip him in fear.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting-place:
Both thou and the ark of thy ſtrength,
the preſence of thy grace.

9 Let all thy prieſts be clothed, Lord,
with truth and righteouſneſs:
Let all thy ſaints and holy men
ſing all with joyfulneſs.
10 And for thy ſervant Davids ſake,
refuſe not, Lord, I ſay,
The face of thine anointed, Lord,
nor turn thy face away.

The Second part.

11 The Lord to David ſwore in truth,
and will not ſhrink from it,
Saying, The fruit of thy body
upon thy ſeat ſhall ſit.

12 And

12 And if thy ſons my covenant keep
that I will learn each one:
Then ſhall their ſons for ever ſit
upon thy princely throne.

13 The Lord himſelf hath choſe Zion,
and loves therein to dwell:
14 Saying, This is my reſting-place,
I like and like it well.
15 And I will bleſs with great increaſe
her victuals every where:
And I will ſatisfy with bread
the needy that be there.

16 Yea, I will deck and clothe her prieſts
with my ſalvation:
And all her ſaints ſhall ſing for joy
of my protection.
17 There will I ſurely make the horn
of David for to bud:
For there I have ordain'd for mine
a lantern bright and good.

18 As for his enemies, I will clothe
with ſhame for evermore:
But I will cauſe his crown to ſhine
more freſh then heretofore.

Ecce quam! Pſal. cxxxiij. *W. W.*

O How happy a thing it is
and joyful for to ſee,
Brethren together faſt to hold
the band of amity!
2 It calls to mind that ſweet perfume,
and that coſtly ointment
Which on the ſacrificers head
by Gods precept was ſpent.

It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did run down
his rich attire about.
3 And as the lower ground doth drink
the dew of Hermon-hill,
And Zion with her ſilver drops
the fields with fruit doth fill.

Even ſo the Lord doth pour on them
his bleſſings manifold,
Whoſe hearts and minds without all guil
this knot do keep and hold.

Ecce nunc. Pſal. cxxxiv. *W. W.*

BEhold and have regard,
ye ſervants of the Lord:
Which in his houſe by night do watch,
praiſe him with one accord.
2 Lift up your hands on high
unto his holy-place,
And give the Lord his praiſes due,
his benefits embrace.

3 For why? The Lord who did
both earth and heaven frame,
Doth Zion bleſs, and will conſerve
for evermore the ſame.

Laudate, Nomen. Pſal. cxxxv. *N.*

O Praiſe the Lord, praiſe him, praiſe him,
praiſe him with one accord:
O praiſe him ſtill all ye that be
the ſervants of the Lord.

2 O praiſe him ye that ſtand and be
in the houſe of the Lord:
Ye of his court, and of his houſe,
praiſe him with one aacord.

3 Praiſe ye the Lord, for he is good,
ſing praiſes to his name:
It is a comely and good thing
alwayr to do the ſame.
4 For why? The Lord hath choſe Jacob
his very own ye ſee;
So hath he choſen Iſrael
his treaſure for to be.

5 For this I know and am right ſure
the Lord is very great:
He is indeed above all gods,
moſt eaſy to intreat.
6 For whatſoever pleaſed him,
all that full well he wrought:
In heaven, in earth, and in the ſea,
which he hath made of nought.

7 He lifts up clouds ev'n from the earth,
He makes lighnings, and rain,
He bringeth forth the winds alſo,
he made nothing in vain.
8 He ſmote the firſt-born of each thing
in Egypt great and leaſt:
He ſpared there no living thing
the man, nor yet the beaſt.

9 He hath in thee ſhew' wonders great,
O Ægypt void of vaunts,
On Pharaoh thy curſed king,
and his ſevere ſervants.
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt;
and chiefeſt of their kings.

11 Sihon king of the Amorites,
and Og king of Baſhan;
He ſlew alſo the kingdoms all
thut were of Canaan:
12 And gave their land to Iſrael,
an heritage we ſee:
To Iſrael, his own people,
an heritage to be.

The Second part.

13 Thy name, O Lord, ſhall ſtill indure,
and thy memorial,
Throughout all generations
that are or ere be ſhall.
14 The Lord will ſurely now avenge
his people all indeed;
And to his ſervants he will ſhew
favour in time of need.

15 The idols of the heathen are made
in all the coaſts and lands,
Of ſilver and of gold they be,
the work even of mens hands.
16 They have their mouths, & cannot ſpeak,
and eyes that have no ſight:
17 They have eke ears, and hear nothing,
their mouths be breathleſs quite.

18 Wherefore all they are like to them,
that to do ſet them forth:
And likewiſe thoſe that truſt in them,
or think thy be ought worth.
19 O all ye houſe of Iſrael,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accord.

20 And ye that be of Levi's houſe,
praiſe ye likewiſe the Lord:
And ye that ſtand in aw of him,
praiſe him with one accord.
21 And out of Zion ſound his praiſe,
the great praiſe of the Lord
Which dwelleth in Jeruſalem:
praiſe him with one accord.

Confitemini Dom. Pſal. cxxxvj. *N.*

PRaiſe ye the Lord, for he is good.
for his mercy indureth for ever.
2 Give praiſe unto the God of gods,
for his mercy indureth for ever.
3 Give praiſe unto the Lord of lords,
for his mercy endureth for ever.
4 Which onely doth great wondrones work
for his mercy indureth for ever.

5 Which by his wiſdom made the heavens,
for his mercy indureth for ever.
6 Which on the waters ſtretch the earth,
for his mercy indureth for ever,
7 Which made great lights to ſhine abroad,
for his mercy, &c.
8 As ſun to rule the lightſom day,
for his mercy, &c.

9 The moon and ſtars to guid the night,
for his mercy, &c.
10 Which ſmote Egypt with their firſt-born,
for his mercy, &c.
11 And Iſrael brought out from thence,
12 With mighty hand and ſtretched-arm,
for his mercy, &c.

13 Which cut the Red-ſea in two parts,
for his mercy, &c.
14 And Iſrael made paſs there-through,
for his mercy, &c.
15 And drowned Pharaoh and his hoſt,
for his mercy, &c.
16 Through wilderneſs his people led,
for his mercy, &c.

17 He which did ſmite great noble kings,
for his mercy, &c.
18 And which hath ſlain the mighty kings,
for his mercy, &c.
19 As Sihon of Amorites,
for his mercy, &c.
20 And Og the king of Baſhan-land,
for his mercy, &c.

21 And gave their land for heritage,
for his mercy, &c.
22 Even to his ſervant Iſrael,
for his mercy, &c.
23 Remembring us in baſe eſtate,
for his mercy, &c.
24 And from oppreſſours reſcued us,
for his mercy, &c.

25 Which giveth food unto all fleſh,
for his mercy, &c.
26 Praiſe ye the Lord of heaven above,
for his mercy indureth for ever.
27 Give thanks unto the Lord of lords,
for his mercy indureth for ever,

Another of the ſame by T. C.

O Laud the Lord benign,
Whoſe mercies laſt for ay:
2 Give thanks, and praiſes ſing
To God of gods, I ſay.
For certainly
His mercies dure
Both firm and ſure,
Eternally.

3 The Lord of lords praiſe ye,
Whoſe mercies ay do dure:
4 Great wonders onely he
Doth work by his great power.
For certainly, &c.

5 Which God omnipotent,
By his great wiſdom high:
The heavenly firmament
Did frame, as we may ſee.
For certainly, &c.

6 Yea, he the heavy charge
Of all the earth did ſtretch:
And on the waters large
The ſame he did out-reach.
For certainly, &c.

7 Great lights he made to be,
For why? His love is ay;
8 Such as the ſun we ſee,
To rule the lightſom day.
For certainly, &c.

9 And eke the moon ſo clear
Which ſhineth in our ſight:
And ſtars that do appear,
To guide the darkſom night.
For certainly, &c.

10 With grievous plagues and ſore
All Ægypt ſmote he than:
Their firſt-born leſs and more
He ſlew of beaſt and man.
For certainly, &c.

11 And from amidſt their land
His Iſrael forth brought:
12 Which he with mighty hand
And ſtreched-arm hath wrought.
For certainly, &c.

13 The ſea he cut in two,
Which ſtood up like a wall:
14 And made through it to go
His choſen children all.
For certainly, &c.

15 But there he whelmed then
The proud king Pharaoh:
With his huge hoſt of men,
And chariots eke alſo.
For certainly, &c.

16 Who led through wilderneſs
His people ſafe and ſound:
17 And for his love endleſs
Great kings he brought to ground.
For certainly, &c.

18 And ſhew with puiſſant hand
Kings mighty and of fame:
19 As of Amorites land,
Sihon the king by name.
For certainly, &c.

20 And Og, the giant large,
Of Baſhan king alſo:
21 Whoſe land for heritage
He gave his people tho.
For certainly, &c.

22 Even unto Iſrael
His ſervant dear, I ſay,
He gave the ſame to dwell,
And there abide for ay.
For certainly, &c.

23 To mind he did us call,
In our moſt baſe degree:
24 And from oppreſſours all
In ſafety ſet us free.
For certainly, &c.

25 All fleſh on earth abroad
With food he doth fulfil:
26 Wherefore of heaven the God
To laud be it your will.
For certainly, &c.

Super flumina. Pſal. cxxxvij. *W. W.*

WHen as we ſat in Babylon,
the rivers round about,
And in remembrance of Zion
the tears for grief burſt out:
2 We hang'd our harps and inſtruments
the willow-trees upon:
For in that place men for their uſe
had planted many a one.

3 Then they to whom we priſoners were,
ſaid to us tauntingly,
Now let us hear your Hebrew ſongs,
and plealant melody.
4 Alaſs! Said we, Who can once frame
his ſorrowful heart to ſing
The praiſes of our living God,
thus under a ſtrange king?

5 But yet if I Jeruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harp to guide.
6 And let my tongue within my mouth
be ti'd for ever faſt,
If that I joy before I ſee
thy full deliverance paſt.

7 Therefore, O Lord, remember now
the curſed noiſe and cry
That Edoms ſons againſt us made,
when they raz'd our city.
Remember, Lord, their cruel words,
when as with one accord
They cri'd, On, ſack, and raze their walls,
in deſpite of the Lord.

8 Even ſo ſhalt thou, O Babylon,
at length to duſt be brought:
And happy ſhall that man be call'd,
that our revenge hath wrought.
9 Yea, bleſſed ſhall that man be call'd,
that takes thy children young,
To daſh their bones againſt hard ſtones
that lie the ſtreets among.

Confitebor tibi. Pſal.cxxxviij. *N.*

THee will I praiſe with my whole heart,
my Lord, my God, always:
Even in the preſence of the gods
I wil advance thy praiſe.
2 Toward thy Holy Temple I
will look and worſhip thee:
And praiſed in my thankful mouth
thy Holy Name ſhall be.

Even for thy loving kindneſs ſake,
and for thy truth withall:
For thou thy name haſt by thy word
advanced over all.
3 When I did call thou heardeſt me,
and thou haſt made alſo
The power of increaſed ſtrength
within my ſoul to grow.

4 Yea, all the kings on earth they ſhall
give praiſe to thee, O Lord:
For they of thy moſt holy mouth
have heard the mighty word.
5 They of the ways of God the Lord
in ſinging ſhall entreat:
Becauſe the glory of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly ſp'rit:
But he, contemning, knows afar
the proud and lofty wight.
7 Although in mid'ſt of trouble I
do walk, yet ſhall I ſtand
Renewed by thee, O my Lord,
thou wilt ſtretch-out thy hand

Upon the wrath of all my foes
and ſaved ſhall I be
By thy right hand: the Lord God will
perform his work to me.
8 Thy mercy, Lord, indures for ay,
Lord, do me not forſake:
Forſake me not that am the work
which thine own hand did make.

Domine, probaſti. Pſal.cxxxix. *N.*

O Lord, thou haſt me tri'd and known,
my ſitting thou do'ſt know,
2 And riſing eke, my thoughts afar
thou underſtand'ſt alſo.
3 My paths, yea, and my lying down
thou compaſſeſt always:
And by familiar cuſtom art
acquainted with my ways.

4 No word is in my tongue, O Lord,
but known it is to thee:
5 Thou me behind hold'ſt and before,
thou lay'ſt thine hand on me.
6 Too wonderful above my reach,
Lord, is thy cunning skill:
It is ſo high, that I the ſame
cannot attain until.

7 From ſight of thy all ſeing ſpirit,
Lord, whither ſhall I go?
Or whither ſhall I fly away,
thy preſence to ſcape fro?
8 To heaven if I mount aloft,
lo, thou art preſent there:
In hell if I lie down below,
even there thou do'ſt appear.

9 Yea, let me take the morning-wings,
and let me go and hide,
Even there where are the fartheſt parts,
where flowing-ſeas do ſlide:
10 Yea, even thither alſo ſhall
thy reaching-hand me guid:
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea, If I ſay, The darkneſs ſhall
yet ſhroud me from thy ſight:

Lo,

Lo, even alſo the darkeſt night
about me ſhall be light.
12 Yea, darkneſs hideth not from thee,
but night doth ſhine as day:
To thee the darkneſs and the light
are both alike alway.

The Second part.

13 For thou poſſeſſed haſt my reins,
and thou haſt covered me,
When I within my mothers womb
encloſed was by thee.
14 Thee will I praiſe, made fearfully
and wondrouſly I am:
Thy works are marvellous, right well
my ſoul doth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place
I have been made. and in the earth
beneath I ſhaped was.
16 When I was formleſs, then thine eye
ſaw me: for in thy book
Were written all, nought was before
that after faſhion took.

17 The toughts therefore of thee, O God,
how dear are they to me?
And of them all how paſſing great
the endleſs number be;
18 If I ſhould count them. lo, their ſum
more then the ſand I ſee:
And whenſoever I awake,
yet am I ſtill with thee.

19 The wicked and the bloudy men
O that thou wouldeſt ſlay;
Even thoſe, O God, to whom, depart,
depart from me, I ſay.
20 Even thoſe of thee, O Lord my God,
that ſpeak full wickedly:
Thoſe that are lifted up in vain,
being enemies to thee.

21 Hate I not them that hate thee, Lord,
and that in earneſt wiſe?
Contend I not againſt them all
againſt thee that ariſe?
22 I hate them with unfained hate,
even as my utter foes.
23 Try me, O God, and know my heart,
my thoughts prove and diſcloſe.

24 Conſider, Lord, if wickedneſs
in me there any be:
And in thy way, O God my guide,
for ever lead thou me.

Eripe me. Pſal. cxl. *N.*

LOrd ſave me from the evil man,
and from the cruel wight:
2 And from all thoſe which evil do
imagine in their ſp'rit.
Which make on me continual war,
their tongues lo, they have whet
3 Like ſerpents; underneath their lips
is adders-poiſon ſet.

4 Keep me, O Lord, from wicked hands,
preſerve me to abide
Free from the cruel man, that means
to cauſe my ſteps to ſlide.
5 The proud have laid a ſnare for me,
and they have ſpread a net
With cords in path-way, and grins
for me eke have they ſet.

6 Therefore I ſaid unto the Lord.
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and moan.
7 O Lord my God, thou onely art
the ſtrength that ſaveth me;
My head in day of battel hath
been covered ſtill by thee.

8 Let not, O Lord, the wicked have
the end of his deſire:
Perform not his ill thoughts, leſt he
with pride be ſet on fire.
9 Of them that compaſs me about
the chiefeſt of them all,
Lord, let the miſchief of their lips
upon themſelves befall.

10 Let coals fall on them, let him caſt
them in conſuming flame,
And in deep pits, ſo as thy may
not riſe out of the ſame.
11 For no backbiter ſhall on earth
be ſet in ſtable plight:
And evil to deſtruction ſtill
ſhall hunt the cruel wight.

12 I know the Lord th'afflicted will
revenge, and judge the poor:
13 The juſt ſhall praiſe thy name: juſt ſhall
dwell with thee evermore.

Domine, clamavi. Pſal. cxlj. *N.*

O Lord, upon thee do I call,
Lord, haſte thee unto me:
And hearken, Lord, unto my voice
when I do cry to thee.
2 As incenſe, let my prayers be
directed in thine eye:
And the up-lifting of my hands
as evening ſacrifice.

3 My Lord, for guiding of my mouth
ſet thou a watch before:
And alſo of my moving lips,
O Lord, keep thou the door.
4 That I ſhould wicked works commit
incline thou not my heart:
With ill-men of their delicates,
Lord, let me eat no part.

5 But let the righteous ſmite me, Lord,
for that is good for me:
Let him reprove me, and the ſame
a precious oyl ſhall be.
Such ſmiting ſhall not break my head,
the time ſhall ſhortly fall.
When I ſhall in their miſery
make prayers for them all.

6 Then when in-ſtony places down
their judges ſhall be caſt:
Then ſhall they hear my words, for then
they have a pleaſant taſt.
7 Our bones about the graves mouth
lo, ſcattered are thy ſound;
As he that heweth wood, or he
that diggeth up the ground.

8 But, O my Lord, my God, mine eyes
do look up unto thee:
In thee is all my truſt, let not
my ſoul forſaken be.
9 Which they have laid to catch me in,
Lord, keep me from the ſnare;
And from the ſubtil grins of them
that wicked workers are.

10 The wicked into their own net
together let them fall:
While I do by thy help eſcape
the danger of them all.

Voce mea. Pſal. cxlij. *N.*

BEfore the Lord God with my voice
I did ſend out my cry:
And with my ſtrained voice unto
the Lord God prayed I.
2 My meditation in his ſight
to pour I did not ſpare:
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was known to thee:
In way where I did walk a ſnare
thy ſlily laid for me.
4 I look'd and view'd on my right-hand,
but none there would me know:
All refuge failed me, and for
my ſoul none cared tho.

5 Then cri'd I, Lord to thee, and ſaid,
my hope thou onely art,
Thou in the land of living art
my portion and my part.
6 Heark to my cry, for I am brought
full low: deliver me
From them that do me perſecute,
for me too ſtrong they be.

7 That I may praiſe thy name, my ſoul
from priſon, Lord; bring out:
When thou art good to me, the juſt
ſhall preſs me round about.

Domine, exaudi. Pſal. cxliij. *N.*

LOrd hear my prayer, heark the plaint
that I do make to thee:
Lord, in thy native truth, and in
thy juſtice anſwer me.
2 In judgement with thy ſervant, Lord,
O enter not at all:
For juſtifi'd be in thy ſight
not one that liveth ſhall.

3 The enemy hath purſu'd my ſoul
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long agone.
5 Within me in perplexity
was mine accumbred ſp'rit:
And in me was my troubled heart
amazed and affright,

9 Yet I record time paſt, in all
thy works I meditate
Yea, in thy works I meditate
that thy hands have create.
6 To thee, O Lord my God, lo I
do ſtretch my craving hands:
My ſoul deſireth after thee,
as do the thirſtly lands.

7 Hear me with ſpeed, my ſpirit doth fail,
hide not thy face me fro:
Elſe ſhall I be like them that down
into the pit do go.

8 Let

8 Let me thy loving kindneſs in
the morning hear and know;
For in thee is my truſt, ſhew me
the way where I ſhall go.

9 For I lift up my ſoul to thee,
O Lord, deliver me
From all mine enemies: for I
have hidden me with thee.
10 Teach me to do thy will, for thou,
thou art my God, I ſay:
Let thy good ſpirit into the land
of mercy me convey.

11 For thy names ſake with quickning grace
alive do thou me make:
And out of trouble bring my ſoul
even for thy juſtice ſake.
12 And for thy mercy ſlay my foes,
O Lord, deſtroy them all
That do oppreſs my ſoul, for I
thy ſervant am and ſhall.

Benedictus Dom. Pſal.cxliv. *N.*

BLeſt be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battel by his might,
2 He is my goodneſs, fort, and tower,
deliverer and ſhield:
In him I truſt; my people he
ſubdues to me to yield.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſon of man, that upon him
thou thinkeſt in ſuch wiſe?
4 Man is but like to vanity,
ſo paſs his days to end
5 As fleeting ſhade. Bowe down, O Lord,
the heavens and deſcend.

6 The mountains touch, & they ſhall ſmoke,
caſt forth thy lightning flame
And ſcatter them: thine arrows ſhoot,
conſume them with the ſame.
7 Send down thine hand even from above,
O Lord, deliver me:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtil mouth of vanity
and fondneſs doth intreat:
And their right-hand is a right-hand
of falſhood and deceit.
9 A new ſong will I ſing, O God,
and ſinging will I be
On viol and on inſtrument
ten-ſtringed unto thee.

10 Even he it is that onely gives
deliverance to kings:
Unto his ſervant David help
from hurtful ſword he brings.
11 From ſtrangers hands me ſave & ſhield
whoſe mouth talks vanity:
And their right-hand is a right-hand
of guil and ſubtilty.

12 That our ſons may be as the plants
whom growing youth doth rear:
Our daughters as carv'd corner-ſtones
like to a palace fair:
13 Our garners full, and plenty may
with ſundry ſorts be found:
Our ſheep bring thouſands, in our ſtreets
ten thouſands may abound.

14 Our oxen be to labour ſtrong,
that none do us invade:
There be no goings out, nor cries
within our ſtreets be made.
15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea, bleſſed all the people are
whoſe God is God the Lord.

Exaltabote. Pſal.cxlv. *N.*

THee will I laud, my God and king,
and bleſs thy name for ay:
2 For ever will I praiſe thy name,
and bleſs thee day by day.
3 Great is the Lord, moſt worthy praiſe;
his greatneſs none can reach:
4 From race to race they ſhall thy works
praiſe, and thy power preach.

5 I of thy glorious majeſty
thy beauty will record:
And meditate upon thy works
moſt wonderful, O Lord.
6 And they ſhall of thy power, and of
thy fearful acts declare:
And I to publiſh all abroad
thy greatneſs will not ſpare.

7 And they into the mention ſhall
break of thy goodneſs great:
And I aloud thy righteouſneſs
in ſinging ſhall repeat.
8 The Lord our God is gracious,
and merciful alſo:
Of great abounding mercy, and
to anger he is ſlow.

9 Yea, good to all, and all his works
his mercy doth exceed:
10 Lo, all thy works do praiſe thee, Lord,
and do thy honour ſpread.
11 Thy Saints do bleſs thee, and they do
thy Kingdoms glory ſhow:
12 And blaze thy power, to cauſe the ſons
of men thy power to know.

The Second part.

And of his mighty Kingdom eke
to ſpread the glorious praiſe:
13 Thy Kingdom, Lord, a Kingdom is
that doth indure always:
And thy dominion through each age
indures without decay.
14 The Lord upholdeth them that fall,
their ſliding doth ſtay.

15 The eyes of all do wait on thee,
thou do'ſt them all relieve:
And thou to each ſufficing food
in ſeaſon due do'ſt give.
16 Thou openeſt thy plenteous hand,
and bounteouſly do'ſt fill
All things whatſoever do live
with gifts of thy good will.

17 The Lord is juſt in all his ways,
his works are holy all;
18 Near all he is that call on him,
in truth that on him call,
19 He the deſires which they require
that fear him will fulfil:
And he will hear them when they cry,
and ſave them all he will.

20 The Lord preſerves all thoſe, to him
that bear a loving heart:
But he them all that wicked are
will utterly ſubvert.
21 My thankful mouth ſhall gladly ſpeak
the praiſes of the Lord:
All fleſh to praiſe his holy name
for ever ſhall accord.

Lauda, anima. Pſal.cxlvj. *I.H.*

MY ſoul, praiſe thou the Lord always,
my God I will confeſs:
2 While breath and life prolong my days,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth:
Nor in the ſons of mortal men,
in whom there is no health.

4 For why? Their breath doth ſoon depart
to earth anon they fall:
And then the counſels of their heart
decay and periſh all.
5 O happy is that man, I ſay,
whom Jacobs God doth aid:
And he whoſe hope doth not decay,
but on the Lord is ſtai'd:

6 Which made the earth and waters deep,
the heavens high withall:
Which doth his word and promiſe keep
in truth and ever ſhall.
7 With right always doth he proceed
for ſuch as ſuffer wrong:
The poor and hungry he doth feed,
and looſe the fetters ſtrong.

8 The Lord doth ſend the blind their ſight,
the lame to limbs reſtore:
The Lord, I ſay, doth love the right
and juſt man evermore.
9 He doth defend the fatherleſs,
and ſtranger ſad in heart:
And quit the widow from diſtreſs,
and ill mens vays ſubvert.

10 Thy Lord and God eternally,
O Zion, ſtill ſhall reign,
In time of all poſterity
for ever to remain.

Laudate Dominum. Pſal.cxlvij. *N.*

PRaiſe ye the Lord, for it is good
unto our God to ſing:
For it is pleaſant, and to praiſe
it is a comely thing.
2 The Lord his own Jeruſalem
he buildeth up alone:
And the diſpreſt of Iſrael
doth gather into one.

3 He heals the broken in their heart,
their ſores up doth he bind:
4 He counts the number of the ſtars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wiſdom infinite.
6 The Lord relieves the meek and throws
to ground the wicked wight.

7 Sing unto God the Lord with praiſe,
unto the Lord rejoyce:
And to our God upon the harp
advance your ſinging voyce.
8 He covers heaven with clouds, and for
the earth prepareth rain;
And on the mountains he doth make
the graſs to grow again.

9 He gives to beaſts their food, and to
young ravens when they cry
10 His pleaſure not in ſtrength of hors
nor in mans legs doth lie:
11 But in all thoſe that fear the Lord,
the Lord hath his delight:
And ſuch as do attend upon
his mercies ſhining light.

The Second part.

12 O praiſe the Lord Jeruſalem,
thy God, O Zion, praiſe:
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtays.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flour
of wheat he filleth thee.

15 And his commandment upon
the earth he ſendeth out:
And eke his word with ſpeedy courſe
doth ſwiftly run about.
16 He giveth ſnow like wooll, hoar-froſt
like aſhes he doth ſpread:
17 Like morſels caſts his ice, thereof
the cold who can abide?

18 He ſendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow amain.
12 The doctrine of his holy word,
to Jacob he doth ſhow:
His ſtatutes and his judgements he
gives Iſrael to know.

20 With every nation hath he not
ſo dealt, not have they known
His ſecret judgements, ye therefore,
praiſe ye the Lord alone.

Laudate Dominum. Pſal. cxlviij. *I. H.*

GIve laud unto the Lord,
From heaven that is ſo high,
Praiſe him indeed and word,
Above the ſtarry sky.
2 And alſo ye,
His angels all,
Armies royal,
Praiſe him with glee.

3 Praiſe him both moon and ſun,
Which are ſo clear and bright:
The ſame of you be done,
Ye gliſtering ſtars of light:
4 and eke no leſs
Ye heavens fair,
5 And clouds of th' air,
His land expreſs.

6 For at his word they were
All formed as we ſee,
At his voice did appear
All things in their degree,
Which he ſet faſt;
To them he made
A law and trade
For ay to laſt.

7 Extol and praiſe Gods name
On earth ye dragons fell:
All deeps do ye the ſame,
For it becomes you well.
8 Him magnify
Fire, hail, ice, ſnow,
And ſtorms that blow
At his degree.

9 The hils and mountains all,
And trees that fruitful are,
The cedars great and tall
His worthy praiſe declare.
10 Beaſt and cattel,
Yea birds flying,
And worms creeping,
That on earth dwell.

11 All kings both more and leſs
With all their pompous train,
Princes and all judges
That in the world remain,
Exalt his name.
12 Young men and maids,
Old men and babes,
Do ye the ſame.

13 For his name ſhall we prove
To be moſt excellent,
Whoſe praiſe is far above
The earth and and firmament.
14 For ſure he ſhall
Exalt with bliſs
The horn of his,
And help them all.

15 His ſaints all ſhall forth-tell,
His praiſe and worthineſs:
The children of Iſrael,
16 And alſo they,
That with good will:
His words fulfil,
and him obey.

Cantate Domino. Pſal. cxlix. *M.*

SIng ye unto the Lord our God,
a new rejoycingong
And let the praiſe of him be heard
his holy ſaints among.
2 Let Iſrael rejoyce in him,
that made him of nothing,
And let the ſeed of Zion eke,
be joyful in their King.

3 Let them ſound praiſe with voice of flute
unto his Holy Name:
And with the timbrel and the harp
ſing praiſes of the ſame.
4 For why? The Lord his pleaſure all
hath in his people ſet,
And by deliverance he will raiſe
the meek to glory great.

5 With glory and with honour now,
let all his ſaints rejoyce:
And now aloud upon their beds
advance their ſinging voyce.
And in their mouths let be the acts
of God the mighty Lord:
And in their hand eke let them bear
a double-edged ſword.

7 To plague the heathen, and correct
the people with their hands:
8 To bind their ſtately kings in chains,
their lords in iron-bands.
9 To execute on them the doom
that written is before:
This honour all his ſaints ſhall have;
praiſe ye the Lord therefore.

Laudate Dominum. Pſal. cl. N.

YEild unto God the mighty Lord
praiſe in his ſancturay:
And praiſe him in the firmament,
that ſhews his power on high.
2 Advance his name, and praiſe him in
his mighty acts always:
According to his excellency
of greatneſs give him praiſe.

His praiſes with the princely noiſe
of ſounding trumpets blow:
Praiſe him upon the viol, and
upon the harp alſo.
4 Praiſe him with trimbel and with flute,
organs and virginals:
5 With ſounding cymbals praiſe ye him,
praiſe him with loud cymbals.

6 What ever hath the beneſit
of breathing: praiſe the Lord,
To praiſe the name of God the Lord
agree with one accord.

The End of the PSALMS of DAVID in Meeter.

VENI CREATOR, &c.

Veni Creator.

COme Holy Ghoſt, Eternal God
proceeding from above.
Both from the Father & the Son,
the God of peace and love.
Viſit our minds, and into us
thy heavenly grace inſpire:
That in all truth and godlineſs
we may have true deſire.

Thou art the very Comforter.
in all wo and diſtreſs:
The heavenly gift of God Moſt High.
which no tongue can expreſs:
The fountain and the lively ſpring
of joy celeſtial:
The fire ſo bright, the love ſo clear,
and unction ſpiritual.

Thou in thy gifts art manifold,
whereby Chriſts church doth ſtand:
In faithful hearts writing thy law,
the finger of Gods hand.
According to thy promiſe made,
thou giveſt ſpeech of grace:
That through thy help the praiſe of God
may ſtand in every place.

O Holy Ghoſt, into our wits.
ſend down thy heavenly light:
Kindle our hearts with fervent love,
to ſerve God day and night.
Strengthen and ſtabliſh all our weaknes,
ſo feeble and ſo frail:
That neither fleſh, the world, nor devil
-againſt us do prevail.

Put back our enemies far from us,
and grant us to obtain
Peace in our hearts with God and man,
without grudge or diſdain.
And grant, O Lord, that thou being
our leader and our guide:
We may eſchew the ſnares of ſin,
and from thee never ſlide.

To us ſuch plenty of thy grace;
good Lord, grant we thee pray,
That thou mayſt be our comforter
at the laſt dreadful day.
Of all ſtrife and diſſention
O Lord, diſſolve the bands:
And make the knots of peace and love
throughout all Chriſtian lands.

Grant us, O Lord, through thee to
know,
the Father moſt of might:
That of his dear beloved Son
we may attain the ſight:
And that with perfect faith alſo
we may acknowledge thee
The ſpirit of them both alway
one God in perſons three.

Laud and praiſe be to the Father;
and to the Son equal,
And to the Holy Spirit alſo
one God Co-eternal.
And pray we that the Onely Son
vouchſafe his Spirit to ſend
To all that do profeſs his name
unto the worlds laſt end.

The humble ſuit of a ſinner. M.

O Lord on whom I do depend,
behold my careful heart:
And when thy will and pleaſure is,
releaſe me of my ſmart.
Thou ſeeſt my ſorrows what thy are
my grief is known to thee;
And there is none that can remove
or take the ſame from me;

But only thou whoſe aid I crave,
whoſe mercy ſtill is preſt,
To eaſe all thoſe that come to thee
for ſuccour and for reſt.

And ſith thou ſeeſt my reſtleſs eyes,
my tears and grievous groan;
Attend unto my ſuit, O Lord,
mark well my plaint and moan.

For ſin hath ſo encloſed me,
and compaſt me about:
That I am now remedileſs,
if mercy help not out:
For mortal man cannot releaſe,
or mitigate this pain:
But even thy Chriſt, my Lord and God,
who for my ſins was ſlain.

Whoſe bloudy wounds are yet to ſee,
though not with mortal eye;
Yet do thy ſaints behold them all,
and ſo I truſt ſhall I.
Though ſin doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enjoy the ſight of him,
and ſee his wounds & bloud.

And as thine angels and thy ſaints
do now behold the ſame:
So truſt I to poſſeſs that place,
with them to praiſe thy name.
But whil'ſt live here in this vale
where ſinners do frequent:
Aſſiſt me ever with thy grace
my ſins ſtill to lament.

Leſt that I tread the ſinners trace.
and give them my conſent,
To dwell with them in wickedneſs,
whereto nature is bent.
Onely thy grace muſt be my ſtay,
leſt that I fall down flat:
And being down, then of my ſelf
cannot recover that.

Wherefore this is yet once again
my ſuit and my requeſt,
To grant me pardon for my ſin,
that I in thee may reſt.
Then ſhal my heart and tongue alſo
be inſtruments of praiſe:
And in thy church and houſe of ſaints
ſing Pſalms to thee always.

Venite exultemus.

O Come and let us now rejoy ce,
And ſing unto the Lord:
And to our onely Saviour
Alſo with one accord.
O let us come before his face
With inward reverence,
Confeſſing all our former ſins,
And that with deligence.

To thank him for his benefits
Always diſtributing:
Wherefore to him right joyfully
In Pſalms now let us ſing.
And that becauſe that God alone
Is Lord magnificent,
And eke above all other Gods
A King omnipotent.

His people doth not he forſake
At any time or tide:
And in his hand are all the coaſts
Of all the world ſo wide.
And with his loving countenance
He looketh every where,
And doth behold the tops of all
The mountains far and near.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned
The earth which doth not fade,
O come therefore and worſhip him,
And down before him fall:
And let us kneel before the Lord,
The which hath made us all.

He is our God, our Lord and King,
And we his people are;
His flock and ſheep of his paſture,
Of whom he taketh care.
This day if ye will Hear his voyce,
Then harden not your heart:
As in the bitter murmuring,
When ye were in deſart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderneſs,
A great and grievous crime.
Whereas your fathers tempted me
And tri'd me every way:
They proved me, and ſaw my works,
What I could do or ſay.

Theſe fourty years I have been griev'd
With this generation:
And evermore I ſaid, they err'd
In their imagination:
Wherewith their heart was ſore cnm-
bred
Long time and many days:
Wherefore I ſaid aſſuredly,
They have not known my ways.

To whom I in my anger ſwore,
That they ſhould not he bleſt,
Nor ſee my joy celeſtial,
Nor enter in my reſt.

Gloria patri.

All laud and praiſe be to the Lord,
O that of might art moſt:
To God the Father and the Son,
and to the Holy Ghoſt.
As it in the beginning was
for ever heretofore;
And is now at this preſent time,
and ſhall be evermore.

The ſong of Saint Ambroſe; *called*
Te Deum.

WE praiſe thee, God, we acknowledge (thee
The onely Lord to be;
And as eternal Father, all
the earth doth worſhip thee.
To thee all angels cry, the heavens
and all the powers therein:
To thee cherub and ſeraphin
to cry they do not lin,

O holy, holy, holy Lord,
of Sabboth Lord the God;
Through heaven & earth thy praiſe is
ſpread;
and glory all abroad.
Th'apoſtles glorious company
yield praiſes unto thee:
The prophets goodly fellowſhip
praiſe thee continually.

The noble and victorious hoſt
of Martyrs ſound thy praiſe:
The holy church throughout the world
doth knowledge thee always:
Father of endleſs majeſty
they do acknowledge thee:
Thy Chriſt thine honourable, true,
and Onely Son to be.

The Holy Ghoſt the comforter;
of glory thou art King,
O Chriſt, and of the Father art
The Son everlaſting.
When ſinful mans decay in hand
thou tokeſt the reſtore,
To be inclos'd in virgins-womb
thou diddeſt not abhor.

When thou hadſt overcome of death
the ſharp and cruel might,
Thou heavens kingdom didſt ſet ope
to each believing wight.
In glory of the Father thou
do'ſt ſit on Gods right hand:
We truſt that thou ſhalt come our Judge
our cauſe to unſterſtand.

Lord, help thy ſervants whom thou haſt
boughr with thy precious bloud;
And in eternal glory ſet
them with thy ſaints ſo goo.
O Lord, do thou thy people ſave.
bleſs thine inheritance:
Lord, govern them and Lord do thou
for ever them advance.

We magnify thee day by day,
and world without an end
Adore thy Holy Name: O Lord,
vouchſafe us to defend
From ſin this day: have mercy, Lord,
have mercy on us all:
And on us, as we truſt in thee,
Lord, let thy mercy fall.

O Lord, I have repoſed all
my confidence in thee:
Put to confounding ſhame therefore,
Lord, let me never be.

The ſong of Zacharias, called,
Benedictus,

THe onely Lord of Iſrael
Be praiſed evermore:
For through his viſitation,
And mercy kept in ſtore,
His people now he hath redeem'd,
That long have been in thrall,
And ſpread abroad his ſaving health
Upon his ſervants all

In Davids houſe his ſervant true,
According to his mind:
And alſo his anointed king,
As we in ſcripture find.
As by his holy prophets all
Oft-times he did declare
The which were ſince the world began;
His ways for to prepare.

That we might be delivered
From thoſe that make debate,
Our enemies, and from the hands
Of all that do us hate.
The mercy which he promiſed
Our fathers to fulfil:
And think upon his covenant made
According to his will.

And alſo to perform the oath
Which he before had ſworn
To Abraham our father dear,
For us that were forlorn:
That he would give himſelf for us;
And us from bondage bring
Out of the hands of all our foes,
To ſerve our heavenly King.

And that without all manner fear,
And eke in righteouſneſs:
And alſo for to lead our lives
In ſtedfaſt holineſs.
And thou; O child, which now art
born,
And of the Lord elect,
Shalt be the prophet of the High'ſt,
His ways for to direct.

For thou ſhalt go before his face
For to prepare his ways
And alſo for to teach his will
And pleaſure all thy days.
To give them knowledge how that
their
Salvation is near:
And that remiſſion of their ſins
Is through his mercy meer.

Whereby the day-ſpring from on high
Is come us for to viſit;
And thoſe for to illuminate
Which do in darkneſs ſit.
To lighten thoſe that ſhadowed be
With death, and eke oppreſt:
And alſo for to guide our feet
The way to peace and reſt.

The

The Song of bleſſed *Mary*, called, *Magnificat.*

MY ſoul doth magnify the Lord,
My ſpirit eke evermore
Rejoyceth in the Lord my God,
Which is my Saviour.
And why? Becauſe he did regard,
And gave reſpect unto
So baſe eſtate of his hand-maid,
And let the mighty go.

For now behold all nations,
And generations all,
From this time forth for evermore
Shall me right bleſſed call:
Becauſe he hath me magnified
Which is the Lord of might:
Whoſe name be ever ſanctified,
And praiſed day and night.

For with his mercy and his grace
All men he doth inflame;
Throughout all generations,
To ſuch as fear his name.
He ſhewed ſtrength with his great arm,
And made the proud to ſtart,
With all imaginations
That they have in their heart.

He hath put down the mighty ones
From their ſupernal ſeat:
And did exalt the meek in heart,
As he hath thought it meet.
The hungry he repleniſhed
With all things that were good,
And through his power he made the rich
Oft times to want their food.

And caling to rememberance
His mercy every deal,
Hath holpen up aſſiſtantly
His ſervant Iſrael.
According to his promiſe made
To Abraham before:
And to his ſeed ſucceſſively,
To ſtand for evermore.

The Song of *Simeon* called, *Nunc dimittis.*

O Lord, becauſe my hearts deſire
Hath wiſhed long to ſee
My onely Lord and Saviour,
Thy ſon before I die:
The joy and health of all mankind,
Deſired long before,
Which now is come into the world,
Of mercy bringing ſtore.

Thou ſuffereſt thy ſervant now
In peace for to depart,
According to thy holy word,
Which lighteneth my heart.
Becauſe mine eyes which thou haſt made
To give my body light,
Have now beheld thy ſaving health,
Which is the Lord of might,

Whom thou mercifully haſt ſet,
Of thine abundant grace,
In open ſight and viſible
Before all peoples face:
The Gentiles to illuminate,
And Satan overquel,
And eke to be the glory of
Thy people Iſrael.

The Symbol, or Creed of *Athanaſius* called, *Quicunque vult.*

WHat man ſoever he be that
ſalvation would attain,
The catholick belief he muſt
before all things retain,
Which faith unleſs he holy keep,
and undefiledly,
Without all doubt eternally
he ſhall be ſure to die.
The catholick belief is this,
That God we worſhip One
In Trinity, and Trinity
in unity alone.

So as we neither do coufonnd
the Perſons of the Three:
Nor yet the ſubſtance whole of one
in ſunder parted be.

One perſon of the Father is,
another of the Son,
Another perſon proper of
the Holy Ghoſt alone.
Of Father, Son, and Holy Ghoſt
but one the God head is:
Like glory, co-eternal eke
the majeſty likewiſe.

Such as the Father is, ſuch is
the Son in each degree:
And ſuch alſo we do believe
the Holy Ghoſt to be.
Uncreate is the Father, and
uncreate is the Son,
The Holy Ghoſt uncreate, ſo
uncreate is each one.

Incomprehenſible Father is,
incomprehenſible Son,
And comprehenſible alſo is
the Holy Ghoſt of none.
The Father is eternal, and
the Son eternal ſo,
And in like ſort eternal is
the Holy Ghoſt alſo.

And yet though we believe that each
of theſe eternal be:
Yet there but one eternal is
and not eternals Three.
As no incomprehenſible we,
no yet uncreate Three,
But one incomprehenſible, one
uncreate hold to be.

Almighty ſo the Father is,
The Son almighty ſo,
And in like ſort almighty is
the Holy Ghoſt alſo.
And albeit that every one
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The Father God is, God the Son,
the Holy Ghoſt alſo:
Yet are there not Three Gods at all,
but One God, and no more.
So likewiſe Lord the Father is,
and Lord alſo the Son,
And Lord the Holy Ghoſt: yet are
there not Three Lords, but One.

For as we are compell'd to grant
by Chriſtian verity,
Each of the perſons by himſelf
both God and Lord to be:
So catholick religion
forbiddeth us alway,
That either Gods be Three, or that
there Lords be Three, to ſay.

Of none the Father is, he made,
ne create, or begot:
The Son is of the Father, not
create ne made, but got:
The Holy Ghoſt is of them both
the Father and the Son;
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Son alſo, not three,
One Holy Ghoſt alone, and not
three Holy Ghoſt to be.
None in this Trinity before
nor after other is:
Ne greater any then the reſt,
ne leſſer be likewiſe.

But every one among themſelves
of all the perſons Three,
Together co-eternal all,
and all co-equal be.
So Unity in Trinity,
as ſaid it is before,
And Trinity in Unity
in all things we adore.

Therefore what man ſoever that
ſalvation will attain,
This faith touching the Trinity
of force he muſt retain.
And needful to eternal life
it is that every wight
Of the incarnating of Chriſt
our Lord believe aright.

For this the right faith is, that we
believe and eke do know,
That Chriſt our Lord the Son of God
is God and man alſo:
God of his Fathers ſubſtance, got
before the world began:
And of his mothers ſubſtance born
in world a very man.

Both perfect God, and perfect man
in one, one Jeſus Chriſt:
That doth of reaſonable ſoul
and human fleſh ſubſiſt.
Touching his God-head, equal with
his Father God is he:
Touching his man-hood, lower then
his Father in degree.

Who though he be both very God,
and very man alſo:
Yet is he but one Chriſt alone,
and is not perſons two.
One, not by turning of God-head
into the fleſh of man;
But by taking Man-hood to God,
this Being one began.

All one, not by confounding of
the ſubſtance into one:
But onely by the Unity
that is of one Perſon.
For as the reaſonable ſoul
and fleſh but one man is:
So in one perſon God and man
is but one Chriſt like wiſe.

Who ſuffered for to ſave us all,
to hell he did deſcend:
The Third day roſe again from death,
to heaven he did aſcend.
He ſits at the right-hand of God,
th'almighty Father there:
From thence to judge the quick and dead
again he ſhall appear.

At whoſe return all men ſhall riſe
with bodies new reſtor'd,
And of their own works they ſhall give
account unto the Lord.
And they into eternal life
ſhall go that have done well:
Who have done ill, ſhall go into
eternal fire to dwell.

This is the catholick belief:
who doth not faithfully
Believe the ſame, without all doubt
he ſaved cannot be.
To Father, Son, and Holy Ghoſt
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

The lamentation of a ſinner.

O Lord, turn not away thy face
From him that lies proſtrate,
Lamenting ſore his ſinful life
Before thy mercy-gate.
Which gate thou openeſt wide to thoſe
That do lament their ſin:
Shut not that gate againſt me, Lord,
But let me enter in.

And call me not to my account,
How I have lived here:
For then I know right well: O Lord,
How vile I ſhall appear.
I need not to confeſs my life,
I am ſure, thou canſt tell
What I have been, and what I am,
I know thou know'ſt it well.

O Lord, thou know'ſt what things be paſt,
And eke the things that be:
Thou know'ſt alſo what is to come,
Nothing is hid from thee.
Before the heavens and earth were made,
Thou know'ſt what things were then;
As all things elſe that have been ſince
Among the ſons of men.

And can the things that I have done
Be hidden from thee then?
Nay, nay, thou know'ſt them all, O Lord,
Where they were done and when.
Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill,
And feareth to be beat:

So come I to thy mercy-gate
Where mercy doth abound,
Requiring mercy for my ſin,
To heal my deadly wound.
O Lord, I need not to repeat
What I do beg or crave:
Thou know'ſt, O Lord, before I aſk,
The thing that I would have.

Mercy, good Lord, mercy I aſk,
This is the total ſum:
For mercy, Lord, is all my ſuit,
Lord, let thy mercy come.

The Lords prayer, or *Pater noſter.*

OUr Father which in heaven art,
Lord, hallowed be thy name.
Thy kingdom come. Thy will be done
in earth, even as the ſame
In heaven is. Give us, O Lord,
our daily bread this day.
As we forgive our debtors, ſo
forgive our debts we pray.
Into temptation lead us not,
from evil make us free:
For kingdom, power, and glory thine
both now and ever be.

The X. Commandments. *Audi, Iſrael.*

HEark Iſrael and what I ſay.
give heed to underſtand:
I am the Lord thy God that brought
thee out of Egypt-land;
Even from the houſe wherein thou did'ſt
in thraldom live a ſlave.
None other gods at all before
my preſence ſhalt thou have.

No manner graven image ſhalt
thou make at all to thee:
Nor any figure like by thee
ſhall counterfeited be,
Of any thing in heaven above
nor in the earth below:
Nor in the waters beneath the earth;
to them thou ſhalt not bowe.

Nor ſhalt them ſerve: the Lord thy God
a jealous God am I,
That puniſh parents faults unto
the third and fourth degree,
Upon their children that me hate:
and mercy do diſplay
To thouſands of ſuch as me love,
and my precepts obey.

The name thou of the Lord thy God
in vain ſhalt never uſe:
For him that takes his name in vain
the Lord will not excuſe.
Remember that thou holy keep
the ſacred ſabbath-day:
Six days thou labour ſhalt, and do
thy needful works alway.

The ſeventh day the Lord thy God
hath ſet to reſt upon;
No work then ſhalt thou do in it,
ne thou, nor yet thy ſon,
Thy daughter, ſervant, nor thy maid,
thine ox, nor yet thine aſs,
Nor ſtranger that within thy gates
hath his abiding place:

For in ſix days God heaven and earth,
and all therein did make:

And

And after those his rest he did
upon the seventh day take:
Wherefore he blest the day that he
for resting did ordain?
And sacred to himself alone
appointed to remain.

Yeild honour to thy parents, that
prolong'd thy days may be
Upon the land the which the Lord
thy God hath given thee.
Thou shalt not murder. Thou shalt not
commit adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.

Thou shalt not covet house that to
thy neighbour doth belong:
Nor covet shalt in having of
his wife to do him wrong:
Nor his man-servant, nor his maid,
nor ox, nor ass of his:
Nor any other thing that to
thy neighbour proper is.

The complaint of a sinner.

WHere righteousness doth say,
Lord, for my sinful part,
In wrath thou should'st me pay
Vengeance for my desert;
I can it not deny,
But needs I must confess
How that continually
Thy laws I do transgress.

But if it be thy will
With sinners to contend:
Then all thy flock shall spill,
And be lost without end.
For who lives here so right,
That rightly he can say,
He Sins not in thy sight
Full oft and every day?

The scripture plain tell me,
The righteous man offendeth:
Seven times a day against thee,
Whereon thy wrath dependeth:
So that the righteous man
Doth walk in no such path,
But he falls now and then
Indanger of thy wrath.

Then sith the case so stands,
That even the man right wise
Falls oft in sinful bands;
Whereby thy wrath may arise:
Lord, I that am unjust,
And righteousness none have:
Whereto then shall I trust
My sinful soul to save?

But truly to that post
Whereto I cleave and shall,
Which is thy mercy most,
Lord, let thy mercy fall:
And mitigate thy mood,
Or else we perish all:
The price of this thy bloud,
Wherein mercy I call.

The scripture doth declare
No drop of bloud in thee,
But that thou did'st not spare
To shed each drop for me:
Now let those drops most sweet
So moist my heart so dry,
That I with sin repleat
May live, and sin may dy.

That being mortified
This sin of mine in me,
I may be sanctified
By grace of thine in thee:
So that I never fall
Into such mortal sin,
That my foes infernal
Rejoyce my death therein.

But vouchsafe me to keep
From those infernal foes,
And from that lake so deep,
Whereas no mercy grows,
And I shall sing the songs
Confirmed with the just,
That unto thee belongs:
Which art mine onely trust.

The ten commandments of God. Exod. xx. W. W.

ATtend my people and give ear,
Offerly things I will the tell:
See that my words in mind thou bear,
And to my precepts listen well.

1 I am thy sovereign Lord and God,
Which have thee brought from carefull
thrall,
And eke, reclaim'd from Pharaohs rod:
Make thee no gods on them to call:

2 Nor fashioned form of any thing
In heaven or earth to worship it:
For I thy God by revenging
With grievous plagues this sin will smite

3 Take not in vain His Holy Name,
Abuse it not after thy will:
For so thou might'st soon purchase
blame,
And in his wrath he would thee spill.

4 The Lord from work the seventh day
ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests ye may attend.

5 Unto thy parents honour give,
As Gods commandments do intend:
That thou long days at good may'st
live
In earth, where God a place doth lend.

6 Beware of murder and cruel hate.
7 All filthy fornication fear.
8 See thou steal not in any rate.
9 False witness against to man bear.

10 Thy neighbours house wish not to
have,
His wife; or ought that he calls mine:
His field, his ox; his ass, his slave,
Onary thing which is not thine.

A prayer.

The spirit of grace grant us, O Lord,
To keep these laws our hearts restore:
And cause us all which one accord
To magnify thy name therefore.

For of our selvs no strength we have
To keep these laws after thy will:
Thy might therefore, O Christ, we crave
That we in thee may them fulfil.

Lord, for thy names sake grant us this:
Thou art our strength, O Saviour Christ
Of thee to speed how should we miss,
In whom our treasure doth consist?

To thee for evermore be praise,
With the Father in each respect,
And with the Holy Spirit alway's,
The comforter of thine elect.

The Lords Prayer. D. Cox.

OUur Father which in heaven art,
And mak'st us all one brother-
hood,
To call upon thee with one heart,
Our heavenly Father and our God:
Grant we pray not with lips alone,
But with our hearts deep sigh and
grone:

Thy blessed name be sanctifi'd,
Thy holy word might us inflame,
In holy life for to abide
To magnify thy holy name.
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour,
And henceforth everlastingly:
Thine Holy Ghost into us pour,
With all his gifts most plenteously.
From Satans rage and filthy band
Defend us with thy mighty hand.

Thy will be done with deligence,
Like as in heaven, in earth also:
In trouble grant us patience,
Thee to obey in wealth and wo
Let not flesh, bloud or any ill
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war, and from bloud-shed
Also from sickness, dearth, and pine:
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience:
As we forgive both great and small
Which unto us have done offence.
Prepare us, Lord, so to serve thee
In perfect love and unity.

O Lord, into temptation
Lead us not, when the fiend doth rage:
To withstand his invasion
Give power and strength to every age.
Arm and make strong thy feeble host
With faith and with the Holy Ghost.

O Lord, from evil deliver us,
The days and times are dangerous:
From everlasting death save us,
And in our last need comfort us.
A blessed end to us bequeath,
Into thy hands our souls receive.

For thou, O Lord, art King of kings,
And thou hast power over all:
Thy glory shineth in all things,
In the wide world universal.
Amen, let it be done, O Lord,
That we have prayed with one accord

The twelve articles of the Christian faith.

ALl my belief and confidence
is in the Lord of might;
The Father which all things hath made;
the day and eke the night:
The heavens and the firmament,
and also every star:
The earth and all that is therein,
which pass mans reason far.

And in like manner I believe
in Christ our Lord his Son,
Co-equal with the Deity,
and man in ever and bone.
Conceived by the Holy Ghost,
his word doth me assure:
And of his mother Mary born,
yet she a virgin pure.

Because man-kind to Satan was
for sin in bond and thrall:
He came and offered up himself
to death to save us all.
And suffering most grievous pain.
then Pilate being judge,
Was crucified on the cross.
and there at did not grudge.

And so he died in the flesh.
but quickened in the sp'rit;
His body then was buried,
and is our use an rite.
His soul did after this descend
into the lower parts:
A dread unto the wicked sprites,
but joy to faithful hearts.

And in the third day of his death
He rose to life again,
To th'end he might be glorifi'd,
out of all grief and pain.
Ascending to the heavens high,
to sit in thy glory still
On Gods right hand his Father dear,
according to his will;

Until the day of judgement come,
when he shall come again
With angels power (yet of that day
we all be uncertain)
To judge all people righteously,
whom he hath dearly bought:
The living and the dead also
which he hath made of nought.

And in the Holy Spirit of God
my faith to satisfy,
The Third person in Trinity
believe I stedfastly.
The holy and Catholick Church
that Gods word doth maintain,
And holy scipture doth allow,
which Satan doth disdain.

And also I do trust to have
by Jesus Christ his death,
Release and pardon of my sins,
and that onely by faith:
What time all flesh shall rise again
before the Lord of might;
And see him with their bodily eyes,
which now do give them light.

And then shall Christ our Saviour
the sheep and goats divide,
And give life everlastingly
to those whom he hath tri'd:
Within his realm celestial
in glory for to rest,
With all his holy company
of saints and angels blest:

Which serve the Lord omnipotent
obediently each hour:
To whom be all dominion
and praise for evermore.

A prayer to the Holy Ghost, to be sung before the Sermon.

COme Holy Spirit the God of might
comforter of us all:
Teach us to know thy word aright,
that we do never fall.
O Holy Ghost, visit our roast,
defend us with thy shield:
Against all sin and wickedness,
Lord, help us win the field.

Lord, keep our state, and governour:
and give them will and might
To preseverin thy gospel,
which can put sin to flight.
O Lord, that giv'st thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein live and die.

O Holy Spirit, direct aright
the preachers of thy word,
That thou by them may'st cut down sin
as it were with a sword.
Depart not from thy pastors pure,
but aid them at their need:
Which break to us the bread of life.
whereon our souls do feed.

O blessed Spirit of truth keep us,
in peace and unity:
Keep us from sects and errours all,
and from all papistry.
Convert all those that are our foes,
and bring them to thy light:
That thy and we may well agree,
and praise thee day and night.

O Lord, increase our faith in us,
and love so to abound:
That man and wife be void of strife,
and neighbours' bout us round.
In our time give thy peace, O Lord,
to nations far and nigh:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinity
that is of mightes most:
The living Father and the Son,
and eke the holy Ghost.
As it hath been in all the time
that hath been heretofore:
As it is now, and so shall be
henceforth for evermore.

The Lamentation.

O Lord in thee is all my trust,
give ear unto my woful cry:
Refuse me not that am unjust:
but bowing down thy heavenly eye,

Behold

Behold how I do ſtill lament
my Las wherein I do offend:
O Lord, for them ſhall I be ſhent,
ſith thee to pleaſe I do intend?

No, no, not ſo, thy will is bent
to deal with ſinners in thine ire:
But when in heart they ſhall repent,
thou grant'ſt with ſpeed their juſt deſire.
To thee therefore ſtill ſhall I cry
to waſh away my ſinful crime:
Thy bloud, O Lord, is not yet dry,
but that it may help me in time.

Haſte thee, O Lord, haſte thee, I ſay,
to pour on me thy gifts of grace:
That when this life ſhall flit away,
in heaven with thee I may have place:
Where thou do'ſt reign eternually
with God which once did down thee ſend,
Where angels ſing continually;
to thee be praiſe world without end.

A Thansgiving after the receiving of the Lord ſupper.

THe Lord be thanked for his gifts
and mercies evermore,
That he doth ſhew unto his ſaints:
to him be laud therefore.
Our tongue cannot ſo praiſe the Lord,
as he of right deſerves:
Our hearts cannot of him ſo think
as he us all preſerves.

His benefits they be ſo great
to us that be but ſin:
That at our hands for recompence,
there is no hope to win.

O ſinful fleſh, that thou ſhould'ſt have
ſuch mercies of the Lord!
Thou do'ſt deſerve more worthily
of him to be abhor'd

Nought elſe but ſin and wretchedneſs
doth reſt within our hearts:
And ſtubbornly againſt the Lord
we daily play our parts.
The ſun above in firmanent
that is to us a light,
Doth ſhew it ſelf more clear and pure
then we be in his ſight.

The heavens above and all therein
more holy are then we:
They ſerve the Lord in their ſtate,
each one in his degree.
They do not ſtrive for maſterſhip,
nor ſlack their office ſet:
But ſerve the Lord and do his will,
hate is to them no let.

Alſo the earth aud all therein
of God it is in aw:
It doth obſerve the Formers will,
by skilful natures law.
The ſea and all that is therein
doth bend when God doth beck:
The ſpirits beneath do tremble all,
and fear his wrathful check.

But we, alaſs, for whom all theſe,
were made them for to rule,
Do not ſo know or love the Lord
as doth the ox or mule.
A law he gave for us to know
what was his holy will:
He would us good, but we would not
avoid the thing is ill.

Not one of us that ſeeketh out
the Lord of life to pleaſe:
Nor doth the thing that might us lead
to Chriſt and quiet eaſe.
Thus are we all his enemies,
we can it not deny:
And he again of his good will
would not that we ſhould die.

Therefore when remedy was none
to bring us unto life,
The Son of God our fleſh he took
to end our mortal ſtrife.
And all the law of God the Lord
he did it full obey:
And for our ſins upon the croſs
his bloud our debts did pay.

And that we ſhould not yet forget
what good he to us wrought,
A ſign he left our eyes to tell,
that he our bodies bought,
In bread and wine here vilible
unto thine eyes and taſt,
His mercies great thou may'ſt record
if that his Spirit thou haſt.

As one the corn did live and grow,
and was cut down with ſithe,
And threſhed out with many ſtripes.
out from his huſk to drive:
And as the mill with violence
did tear it out ſo ſmall,
And made it like to earthly duſt,
not ſparing it all:

And as the oven with fire hot
did cloſe it up with heat:
And all this done that I have ſaid,
that it ſhould be our meat:
So was the Lord in his ripe age
cut down by cruel death;
His ſoul he gave in torments great,
and yeilded up his breath.

Becauſe that he to us might be
and everlaſting bread;
With much reproach and troubles great
ou earth his life he led.
And as the grapes in pleaſant time
are preſſed very ſore,
And plucked down when they be ripe,
and let to grow no more:

Becauſe the juyce that in them is
as comfortable drink.
We might receive, and joyful be
when ſorrows make us ſhrink:
So Chriſt his bloud out-preſſed was
with nails and eke with ſpear:
The juyce thereof doth ſave all thoſe
that rightly do him fear.

And as the corn's by unity
into one loaf are knit:
So is the Lord and his whole church,
though he in heaven ſit.
As many grapes make but one wine,
ſo ſhould we be but one
In faith and love in Chriſt above,
and unto Chriſt alone.

Leading a life without all ſtriſe
in quet reſt and peace:
From envy and from malice both
our hearts and tongues to ceaſe.
Which if we do, them ſhall we ſhew
that we his choſen be:
By faith in him to lead a life
as always willed he.

And that we may ſo indeed,
God ſend us all his grace:
Then after death we ſhall be ſure
with him to have a place.

FINIS.

A Form of prayer to be uſed in private houſes every *Morning* & *Evening*.

Morning Prayer.

ALmighty God, and moſt merciful Father, we do not preſent our ſelves here before thy Majeſty, truſting in our own merits or worthineſs, but in thy manifold mercies, which haſt promiſed to hear our prayers, and grant our requeſts which we ſhall make to thee in the name of thy beloved Son Jeſus Chriſt our Lord: who alſo hath commanded us to aſſemble our ſelves together in his Name, with full aſſurance that he will not onely be amongſt us, but alſo be our Mediatour & Advocate toward thy Majeſty, that we may obtain in all things, which ſhall ſeem expedient to thy bleſſed will, for our neceſſities. Therefore we beſeech thee, moſt merciful Father, to turn thy loving countenance towards us, and impute not unto us our manifold ſins and offences, whereby we juſtly deſerve thy wrath and ſharp puniſhment: but rather receive us to thy mercy, for Jeſus Chriſts ſake, accepting his death and paſſion as a juſt recompence for all our offences, in whom onely thou art pleaſed, and through whom thou canſt not be offended with us. And ſeeing that of thy great mercies we have quietly paſſed this night; grant, O heavenly Father, that we may beſtow this day wholly in thy ſervice; ſo that all our thoughts, words, and deeds may redound to the glory of thy Name, and good exſample to all men, who ſeeing our good works, may glorify thee our heavenly Father. And for aſmuch as of thy meer favour and love, thou haſt not onely created us to thine own ſimilitude and likeneſs, but alſo haſt choſen us to be heirs with thy dear Son Jeſus Chriſt of that immortal kingdom, which thou prepareſt for us before the beginning of the world: we beſeech thee to encreaſe our faith and knowledge, and to lighten our hearts with thy Holy Spirit, that we may in the mean time live in godly converſation and integrtiy of life, knowing that idolaters, adulterers, covetous men, contentious perſons, drunkards, gluttons, and ſuch like, ſhall not inherit the kingdom of God And becauſe thou haſt commanded us to pray one for another, we do not onely make requeſt, O Lord, for our ſelves, and them that thou haſt already called to the true underſtanding of thine heavenly will; but for all people and nations of the world, who as they know by thy wonderful works, that thou art God over all, ſo they may be inſtructed by thine Holy Spirit, to believe in thee, their onely Saviour & Redeemer. But foraſmuch as they cannot believe, except they hear, nor cannot hear but by preaching, and none can preach except they be ſent; therefore, O Lord, raiſe up faithful diſtributers of thy myſteries, who ſetting apart all wordly reſpects, may both in their life and doctrine onely ſeek thy glory. Contrarily confound Satan, & Antichriſt, with all Hirelings, & Papiſts, whom thou haſt already caſt off into a reprobate ſenſe, that they may not by ſects, ſchiſms, hereſies and errours, diſquiet thy little flock. And becauſe, O Lord, we be fallen into the latter days and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his miniſters ſeeks by all means to quench the light of thy Goſpel; we beſeech thee to maintain thy cauſe againſt theſe ravening wolves, and ſtrengthen all thy ſervants, whom they keep in priſon and bondage. Let not thy long ſuffering be an occaſion. either to increaſe their tyranny, or to diſcourage thy children: neither yet let our ſins and wickedneſs be an hindrance to they mercies; but with ſpeed, O Lord, conſider their great miſeries. For thy people Iſrael many times by their ſins provoked thine anger, and thou puniſhedſt them by thy juſt judgments; yet though their ſins were never ſo grievous, if they one returned from their iniquity, thou receiveds them to mercy. We therefore moſt wretched ſinners bewail our manifold ſins, and earneſtly repent us for our former wickedneſs, and ungodly behaviour towards thee: and whereas we cannot of our ſelves purchaſe thy pardon, yet we humbly beſeech thee, for Jeſus Chriſts ſake, to ſhew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, theſe our requeſts, and all other things neceſſary for us, and thy whole Church, according to thy promiſe in Jeſus Chriſt our Lord. In whoſe name we beſeech thee, as he hath taught us, ſaying,

Our Father which art in heaven, &c.

Evening Prayer.

O Lord God, Father everlaſting and full of pity, we acknowledge and confeſs that we be not worthy to lift up our eyes to heaven, much leſs to preſent our ſelves before thy Majeſty, with confidence that thou wilt hear our prayers, and grant our requeſts, if we conſider our own deſervings. For our conſciences do accuſe us, and our ſins do witneſs againſt us, and we know that thou art an upright Judge, which doſt not juſtify the ſinners and wicked men, but puniſheſt the faults of all ſuch as tranſgreſs thy commandments. Yet moſt merciful Father, ſince it hath pleaſed thee to command us to call on thee in all our troubles and adverſities, promiſing even then to help us, when we feel our ſelves, as it were, ſwallowed up of death and deſperation, we utterly renounce all worldly confidence, and fly to thy ſovereign bounty as our onely ſtay and refuge: beſeeching thee not to call to remembrance our manifold ſins and wickedneſs, whereby we continually provoke thy wrath and indignation againſt us: neither our negligence and unkindneſs, which have neither worthily eſteemed, nor in our lives ſufficiently expreſſed the ſweet comfort of thy Goſpel revailed unto us; but rather to accept the obedience and death of thy Son Jeſus Chriſt, who by offering up his body in ſacrifice once for all, hath made a ſufficient recompence for all our ſins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thine Holy Spirit, that we may rightly weigh them, and earneſtly repent for the ſame. And ſo much the rather, O Lord, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot praiſe thee, nor call upon thy Name, but the repenting heart, the forrowful mind, the conſcience oppreſſed hungring and thirſting for thy grace, ſhall ever ſet forth thy praiſe and glory.

And albeit we be but worms and duſt, yet thou art our Creator, and we be the work of thine hands: yea, thou art our Father, and we thy children: Thou art our Spepherd, and we thy flock: Thou art our Redeemer, and we thy people whom thou haſt bought: Thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deſerts puniſh us, but mercifully chaſtiſe us with a fatherly affection, that all the world may know, That at what time ſoever a ſinner doth repent him of his ſins, from the bottom of his heart, thou wilt put away his wickedneſs out of thy remembrance. as thou haſt promiſed by thine holy Prophets Finally for as much as it hath pleas'd thee to make the night for man to reſt in, as thou haſt ordained him the day to travel in; grant, dear Father, that we may ſo take our bodily reſt, that our ſouls may continually watch for the time that our Lord Jeſus Chriſt ſhall appear for our deliverance out of this mortal life: & in the mean ſeaſon, that we being not overcome by any fantaſies, dreams, or other temptations, may fully ſet out minds upon thee love thee, fear thee. and reſt in thee. Futhermore, that our ſleep be not exceſſive, or overmuch, after the unſatiable deſires of our fleſh, but onely ſufficient to content our weak nature, that we may be the better diſpoſed to live in all godly converſation, to the glory of thy Holy Name, and profit of our brethren. So be it.

A godly prayer to be ſaid at all times.

HOnour and praiſe be given to thee, O Lord God Almighty, moſt dear Father of heaven, for all thy mercies and loving kindneſſes ſhewed unto us, in that it hath pleaſed thy gracious goodneſs, freely and of thine own accord to elect and chuſe us to ſalvation before the begiuning of the world. And even like continual thanks be given to thee, for creating us after thine own image, for redeeming us with the precious bloud of thy dear Son, when we were utterly loſt; for helping and ſuccouring us in all our needs and neceſſities, for ſaving us from all dangers of body and ſoul, for comforting us ſo fatherly in all our tribulations and perſecutions, for ſparing us ſo long, and giving us ſo large a time of repentance.

Theſe benefits, O moſt merciful Father, like as we acknowledge to have received them of thine onely goodneſs, even ſo we beſeech thee for thy dear Son Jeſus Chriſts ſake to grant us always thy H. Spirit. whereby we may continually grouw in thankfulneſs towards thee, to be led into all truth, and comforted in all adverſities. O Lord ſtrengthen our faith, kindle it more in ferventneſs and love towards thee; and our neighbours for thy ſake. Suffer us not, moſt dear Father, to receive thy words any more in vain: but grant us always the aſſiſtance of thy grace and Holy Spirit, that in heart, word and deed, we may ſanctify and do worſhip to thy Name; help to amplify & increaſe thy kingdom, & whatſoever thou ſendeſt, we may be heartily well content with thy good pleaſure and will. Let us not lack the thing, O Father, without the which we cannot ſerve thee: but bleſs thou ſo all the works of our hands, that we may have ſufficient, and not be chargeable, but rather helpful unto others. Be merciful, O Lord, to our offences: and ſeeing our debt is great, which thou haſt forgiven us in Jeſus Chriſt, make us to love thee and our neighbours ſo much the more. Be thou our Father, Captain, and Defender in all temptations: hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the ſanctifying and honouring of thine Holy Name, through Jeſus Chriſt our Lord and onely Saviour.

Let thy mighty hand and out-ſtretched arm, O Lord, be ſtill our defence, thy mercy aud loving kindneſs in Jeſus Chriſt thy dear Son our ſalvation, thy true and holy word our inſtruction, thy grace and Holy Spirit our comfort and conſolation, unto the end and in the end. So be it.

Lord increaſe our faith.

A Confeſſion for all eſtates and times.

OEternal God and moſt merciful Father, we confeſs and acknowledge here before thy divine Majeſty, that we are miſerable ſinners. conceived and born in ſin and iniquity, ſo that in us there is no goodneſs: for the fleſh evermore rebelleth againſt the ſpirit, whereby we continually tranſgreſs thy holy precepts and commandments, and ſo purchaſe to our ſelves through thy juſt judgment, death and damnation. Notwithſtanding, O heavenly Father, for as much as we are diſpleaſed with our ſelves, for the ſins that we have committed againſt thee, & do unfeignedly repent us of the ſame, we moſt humbly beſeech thee for Jeſus Chriſts ſake, to ſhew mercy upon us, to forgive us all our ſins, and increaſe thy Holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteouſneſs, may from henceforth not onely mortify our ſinful luſts and affections, but alſo bring forth ſuch fruits as may be agreable to thy moſt bleſſed will; not for the worthineſs thereof, but for the merits of thy dearly beloved Son Jeſus Chriſt our onely Saviour, whom thou haſt already given an oblation and offering for our ſins, and for whoſe ſake we are certainly perſwaded that thou wilt deny us nothing that we ſhall ask in his Name, according to thy will. For thy Spirit doth aſſure our conſciences that thou art our merciful Father, and ſo loveſt us thy children through him, that nothing is able to remove thy heavenly grace & favour from us. To thee therefore, O Father, with thy Son, and the Holy Ghoſt, be all honour and glory world without end. *Amen.*

A prayer to be ſaid before a man begin his work.

O Lord God, moſt merciful Father and Saviour, ſeeing it hath pleaſed thee to command us to travel, that we may relieve our need. we beſeech thee of thy grace to bleſs our labour, that thy bleſſing may extend unto us, without the which we are not able to continue; & that this great favour may be a witneſs unto us of thy bonntifulneſs and aſſiſtance, ſo that thereby we may know the fatherly care that thou haſt over us.

Moreover, O Lord, we beſeech thee that thou wouldſt ſtrengthen us with thy Holy Spirit, that we may faithfully travell in our ſtate and vocation, without fraud or deceit, and that we may endeavour our ſelves to follow thine holy ordinance, rather then to ſeek to ſatisfy our greedy affections, or deſire to gain. And if it pleaſe thee, O Lord, to proſper our labour, give us a mind alſo to help them that need, according to that ability that thou of thy mercy ſhalt give us: and knowing that all good things come of thee, grant that we may humble our ſelves to our neighbours; and not by any means lift our ſelves above them which have not received ſo large a portion of thy mercies as thou haſt given us. And if it pleaſe the, O Lord, to try & excerciſe us by greater poverty & neceſſity, then our fleſh would deſire, that thou wouldeſt yet, O Lord, grant us grace to know that thou wilt nouriſh us continually through thy bountiful liberality, that we be not ſo tempted that we fall into diſtruſt, but that we may patiently wait till thou fill us not onely with corporal graces and benefits, but chiefly with thine heavenly and ſpiritual treaſures; to the intent that we may always have more ample occaſion to give thee thanks, and wholly to reſt upon thy mercies. Hear us, O Lord of mercy, through Jeſus Chriſt thy Son our Lord. *Amen.*

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FINIS.